

Noor ul A'aenain Fee Mas-alah Raful Yadain

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Contents

Transliterations Foreword:	11
Taqdeem	13
Kuch Is Kitab Ke Baare Mein:.....	13
Musannif Ka Mukhtasar Ta'aruf (Musannif ke qalam se)	15
Urdu Tasaneef	16
Arabi Tasaneef:	17
Sunnat Ki Ehmiyat Aur Taqleed Ki Mazammat	18
Muqaddama	26
Habibullah Derwi Ke Mughaaltey	27
Pehla Mughalta	27
Doosra Mughalta	28
Teesra Mughalta	28
Chautha Mughalta:.....	28
Paachwaa Mughalta	29
Chetta Mughalta	29
Saatwa'n Mughalta	30
Aaathwaa Mughaalta	30
Nawwa Mughalta	32
Daswaa Mughalta.....	33
Giyarwaa Mughalta	33
Ghair Jaanibdaraana Tehqeeq.....	37
1. Syedna Jabir <small>رضي الله عنه</small> ki hadees:.....	37
2. Syedna Anas <small>رضي الله عنه</small> Se Mansoob Hadees:.....	37
Ibtedaaiya.....	38
Imam Abu Ahmad Al Haakim al Kabeer Ka Mukhtasar Ta'aruf	38
Raful Yadain Par Kitaabe'n	39
Imam Bukhari Ka Ta'aruf	39
Buniyadi Usool Ka Ta'aruf	41
1- Meyaar e Haq:	41
2- Muqaabla	42
3- Saheeh Hadees Ki Taareef	42
4- Zaeef Hadees Ki Taareef	42
5- Tasheeh o Tazeef Mein Aimmah e Mohaddiseen Ka Ikhtelaaf.....	43
6- Jirah o Ta'adeel Mein Aimmah e Mohaddiseen Ka Ikhtelaaf.....	43

7-	Sehat e Kitab.....	43
8-	Aqwaal Waghaira Ke Saheeh Hone Ka Tehqeeqi Meyaar.....	43
9-	Ek Hi Shakhs Ke Aqwaal Mein Ta'aurz	44
10-	Mamuli Jirah	44
11-	Mas-ala ki Tafaawat Sehat e Hadees Ke Khilaf Nahi	44
	Baab Awwal Asbaat Raful Yadain Fis Salah	46
	Hazrat Ibne Umar Ki Pehli Hadees:	46
	Hadees Ibne Umar رضى الله عنه Ka Jadwal	47
	Munsad al Humaidi aur Hadees Raful Yadain	49
	Musnad Humaidi, Nuskha Deobandiya ka Aks.....	50
	Musnad Humaidi, Makhtoota Zaheriyya ka Aks.....	51
	Musnad Humaidi Ke Doosre Qadeem Makhtoots Ka Aks.....	51
	Bilaad e Arab Mein Musnad Humaidi Ke Matbua Nuskhe Ka Aks.....	51
	Al Mustakhraj by Abu Nayeem al Asbahaani Ka Aks	51
	Musnad Abu A'awaana Aur Hadees e Raful Yadain	53
	Musnad Abu A'awaana ke Muhraf Matbua Nuskhe Ka Aks.....	54
	Musnad Abu A'awaana, Madina Munawwara Waale Qalimi Nuskhe Ka Aks	54
	Musnad Abu A'awaana, Sindhi Nuskhe Ka Aks	54
	Madoona Kubra Ki Ek Riwaayat	55
	Abdullah bin A'aun al Kharaaz Ki Riwayat	57
	Jawab Awwal:	57
	Jawab Duwwam:	59
	Jawab Suwwam:	60
	Tarfa'a al Aidee Waali Riwaayat.....	60
	Muhammad bin Abi Laila Aur Hanafi o Ghair Ahle Hadees Hazraat	63
	Muhammad Bin Abdur Rahman bin Abi Laila Waali Riwayat Ki Doosri Sanad.....	64
	Raful Yadain Par Syedna Abdullah bin Umar رضى الله عنه Ki Doosri Hadees.	65
	Abdul Al A'ala bin Abdul al A'ala Ka Ta'aruf	65
	Syedna Maalik bin al Huwairis رضى الله عنه Ki Hadees	67
	Jadwal.....	68
	Sunan Nisai Ki Sajdo'n Mein Raful Yadain Waali Hadees	72
	Syedna Wael bin Hajar رضى الله عنه Ki Hadees	73
	Syedna Wael bin Hajar رضى الله عنه Ka Tazkirah	73
	Syedna Abu Humaid as Sa'adi رضى الله عنه Ki Hadees	74
	Takhreej e Hadees Abu Humaid رضى الله عنه Fee Raful Yadain	75
	Ataaf bin Khalid Ki Riwayat.....	78
	Izterab Ka Daawa.....	78

Syedna Abu Qataada <small>رضي الله عنه</small> Ka Sinn e Wafaat	79
Syedna Ali <small>رضي الله عنه</small> Ki Riwayat.....	81
Sanad Ki Tehqeeq	81
Syedna Abu Huraira <small>رضي الله عنه</small> Se Marwi Hadees	82
Syedna Abu Musa al Asha'ari <small>رضي الله عنه</small> Se Marwi Hadees.....	83
Sanad Ki Tehqeeq	83
Syedna Abu Bakar Siddiq <small>رضي الله عنه</small> aur Syedna Abdullah bin Zubair <small>رضي الله عنه</small> Se Marwi Hadees.....	84
Sanad Ki Tehqeeq	84
Ahadees e Mazkoora Ka Khulaasa.....	86
Tarikeen e Raful Yadain Ke Shubaat.....	88
Pehla Shuba: Hadees Syedna Jabir bin Samrah <small>رضي الله عنه</small>	88
Pehla Jawab:.....	88
Doosra Jawab:	88
Teesra Jawab:	89
Chautha Jawab:	90
Paachwaa Jawab:	90
Doosra Shuba: Hadees Ibne Masood <small>رضي الله عنه</small>	91
Pehla jawab:	91
Imam Abu Dawood aur Hadees Ibne Masood <small>رضي الله عنه</small>	92
Doosra Jawab:	94
Teesra Jawab:	97
Chautha Jawab:	97
Paachwaa Jawab:	98
Chattha Jawaab:	98
Saatwaa Jawab:	98
Hadees e Ibne Masood <small>رضي الله عنه</small> Ka Jadwal	100
Teesra Shuba: Hadees e Al Baraa bin Aazib <small>رضي الله عنه</small>	101
Jadwal.....	101
Pehla Jawab:.....	101
Doosra Jawab:	103
Teesra Jawab:	104
Chautha Jawab:	104
Paachwaa Jawab:	105
Chattha Jawab:	105
Chautha Shuba: Hadees e Muhammad bin Jabir As Suhaimi Al Yamaani	106
Pehla Jawab:.....	106
Doosra Jawab:	106

Muhammad bin Jabir al Yamaani Jirah o Ta'adeel Ki Raushni Mein	107
(Ye tauseeq mardood hai, ghalebani is liye Haafiz Haithami ne uske liye <i>seghe tamreez</i> istemal kiya hai. ...	108
Teesra Jawab:	108
Chautha Jawab:	108
Paachwaa Shuba: Mauzoo Riwayaat.....	109
Chetta Shuba: A'adme Zikr	110
Saatwaa Shuba: Da'awa e Naskh	111
Tehqeeq Ka Khulaasa	112
Baab Duwwam: Asaar e Sahaba Ikram رضى الله عنه	114
Sahaba Ikram رضى الله عنه ka Raful Yadain Karna	116
Sanad Ki Tehqeeq	116
Taarikeen o Maane-een Ke Asaar	117
1. Syedna Umar رضى الله عنه se mansoob asar	117
.2 Syedna Ali رضى الله عنه Se Mansoob Asar	118
3. Syedna Abdullah bin Masood رضى الله عنه Se Mansoob Asar.....	119
.4 Syedna Ibne Umar رضى الله عنه Se Mansoob Asar	120
Ek Doosri Sanad (Muhammad bin Hasan Shaibani waali)	123
Baab Suwwam: Asaar e Taabaeen رضى الله عنه	125
Khalifa Umar bin Abdul Aziz رضى الله عنه Aur Raful Yadain	125
Baab Chaharrum: Aamma Ikram رضى الله عنه Aur Raful Yadain	127
1. Imam Maalik bin Anas رضى الله عنه	127
2. Imam Muhammad bin Idrees Shafai رضى الله عنه	128
3. Imam Ahmad bin Hambal رضى الله عنه	128
4. Imam Auzaai رضى الله عنه	128
Baab Panjum: Raful Yadain Karna Zaroori Hai	130
Sanad Ki Tehqeeq	130
Mushrih bin Haa-a'aan ka ta'aruf.....	131
Doosra Rukh	131
Ka'aba Par Nasab Minjaneeq Ka Mas-ala	132
Is Hadees Ka Mafhoom	132
Ziyaadat (Tehqeeqi Mazameen Ka Izaafa)	135
Sajdo'n Mein Raful Yadain Ka Mas-ala	136
1. Maalik bin al Huwairis رضى الله عنه	136
2. Wael bin Hajar رضى الله عنه	137
3. Anas bin Maalik رضى الله عنه	137
4. Abdullah bin az Zubair رضى الله عنه	137
5. Hadees Abdullah bin Abbas رضى الله عنه	138

Ma'a Kul Takbeerah	138
Raful Yadain Ka Hukum Aur Syedna Umar bin Khattab ؓ.....	139
Raful Yadain Ke Khilaf Ek Nai Riwayat <i>Akhbaar ul Fuqaha wal Mohaddiseen</i>	144
Raful Yadain Qabl ar Ruku o Ba'ad: Ek Tehqeeqi Mazmoon	148
Mukhalefeen e Raful Yadain Ke Shubaat Ka Mudallal Rad	150
Mas-ala e Raful Yadain Aur Tahir ul Qadri Sahab.....	153
Tahir ul Qadri Sahab Ki Pehli Daleel (V1 P248).....	153
<i>Tabsara:</i>	153
Doosri Daleel (V2 P249):	154
<i>Tabsara:</i>	154
Teesri Daleel (V3 P250):	154
<i>Tabsara:</i>	154
Chauthi Daleel (V4 P251):	155
<i>Tabsara:</i>	155
Paachwi Daleel (V5 P252):.....	155
<i>Tabsara:</i>	155
Chatthi Daleel (V2 P253):	156
<i>Tabsara:</i>	156
Saatwee'n Daleel (V7 P254):	156
<i>Tabsara:</i>	156
Aathwee Daleel (V8 P255):.....	157
<i>Tabsara:</i>	157
Nawwee Daleel (V9 P256):.....	157
<i>Tabsara:</i>	157
Daswee Daleel (V10 P257):	158
<i>Tabsara:</i>	158
Giyaarwee'n Daleel (V11 P258):.....	158
<i>Tabsara:</i>	158
Baarwee Daleel (V12 P259):.....	160
<i>Tabsara:</i>	160
Terwee Daleel (V13 P260).....	161
<i>Tabsara:</i>	161
Chaudhwee'n aur Akhree Dalee (V14 P261)	161
<i>Tabsara:</i>	162
Syedna Ibne Abbas ؓ Se Mansoob Tafseer Aur Tark e Raful Yadain.....	163
Muhammad bin Marwan as Sadee Ka Ta'aruf	163
Muhammad bin as Saaeb al Kalbi Ka Ta'aruf	165

Abu Saaleh Baazaam Ka Ta'aruf	167
Syedna Abu Humaid as Sa'adi ؓ Ki Mashoor Hadees	169
Noor al Basar Fee Tauseeq Abdul Hameed bin Jaafar.....	170
1. Abdul Hameed bin Jaafar ؓ:	170
Khulasa Tehqeeq	171
2. Muhammad bin Umro bin A'ataa	172
Khulaasa Tehqeeq:	173
Syedna Abu Qataada ؓ Ka Sinn e Wafaat	174
Ek riwayat ka jaeza	176
Ek Azeem ush Shaan Daleel.....	177
Ek aur Dandaan e Shikan Daleel	178
Ek Aur Daleel	179
Ek Aur Daleel	180
Muhammad bin Ishaq bin Yasar ka Hadees mein Muqaam.....	181
Naam Nehaad Izteraab Ka Daawa	182
Imam Muhammad bin Yahya az Zahli Ka Elaan.....	183
Chand Ahem Nukaat o Fawaaed	184
Ek Ahem Nukta.....	186
Khulaasa e Bahes o Tehqeeq.....	187
Master Ameen Okadwi Ka Allah Ta'ala Par Bohtaan	187
Anwar Khursheed Deobandi Ki Kitab "Hadees Aur Ahle Hadees ke Baab Tark Raful Yadain Fee Ghair al Iftetaah" – "Takbeer e Tehreema ke Alaawa Raful Yadain Nahi Karna Chahiye" Ka Mukammal Jawab	189
Pesh Lafz.....	189
Mas-ala Raful Yadain Aur Hadees Aur Ahle Hadees.....	191
Hadees 1:.....	191
Tabsara:.....	191
Hadees 2:.....	193
Tabsara:.....	193
Hadees 3:.....	194
Tabsara:.....	194
Hadees 4:.....	194
Tabsara:.....	194
Hadees 5:.....	195
Tabsara:.....	195
Hadees 6:.....	196
Tabsara:.....	196
Hadees 7-14:	196

Tabsara:.....	197
Hadees 15:.....	198
Tabsara:.....	198
Hadees 16-21 Aur 23:.....	199
Tabsara:.....	199
Hadees 22,24-28:	200
Tabsara:.....	201
Hadees 29:.....	201
Tabsara:.....	202
Hadees 30:.....	202
Tabsara:.....	202
Hadees 31:.....	202
Tabsara:.....	202
Hadees 32:.....	203
Tabsara:.....	203
Hadees 33:.....	204
Tabsara:.....	204
Hadees 34:.....	205
Tabsara:.....	205
Hadees 35:.....	205
Tabsara:.....	205
Hadees 36-37:	206
Tabsara:.....	206
Hadees 38:.....	207
Tabsara:.....	207
Mukhtasar al Mukhtasar:	207
Baaqi 28 riwayaat ka mukhtasar jaaeza darj e zail hai:	208
Isbaat Raful Yadain Ind ar Ruku wa Ba'ad ar Rifa'ah Minh	209
Anwar Khursheed Sahab Aur Asaar e Sahaba ﷺ	211
Asaar e Sahaba Ikram ﷺ Aur Raful Yadain Ka Isbaat.....	215
Asaar e Taabaeen Aur Tark e Raful Yadain.....	215
Asbaat e Raful Yadain Aur Taabaeen	218
Tark e Raful Yadain Aur Ulama	218
Qaul 1:	218
Qaul 2:	218
Qaul 3:	219
Qaul 4:	219

Qaul 5:.....	220
Qaul 6:.....	220
Qaul 7:.....	221
Qaul 8:.....	221
Ajeeb Sharte'n:.....	223
Ek Makrooh Mughaalta:.....	224
فما زالت تلك صلوة حتى لقي الله تعالى.....	226
Rasool Allah ﷺ Ki Wafaat Tak Raful Yadain Ka Suboot.....	227
Syedna Abu Huraira رضى الله عنه Ka Ta'aruf.....	227
Syedna Abu Huraira رضى الله عنه Aur Raful Yadain.....	227
Sanad Ka Ta'aruf.....	228
Ibne Juraij Ki Tadles Ka Eteraaz	229
Al Ikhtesaar.....	230
Al Ikhtesaar:	230
حتى فارق الدنيا.....	232
Syedna Abu Huraira رضى الله عنه Ki Hadees Ka Jadwal:.....	234
Teen Saathiyo'n Ka Ahle Hadees Hone Ka Elaan:.....	235
Noor ul A'ainain Padhkar Ahle Hadees Ho Gae:.....	236
Imam Sufiyan Soori Aur Tabqa e Saalisa Ki Tehqeeq	237
Habibullah Derwi Sahab Aur Unka Tareeqa e Istedlal.....	238
Derwi Sahab Ke Das (10) Jhoot	243
Derwi Sahab Ki Chand Badd-akhlaaqiyaa'n!	246
Sarwar ul A'ainain Par ek Nazar	247
Derwi Ki Jahalate'n.....	250
Mohrif Kaun?.....	250
Derwi Ki Tehreef.....	250
Derwi Sahab Aur Ibne Lahiya	251
Khalat e Mabhas Aur Hat-Dharmi	252
Derwi Ki Khayaanat	252
Derwi Ka Saheeh Bukhari Par Hamla.....	253
Syedna Abu Huraira رضى الله عنه Aur Raful Yadain	255
Imam Sufiyan Soori Ki Tadles Aur Tabqa e Saniya?.....	257
Haafiz Ibne Hajar Ki Tabaqaati Taqseem	264
Shaikh Albaani Aur Tabaqaati Taqseem	265
Aal e Taqleed Aur Tabaqaati Taqseem.....	266
Baaz Shubaat Ke Jawabaat	266
Tark e Raful Yadain Ki Sab Riwayaat Zaeef o Mardood Hain.....	272

1. Syedna Abdullah bin Masood ؓ ki taraf mansoob riwayat:	272
2. Syedna Baraa bin Aazib ؓ ki taraf mansoob riwayat:.....	274
3. Ibaad bin az Zubair (?) Ki Taraf Mansoob Riwayat:	274
4. Syedna Abdullah bin Abbas Aur Syedna Abdullah bin Umar ؓ Ki Taraf Mansoob Riwayate'n:	275
5. Syedna Ali ؓ Ki Taraf Mansoob Riwayat:	276
6. Syedna Abdullah bin Umar ؓ Ki Taraf Mansoob Riwayat:	276
7. Ek Be-sanad Riwayat:	277
8. Syedna Anas bin Maalik ؓ Ki Taraf Mansoob Ek Riwayat:	277
9. Tehrifaat	277
10. Zaeef Asaar Aur Baaz Fawaaed:	278
Tark e Raful Yadain Ki Hadees Aur Mohaddiseen e Ikram Ki Jirah	279
Syedna Abu Bakar as Siddiq ؓ Aur Namaz Mein Raful Yadain	287
Syedna Jabir bin Samrah ؓ Ki Hadees Aur Tasshahud Mein Ishare Se Salam	300
Usool e Hadees Aur Mudallis Ki A'an Waali Riwayat Ka Hukum	309
Imam Shafai ؓ Aur Mas-ala e Tadlees.....	318
Iliyas Ghumman Sahab Ke "Raful Yadain Naa Karne" Ka Jawab	336
Rasool Allah ﷺ Ki Aakhri Zindagi Ka Amal: Raful Yadain.....	343
1) Syedna Abdullah bin Umar ؓ	343
2) Syedna Anas bin Maalik al Ansari al Madani ؓ	345
3) Syedna Abu Bakar Siddiq ؓ	345
4) Syedna Abu Musa al A'ashari ؓ	346
5) Syedna Jabir bin Abdullah al Ansari ؓ	347
Mahmood bin Ishaq al Bukhari al Khuzaa'i al Qawaas ؓ	350
Baaz un Naas Ki Jahaalat Yaa Tajaahil Ka Rad:	353
Asif Deobandi Aur Aal e Deoband Ki Shikast e Faash	358
Asif Lahori Deobandi Ki Peshkarda Riwayaat Ka Tehqeeqi Jaeza	364
Asif Deobandi aur Ahadees:	364
Asif Deobandi Aur Asaar e Sahaba:	369
Asif Deobandi Aur Asaar e Taabaeen:	370
Tadlees Aur Tabaqaat ul Mudalliseen	374
Asma ur Rijal.....	375

Transliterations Foreword:

Name of the Book : Noor ul A'ainain Fee Asbaat Raful Yadain
Author of the Book : Haafiz Zubair Ali Zai (rahimahullah)
Translitrator of the book [to roman English]: *Rehan Syed Barey*

Assalamualaikum wa Rahmatullahi wa Barakatahu,

Praise be to Allah, who made namaz compulsory on his slaves and ordered them to establish it and perform it well, who linked the success and felicity to humility in namaz. Prayers and peace be upon our Muhammad ur Rasool Allah *sallallahu a'alaihe wa sallam* who has commanded us

*Offer salah (namaz) as you have seen mein offering.*¹

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

The personality of Haafiz Zubair Ali Zai رحمته الله does not require an introduction. Since I hadd not come across a comprehensive book covering this topic, I felt obliged to transliterate it to Roman Script. The Urdu version hadd been revised and issued 2-3 times before the final version² which I have chosen to transliterate. Haafiz Sahab has mentioned that the old revisions include typing and other minor errors, both this final version has been reviewed several times to ensure it does not contain any typing errors. The Urdu PDF contains the seal and signature of Haafiz Sahab رحمته الله. Care has been taken to mention the correct volume and page numbers as are mentioned in the book.

Hafiz Sahab رحمته الله has divided the books book into 4 Baab (parts) & an additional section Zawaaed:

- 1) Rasool Allah ﷺ ka amal
- 2) Aasaar e Sahaba Ikram رضي الله عنهم
- 3) Aasaar e Taabaeen رضي الله عنهم
- 4) Aemma Ikram رضي الله عنهم ka amal
- 5) Zawaaed³

Under “Zawaaed”, Haafiz Sahab رحمته الله has covered important topics such as: Mas-ala e Tadlees fee Usool il Hadees, refutation of claims made by ahnaaf and others who reject the continuity of Raful Yadain by Rasool Allah ﷺ, Sahaba Ikram رضي الله عنهم, Taabaeen and Aemma رضي الله عنهم.

In this book, Haafiz Sahab رحمته الله has not only did the takhreej of all ahadees, aasaar, and aqwaal both also successfully refuted the objections with proof from people (i.e. muqallideen or rejectors of raful yadain) who raised questions against the narrators of the hadees and comments from mohaddiseen. The muqallideen cannot counter refute because these refutations (mentioned by Haafiz Sahab) were derived from the same Akaabir Ulama who are revered by these rejectors.

The translation (tarjuma) for the Quranic ayaat (which was not translated in the Urdu pdf) is taken from Ahsan-ul-bayan (King Fahad Quran Printing Complex, edition). It should also be noted that the Arabic text of the Quran has been taken from the website <http://quran.ksu.edu.sa/> the sanad and the matan in Arabic of the all the ahadees, the asaar, and the aqwaal were typed by mein from the Urdu pdf.

¹ Saheeh Bukhari: H631

² Maktaba Islamiya, Lahore (2012 edition)

³ Additions

During the writing of this book Haafiz Sahab ﷺ has given cross-references from within the book. In the table on Pages (349-358), I have maintained the original reference numbers (as printed in Urdu pdf) and for the ease of readers, I have enlisted original references (from Urdu pdf) with their corresponding ones as used in this transliterated book.

I assure you that I have not omitted or added anything from the original Urdu pdf (as printed by Maktaba Islamiya, Lahore October 2012 edition). However, due to the drafting (Font Type, Font Size, Page Settings, etc), there is a difference of 274 pages between the Urdu pdf file and this Roman Transliteration (Urdu pdf consists of 605 pages).

A couple of years ago, I transliterated an earlier version⁴ of “Noor ul A’ainain”. Even that version is available for download through the link provided at the end of this foreword. However, I strongly recommend you to use this revision.

During transliteration, I have tried to introduce comments, references, and explanations for some words in the footnotes. These words and all meanings have been marked with a reference “T:”, to notify the reader that these comments are from transliterator (Rehan Syed Barey).

Lastly, despite doing a double check, if anyone finds mistakes or has any suggestions which might make this transliteration even better, then please inform mein at rehan.hse@live.com. Having read this book, if you deem it worth forwarding or sharing, please do so. If it motivates even a single person to come firmly on the track of Quran and Sunnah, I would consider all my efforts successful.

For more books in roman, please click the link below.

https://archive.org/details/@rehan_syed_barey

Taalib e dua

Rehan Syed Barey

July 5th, 2020 - Dhul Qaida 14th, 1441

Riyadh, Saudi Arabia

Revised for correcting the typing mistakes on March 21, 2021

⁴ Maktaba Islamiya, Lahore (older version, printed before 2012)

Taqdeem

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Shariyat e Islamiya mein “n” bohot badaa aur ahem rukn hai aur ispar muwazabat laazim qaraar di gai hai, balke kufr o imaan ke darmiyan namaz ek imtiyaz hai. Rasool Allah ﷺ ne farmay:

Aadmi aur shirk o kufr ke darmiyan farq, namaz ka chod dena hai.⁵

بين الرجل وبين الشرك والكفر ترك الصلوة.

Aqeeda e tauheed ke baad kisi bhi amal ki qubooliyat ke liye do (2) cheezo’n ka hona zaroori hai: Niyat aur Tareeqa e Rasool ﷺ lehaaz namaz ke baare mein Aap ﷺ ka waazeh farman hai:

Namaz us tarha padho, jis tarha tum mujhe padhte hue dekhte ho.⁶

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

Namaz mein raful yadain Rasool Allah ﷺ se mutawatir saabit hai. Lekin afsos bohot se deegar masaael ki tarha Mas-ala Raful Yadain bhi t aur maslaki ta’assub ki bhent Chadha diya gaya.

Jab saheeh marfoo ahadees, asaar e sahaba, asaar e taabaeen aur aimma ikram se ruku ko jaate aur uthte waqt raful yadain saabit hai, to iske muqable mein zaeef, mauzoo aur chand ek taabaeen ke amal ki kya waqa’at reh jaati hai?

Haqeeqat mein aal e taqleed is qadar bokhla chuke hain ke apni himayat mein kamzor aur bodey “dalaael” balke mauzoo aur man-ghadat riwayaat bhi bayan karne se nahi chookte!

Masalan Anwar Khursheed Deobandi Sahab apni kitab Hadees Aur Ahle Hadees⁷ mein likhte hain: “*Hazrat Alqama ؓ farmate hain ke maine Hazrat Abdullah bin Masood ؓ ke peeche namaz padhi to unho’n ne ruku mein jaate aur ruku se sar uthaate waqt raful yadain nahi kiya. Maine poocha ke aap raful yadain kyou’n nahi karte to aapne farmaya ke maine Rasool Allah ﷺ, Hazrat Abu Bakar, Hazrat Umar ؓ ke peeche namaz padhi hai, in sabne raful yadain nahi kiya magar isi takbeer mein jisse namaz shuru hoti hai*”.⁸

Ye riwayat be-asal aur man-ghadat hai. Isey Kasaani Hanafi ne apni kitab Badaae us Sanaae mein baghair kisi sanad ke naqal kar diya hai.⁹

Qaraeen e Ikram! Yaad rahe ke aal e taqleed ke dalaael aur saaheb e dalaael ilmi maidan mein kuch haisiyat nahi rakhte, unke eterazaat ka jawab sirf is liye diya jaata hai ke aam saada lauh log saheeh ahadees o tareeqa e rasool ﷺ se roshnaas ho’n aur ghair ahle hadees ki moshgafiyo’n, chutkulo’n aur shubhaat ki haqeeqat se agaah ho’n.

Kuch Is Kitab Ke Baare Mein:

“*Noor ul A’ainain Fee Mas-ala Raful Yadain*” isse qabl apni ehmiyat o ifaadiyat ke pesh e nazar kai baar chap chuki hai. Ilmi aur sanjeeda halqo’n mein bohot maqbool hai, balke ye kehna bajaa hoga ke ilmi duniya mein ek azeem inqelab hai, yehi wajah hai ke arsa e daraz guzarne ke bawajood ye kitab laa-jawab hi hai.

Ab isi kitab ko mazeed hak o izaafa ke saath dobara shaaya kiya jaa raha hai, jisme “*ziyaadat o izaafe*” ke tahat ustaz e mohtaram Fazeelatush Shaikh Haafiz Zubair Ali Zai hafizahullah¹⁰ ne aur bohot se ilmi o tehqeeqi mabaahis

⁵ Saheeh Muslim: H82

⁶ Saheeh Bukhari: H631

⁷ P404

⁸ Badaae us Sanaae Fee Tarteeb ush Sharaae: V1 P207

⁹ Dekhiye yehi kitab: P304 (T:

¹⁰ T: Ye taqdeem Zubair Ali Zai ؓ ki zindagi mein likhi gai thi.

ko shamil kar liya hai. Masalan: Sajdo'n mein raful yadain ka mas-ala, Akhbaar ul Fuqaha wal Mohaddiseen ki riwayat ka jaaeza, Syedna Ibne Abbas رضي الله عنه se mansoob tafseer aur tark e raful yadain waghaira. Waazeh rahe ke is edition mein saabeqa tasaameh waghaira ki tasheeh aur baaz ki wazaahat bhi kardi gai hai aur baaz jagah ilmi faaeda jaante hue takrar ko bahaal rakha gaya hai, nez ab yehi edition motabar hai. Dua hai ke Allah Ta'ala is kitab ko ustaz e mohtaram ke liye sadqa e jaariya aur uqrawi najaat ka zariya banaae aur inko har qism ke alaam o masaaeb se mehfooz rakhe. (Ameen)

Haafiz Nadeem Zaheer

Rajab 26th, 1427h

Musannif Ka Mukhtasar Ta'aruf (Musannif ke qalam se)

Naam:

Hafiz Zubair Ali Zai (bin Mujaddid Khan bin Dost Muhammad Khan bin Jahangeer Khan Ali Zai)

Paedaaesh:

25th June 1957 CE (Hazro, Atak, Pakistan)

Taaleem:

1. Farigh ut Tehseel from Jaamea Muhammadiya, Gujrawala
2. Farigh ut Tehseel from Wafaaq ul Madaaris as Salafiyya, Faislabad
3. M.A. Arabi (Punjab University)
4. M.A. Islamiyaat (Punjab University)

Baaz Asaateza:

1. Maulana Ataullah Haneef Bhojiyaani رَحْمَةُ اللَّهِ عَلَيْهِ (d1408 H)
2. Maulana Abu Qasim Muhibullah Shah Rasshadi as Sindhi رَحْمَةُ اللَّهِ عَلَيْهِ (d1415 H)
3. Maulana Abu Muhammad Badiuddin Shah Rasshadi as Sindhi رَحْمَةُ اللَّهِ عَلَيْهِ (d1416 H)
4. Maulana Abul Fazal Faizur Rahman al Soori (d1417 H)
5. Maulana Abu ar Rajaalullah Alla Datta al Soharwardi رَحْمَةُ اللَّهِ عَلَيْهِ (d1422 H)
6. Maulana Hafiz Abdul Hameed Azhar hafizahullah waghairahum

Nareena Aulaad:

1. Taher
2. Abdullah
3. Moaz

Urdu Tasaneef

1. Ikhtesaar Uloom ul Hadees laa Ibne Kaseer (Tarjuma o Tehqeeq) - Matbu
2. Akazeeb Aal e Deoband
3. Al Tasees Fee Mas-ala at Tadlees (Tehqeeqi Maqalaat Jild 1)
4. Al Qaul as Saheeh Feema Tawaatir Fee Nuzool al Maseeh (Maqalaat Jild 1)
5. Al Qaul Al Mateen Fil Jahar bit Tameen (Matbu) Dobaara Matbu
6. Al Kawakib ad Durriya (Mas-ala Fateha Khalf ul Imam/matbu) Dobaara Matbu
7. Anwaar ut Tareekh Fee Radd Zulumaat Faisal ul Haleeq (Maqalaat Jild 4)
8. Bidati Ke Peeche Namaz Ka Hukum (Matbu)
9. Tehqeeq o Tarjuma Isbaat Azaab al Qabr lil Bayhaqi
10. Tehqeeq, Islaahi aur Ilmi Maqalaat (Jild 1, Jild 2, Jild 3, Jild 4) (Matbu)
11. Takhreej e Ahadees: Ar Rasool Kaa Nak Taraah
12. Takhreej o Tehqeeq o Tarjuma Juz Raful Yadain (Matbu)
13. Takhreej Riyaz us Saleheen
14. Takhreej Fataawa Islamiya
15. Takhreej Namaz e Nabawi
16. Tarjuma, Tehqeeq o Fawaaed Mishkat ul Masabeeh/Kitab ul Imaan.
17. Tarjuma Sha'aer Ashab ul Hadees lil Haakim ul Kabeer (Tehqeeqi Maqalaat Jild 2)
18. Tarjuma o Tehqeeq Asaar as Sunan
19. Tasheel ul Wasool
20. Tadad e Rakat Qiyaam e Ramzan Ka Tehqeeqi Jaaeza (Matbu)
21. Talkhees ul Ahadees al Mutawaatirah (Makhtoot)
22. Tauzeeh ul Kalaam/Fataawa Ilmiya Jild 1, Jild 2 (Matbu)
23. Taufeeq ul Baari Fee Tatbeekh al Quran wa Saheeh Bukhari/Ahmad Saeed Multani Ka Jawab (Matbu)
24. Jannat Ka Raasta
25. Haaji Ke Shab o Roz, Tarjuma o Tehqeeq o Fawaaed (Matbu)
26. Deen Mein Taqleed Ka Mas-ala (Matbu)
27. Saif ul Jabbar
28. Sharah Hadees e Jibraeel/Tarjuma o Tehqeeq o Fawaaed (Matbu)
29. Saheeh Bukhari Par Eterazaat Ka Ilmi Jaaeza (Saheeh Bukhari Ka Difa)
30. Ibadaat Mein Bidaat Aur Sunnat Se Unka Radd (Tarjuma o Tehqeeq)
31. Asr e Haazir Ke Chand Kazzabeen Ka Tazkirah (Makhtoot)
32. Fazaal e Durood o Salam/Tarjuma o Tehqeeq (Matbu)
33. Master Ameen Okadwi Ka Taqqub (Matbu)
34. Mahnaama Al Hadees, Hazro (June 2004 se musalsal har mahina shaya hota hai) 7 Jild shaya shuda hain, aur 8th jild jaari hai.
35. Mukhtasar Saheeh Namaz e Nabawi (Matbu)
36. Muwatta Imam Malik/Riwaaya Ibnul Qasim (Tarjuma, Tehqeeq o Fawaaed) (Matbu)
37. Nabi e Kareem ﷺ Ke Lail o Nahaar (Tarjum, Tehqeeq Kitab ul Anwaar lil Baghwi)
38. Nusratul Baari Fee Tehqeeq o Tarjuma Juz al Qiraa-at lil Bukhari (Matbu)
39. Nasar ul Ma'abood al Radd A'alaa Sultan Mahmood (Matbu/Tehqeeqi Maqalaat Jild 2)
40. Namaz Mein Hath Baandhne Ka Hukum Aur Muqaam (Matbu)
41. Noor ul A'ainain Fee Asbaat Raful Yadain (iska yehi jadeed edition motabar hai)
42. Noor ul Qamrain (isi kitab: Noor ul A'ainain ke aakhir mein baad az maraajea'at matbu hai)
43. Noor ul Masabeeh (Matbu)
44. Hadiyatul Muslimeen (Matbu az Maktaba Islamiya Lahore/Faislabad)
45. Yemen Ka Safar (Maqalaat Jild 2)

Arabi Tasaneef:

46. Adhwaa ul Masabeeh Fee Tehqeeq Mishkat ul Masabeeh (Makhtoot)
47. Al Asaneed us Saheeha Fee Akhbaar al Imam Abi Hanifa (Makhtoot)
48. Anwaar us Sabeel Fee Mizaan al Jirah wa Ta'adeel (Makhtoot)
49. Anwar us Sunan Fee Takhreej o Tehqeeq Asaar as Sunan (Makhtoot)
50. Anaar us Saheefa Fil Ahadees us Zaeefa (Matbu)
51. Tohfatul Akhwiya Fee Tehqeeq Kitab az Zoafa (Matbu)
52. Tehqeeq o Takhreej Tafseer Ibne Kaseer (Matbu)
53. Tehqeeq Masaael Muhammad bin Usman bin Abi Shaiba
54. Tehqeeq o Takhreej Ahadees Isbaat Azab ul Qabr lil Bayhaqi (Makhtoot)
55. Tehqeeq o Takhreej Baloogh ul Maram
56. Tehqeeq o Takhreej Juz A'ala Muhammad al Hameeri (Matbu)
57. Tehqeeq o Takhreej Sunan Tirmizi (Makhtoot)
58. Tehqeeq o Takhreej Kitab ul Arbaeen laa Ibne Taimiya (Makhtoot)
59. Tehqeeq o Takhreej Musnad Humaidi (Makhtoot)
60. Tehqeeq o Takhreej Manaagib Ali wal Hussain o Umma-huma Faatima az Zahra (Makhtoot)
61. Tehqeeq o Takhreej Muwatta Imam Maalik/Riwaaya Yahya bin Yahya (Makhtoot)
62. Takhreej ul Anwaar Fee Shamaail an Nabi al Mukhtaar (Makhtoot)
63. Takhreej un Nihaaya Fil Fitan wal Malaaham (Matool, Makhtoot)
64. Takhreej Ahadees Minhaj ul Muslim (Makhtoot)
65. Takhreej Juz Raful Yadain lil Bukhari (Makhtoot)
66. Takhreej Sha'aar Ashab ul Hadees Laa Abi Ahmad al Haakim (Makhtoot)
67. Takhreej Kitab ul Jihad laa Ibne Taimiya (Makhtoot)
68. Takhreej Kitab un Nihaaya Fil Fitan wal Malaaham (Mukhtasar, Makhtoot)
69. Takhreej o Tehqeeq al Mojam us Sagheer lit Tabrani (Ghair kaamil)
70. Tasheel ul Haajjah Fee Tehqeeq o Takhreej Sunan Ibne Majah (Makhtoot)
71. At Taqbeel wal Ma'aneqah laa Ibn Al Araabi, Tehqeeq o Takhreej (Makhtoot)
72. Talkhees ul Kaamil laa Ibne A'adee (Makhtoot)
73. As Siraaj ul Muneer Fee Takhreej Tafseer Ibne Kaseer (Mafqood)
74. Saheeh ut Tafaseer (Ghair Kaamil/Makhtoot)
75. Al A'aqd at Tamaam Fee Tehqeeq us Seerah Laa Ibne Hisham (Makhtoot)
76. Umdatul Masaaee Fee Tehqeeq o Takhreej Sunan Nisai (Makhtoot)
77. Al Fathul Mubeen Fee Tehqeeq Tabaaqat ul Mudalliseen (Matbu)
78. Fazal al Islam lish Shaikh Muhammad bin Abdul Wahhab (Takhreej, Ghair Matbu)
79. Fee Zilaal as Sunnah/ al Hadees wa Fiqa (Matbu fee Siyaaha al Aimmah/Islamabad)
80. Kalaam ad Daraqutni Fee Sunanih Fee Asma ur Rijaal (Makhtoot)
81. Neel ul Maqsood Fee Tehqeeq o Takhreej Sunan Abi Dawood (Makhtoot)
82. Takhreej o Tehqeeq Hisn ul Muslim (Matbu)

وما توفيقى إلا بالله عليه توكلت وإليه أنيب.

March 10th, 2011

Sunnat Ki Ehmiyat Aur Taqleed Ki Mazammat

Allah Ta'ala ka irshad hai:

Dar-haqeeqat Ahle Imaan Par To Allah Ne Ye Bohot Badaa Ehsaan Kiya Hai Ke Unke Darmiyan Khud Unhi Mein Se Ek Rasool Bheja Jo Uski Baat Unhe'n Sunaata Hai, Unki Zindagiyo'n Ko Sawaarta Hai Aur Unhe'n Kitab o Hikmat Ki Taaleem Deta Hai. Halaa'nke Isse Pehle Yehi Log Sareeh Gumrahiyo'n Mein Padey Hue The.¹¹

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

Is ayat se maloom hua ke Allah Ta'ala ne apne aakhri Nabi Muhammad ﷺ ko duniya waalo'n ki hidayat ka sabab banaaya aur jin logo'n ne aapki pariwee aur ataa-at ikhteyaar ki to wo gumrahiyo'n ki tareekiyo'n se nikal kar falaah o hidaayat ki raushan shahraah par gamzan ho gae.

Maloom hua ke Nabi ﷺ ki itteba hidayat ka sabab hai aur aapko chod kar kisi aur ki itteba ikhteyaar karna gumrahi hai. Doosre muqam par irshad hua:

Aye Nabi! Logo'n Se Kehdo Agar Tum Haqeeqat Mein Allah Se Mohabbat Rakhte Ho To Meri Pariwee Ikhteyaar Karo, Allah Tumse Mohabbat Karega Aur Tumhari Khataao'n Se Darguzar Farmaega, Wo Badaa Maaf Karne Waala Aur Raheem Hai. Unse Kaho Allah Aur Rasool Ki Ataa-at Qubool Karlo Phir Agar Wo Tumhari Dawat Qubool Naa Kare'n To Yaqeenan Ye Naamumkin Hai Ke Allah Aisey Logo'n Se Mohabbat Kare, Jo Uski Aur Uske Rasool Ki Ataa-at Se Inkaar Karte Hain.¹²

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Allah Ta'ala se mohabbat karna shart e imaan hai, kyou'nke imaan ki waadi mein qadam rakhne ka matlab yehi hai ke wo shakhs Allah Ta'ala se mohabbat karta hai, jaisa ke Allah Ta'ala ka irshad hai:

Aur Ahle Imaan Allah Ta'ala Se Shadeed Mohabbat Karte Hain.¹³

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ.

Agar koi shakhs Allah Ta'ala se mohabbat karne ka dawedar ho to uske liye Rasool Allah ﷺ ki itteba ikhteyaar karna laazim hai. Ye haqeeqat hai ke agar ek shakhs koi daawa karta hai to apne is daawe par suboot pesh karna is par laazim hoga. Isi tarha jo shakhs Allah Ta'ala se mohabbat ka dawedar hai to wo Rasool Allah ﷺ ki ittebat karke iska suboot faraaham karega. Warna iska ye daawa hi sirey se jhoota hoga. Maloom hua ke imaan waalo'n ke liye ataa-at e rasool farz hai aur ataa-at e rasool se eraaz karna kufr ke mutaradif hai. Ek aur muqaam par irshad hai:

Dar Haqeeqat Tumhare Liye Allah Ke Rasool (ki zaat) Mein Behtareen Namuna Hai. Har Us Shakhs Ke Liye Jo Allah Aur Yaum e Aakhirat Ka Ummeedwar Ho Aur Kasrat Se Allah Ko Yaad Kare.¹⁴

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

¹¹ Surah Aale Imran: 164

¹² Surah Aale Imran: 31-32

¹³ Surah Baqarah: 165

¹⁴ Surah Ahzab: 21

Allah Ta'ala ne Rasool Allah ﷺ ki zaat ko momino'n ke liye behtareen namuna qaraar diya hai. Musalmano par lazim hai ke Rasool Allah ﷺ ki taraf se unhe'n jo kuch mile, wo isey mazbooti se thaam le'n, kyou'nke Allah Ta'ala aur yaum e aakhirat par imaan ka yehi taqaaza hai. Irshad e Baari Ta'ala hai:

Jo Kuch Rasool Tumhe'n De Wo Lelo Aur Jis Cheez Se
Wo Tumko Rok De Ussey Ruk Jaao Aur Allah Se Daro,
Allah Sakht Saza Dene Waala Hai.¹⁵ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Rasool Allah ﷺ ki itteba hidaya par qaaem rehne ka zariya hai aur yehi sirat e mustaqeem hai. Allah Ta'ala farmata hai:

Aur In (Rasool Allah ﷺ) Ki Paerwee Ikhteyaar Karo,
Taa-ke Tumhe'n Hidayat Naseeb Ho.¹⁶ وَاتَّبِعُوا لَعَلَّكُمْ تَهْتَدُونَ.

Doosre muqam par Allah Ta'ala ka irshad hai:

Aur Meri Pariwee Ikhteyaar Karo, Yehi Seedha Raasta
Hai.¹⁷ وَاتَّبِعُونَ هَذَا صِرَاطَ مُسْتَقِيمٍ.

Jo log Rasool Allah ﷺ ki sunnat ko ikhteyaar karne ke bajae kisi aur tareeqe ko ikhteyaar karte hain aur inka khayal hai ke isey ikhteyaar karke wo raah e hidayat paa-le'nge to wo khaam khayaali mein muftala hain. Is liye ke Rasool Allah ﷺ ki sunnat ko chodne waala gumrah hai aur qiyaamat ke din bhi wo nakaam o naa-muraad hoga. Ek aur muqam par irshad hai:

Rasool Ke Hukum Ki Khilaf-warzi Karne Waalo'n Ko
Daraana Chahiye Ke Wo Kisi Fitney Mein Giraftaar Naa
Ho Jaae'n Yaa Un Par Dardnaak Azaab Naa Aajaae.¹⁸ فَلْيَخْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

“Fitna” ki mukhtalif surato'n ke alaawa ek surat ye bhi hai (aur ye surat taareekh ke naa-qaabil e tardeed Dalaael se bilkul waazeh hai) ke log Rasool Allah ﷺ ki pariwee ko chodkar mukhtalif imamo'n ki taqleed ikhteyaar kar le'nge aur ye tafreqa-baazi unme shadeed nafarat aur ikhtelafaat paeda kardegi aur aakhirkaar unme khaana jungi shuru ho jaaegi. Ek muqam par irshad hai:

Wo (nabi) Apni Khwahish e Nafs Se Nahi Bolta, Ye To
Ek Wahee Hai, Jo Us Par Naazil Ki Jaati Hai.¹⁹ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

Allah Ta'ala ke nazdeek deen mein agar kisi shakhs ki nafsaani khwahishaat mohtaram ho saktee'n to ye muqam Rasool Allah ﷺ ko haasil hona chaahiye tha. Lekin Rasool ki khwahishaat ko bhi Allah Ta'ala ne deen qaraar nahi diya, balke saaf elaan farma diya ke mera ye Nabi apni khwahishaat se bolta hi nahi. Balke ye jab bhi kalaam karta hai wahhee ki zubaan mein kalaam karta hai. Muqam e ghaur hai ke jab Nabi ﷺ ki khwahishaat aur raae ki pariwee bhi lazim qaraar naa paae to phir kisi aur shakhs yaa imam ki zaati “Raae” kis tarha deen ban sakti hain. Isi wajah se Allah Ta'ala, Rasool Allah ﷺ ki ataa-at ko apni ataa-at qaraar deta hai. Chunache irshad hua:

Jisne Rasool ﷺ Ki Ataa-at Ki Usne Dar-asal Allah Ki
Ataa-at Ki.²⁰ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Bataae'n ke ye muqam Rasool Allah ﷺ ke alaawa kisi aur insan yaa kisi imam ko haasil ho sakta hai ke jiski ataa-at ko Allah Ta'ala apni ataa-at qaraar de aur phir kisi imam ki itteba hi nahi, balke isse bhi chand qadam aur aagey badh kar iski taqleed ikhteyaar karli jaae?

¹⁵ Surah Hashar: 7

¹⁶ Surah Araaf: 158

¹⁷ Surah Az Zukhruf: 61

¹⁸ Surah Nur: 63

¹⁹ Surah Najm: 3-4

²⁰ Surah Nisa: 80

Itteba ilm ki buniyad par hai, jabke taqleed jahaalat ke saath khaas hai. Kyou'n ke itteba bid daleel hoti hai aur ye ilm hai. Jabke taqleed aise amal ka naam hai jo kisi ki baat par baghair daleel ke kiya jaae. Phir taqleed mein daleel ki zaroorat nahi hoti, balke andha-dhund kisi ke peeche chanle ko taqleed kaha jaata hai aur muqallid ki daleel sirf iske imam ka qaul hai. Naa to wo khud is mas-ala ki tehqeeq kar sakta hai aur naa apne imam ki tehqeeq par nazar daal sakta hai. Aisee jahaalat ki islam mein koi gunjaesh nahi.²¹

Is silsila mein chand ahadees o asaar bhi mulaheza farmae'n, taa-ke ye mas-ala poori tarha nikhar kar saamne aajaae.:

Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya Meri saari ummat jannat mein daakhil hogi, siwaae us shakhs ke jisne inkaar kiya. Poocha gaya ke inkaar karne waala kaun hai? Farmaya: Jisne meri ataa-at ki wo jannat mein daakhil hoga aur jisne meri naa-farmani ki to isne inkaar kiya.²²

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ أُمَّتٍ يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، قِيلَ وَمَنْ أَبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى.

Ek mauqa par jab 3 Sahaba Ikram رضي الله عنهم ne Rasool Allah ﷺ ke amaal o sunan ko kam samajhte hue ibaadat mein ziyada mehnat o mashaqqat ka irada zahir kiya. Yaane ek ne poori raat jaagne, doosre ne hamesha roza rakhne aur teesre ne nikah ko khair-abaad keh kar poori zindagi ibaadat karne ka tahiyya kiya to Rasool Allah ﷺ ne unse irshad farmaya:

Pas jo shakhs meri sunnat se be-raghbatee ikhteyaar karega (aur isey isteqfaa-fan o enaadan chodega) to wo mujhse nahi hai.²³

فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

Matlab ye hai ke tum amaal mein chaahe kitni hi mashaqqat kyou'n naa uthaao, lekin agar kisi shakhs ka amal meri itteba aur farmabardaari se khaali hoga to aise shakhs ka mujse koi talluq nahi hoga.

Syeda Ayesha رضي الله عنها (d57 h) riwayat karti hain ke Rasool Allah ﷺ ne irshad farmaya: "6 qism ke log hain jin par main bhi laanat karta hu'n aur Allah Ta'ala ne bhi in par laanat farmai hai. (in 6 aadmiyo'n mein se ek)".

aur meri sunnat ko tark karne waala hai.²⁴

وَالْتَرَكْتُ لِسُنَّتِي.

Syedna Irbaz bin Saariya رضي الله عنه (d75 h) se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya:

Tum par meri sunnat aur hidaayat yaafta khulafa e rashadeen ki sunnat ko ikhteyaar karna laazim hai. Isse chimtey raho aur apni daadho'n ke saath (mazbooti se) pakde rakho aur tum (deen mein) nai nai baate'n paeda karne se bacho, is liye ke har nai baat bidat hai aur har bidat gumrahi hai.²⁵

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا وَعَصُوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.

Maloom hua ke deen e islam mein jo nai baat bhi deen ke naam se ejaad ki jaaegi wo bidat hai aur bidat gumrahi ka doosra naam hai. Is liye taqleed bhi bidat hai, kyou'nke ye bhi deen mein ejaad ki gai hai. Ayesha Siddiqah رضي الله عنها se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya:

²¹ Tafseel ke liye mulaheza ho, Hafiz Ibne Hazam ki Al Ahkam Fee Usool al Ahkam aur Hafiz Ibnul Qaiyyim ki Elaam al Muwaqeen

²² Bukhari: V2 P1081, H7280; Mishkat al Masabeeh: V1 P51, H143 (Beirut edition)

²³ Bukhari V2 P757-758, H5063; Muslim: V1 P449, H1401

²⁴ Mustadrak Haakim: V1 P36 (Asnaad Saheeh); Tirmizi: H2156 (Sanad Hasan)

²⁵ Musnad Ahmad: V4 P126-127, H17275; Abu Dawood: H4607 (Sanad Saheeh); Tirmizi: H2676; Ibne Majah: 43; Mishkat al Masabeeh: V1 P58, H165 (Tirmizi ne kaha: Hadees Hasan Saheeh, isey Ibne Hibban ne (102); Mustadrak Haakim; V1 P95-96 ne saheeh kaha; Itteba as Sunan wa Ijtinaab al Bida'a: V1 P79

Jis shakhs ne hamare deen mein koi nai baat nikaali jo isme nahi thi to wo mardood hai.²⁶

مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

Abu Bakar Siddiq رضي الله عنه ne ek mauqe par irshad farmaya:

Main kisi aise kaam ko chodne ke liye taiyaar nahi hu'n jo Rasool Allah ﷺ kiya karte the. Magar ye ke main is par amal paera rahu'nga. Kyou'nke main darta hu'n ke agar maine Nabi ﷺ ke kaam mein se kisi cheez (sunnat) ko chod diya to main gumrah ho jaau'nga.²⁷

لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ فَإِنِّي أَخْشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَرْبِعَ.

Syedna Ali رضي الله عنه ne ek martaba Ameer ul Momineen Hazrat Usman e Ghani رضي الله عنه ke ek ijtehadī hukum ke muqable mein farmaya tha:

Main kisi shakhs ke kehne se Nabi ﷺ ki sunnat ko nahi chod sakta.²⁸

مَا كُنْتُ لِأَدْعَ سُنَّةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ أَحَدٍ.

Syedna Ali رضي الله عنه ka ye qaul ayat

Main kisi shakhs ke kehne se Nabi ﷺ ki sunnat ko nahi chod sakta.²⁹

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ.

ki behtareen tafseer hai. Aayat aagey aarahi hai.

Syedna Abdullah bin Masood رضي الله عنه farmate hain:

Agar tum apne Nabi ﷺ ki sunnat ko chod dogey to gumrah ho jaaoge.³⁰

لَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ.

Nabi ﷺ ke har ummati par Aapki sunnat ko ikhteyaar karna laazim hai. Yaha'n tak ke jab qurb e qiyaamat Syedna Isa عليه السلام bhi (asmaan se nazil hokar) aae'nge to wo Aap ﷺ ki sunnat ke khud bhi paaband ho'nge aur logo'n ko bhi Aap ﷺ ki sunnat par chalaae'nge. Aur Nabi ﷺ ki sunnat ke muqable mein kisi aur Nabi ki sunnat ko ikhteyaar karna bhi gumrahi aur zalaalat hai. Che-jaaeke kisi imam ki taqleed ko ikhteyaar kiya jaae.

Allah Ta'ala ne muslimano par har haal mein apni aur apne Rasool ﷺ ki ataa-at ko farz qaraar diya hai. Chunache irshad hota hai:

Aye Logo Jo Imaan Laae Ho! Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool ﷺ Ki Aur Un Logo'n Ki Jo Tum Mein Saheb e Amr Ho'n. Phir Agar Tumhare Darmiyan Kisi Maamle Mein Naza'a (ikhtelaaf) Ho Jaae To Usey Allah Aur Rasool Ki Tara Pherdo, Agar Tum Waqai Allah Aur Roz e Qiyaamat Par Imaan Rakhte Ho. Yehi Ek Saheeh Tareeqa e Kaar Hai Aur Anjaam Ke Etebaar Se Bhi Behtar Hai.³¹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Allah Ta'ala aur Rasool Allah ﷺ ki ataa-at ghair mashroot aur *oolil amr* ki ataa-at mashroot hai. Chunache oolil amr ki baat agar Kitab o Sunnat ke mutabiq hogi to unki ataa-at bhi lazim hai. Lekin agar inka hukum Kitab o Sunnat ke khilaf hoga to phir unki ataa-at durust nahi hai. Is silsila mein Syedna Ali رضي الله عنه ka qaul guzar chuka hai. Nabi ﷺ ka irshad hai:

²⁶ Bukhari: 2697; Muslim: 17/1718; Mishkat: V1 P51 H140

²⁷ Bukhari: 3093

²⁸ Bukhari: 1563

²⁹ Surah Nisa: 4: 59

³⁰ Muslim: 654

³¹ Surah Nisa: 59

(Allah aur Rasool Allah ﷺ ki) nafarmani mein koi ataa-at nahi. Ataa-at jo kuch bhi hai, maarooft mein hai.³²

لَا طَاعَةَ فِي مَعْصِيَةِ إِمَامٍ الطَّعَةُ فِي الْمَعْرُوفِ.

Nabi e Kareem ﷺ ki ataa-at is liye lazim hai ke wo Allah Ta'ala ke numainda hain aur Allah Ta'ala ke ahkamaat ko insano tak pana'nchaana Aap ﷺ ki zimmedaari hai aur phir wo masum bhi hain aur wahee ki rehnumai bhi Aap ﷺ ko haasil hai. Jab ke ghair e nabi mein ye tamaam baate'n mafqood hoti hain aur isse ghalatiyo'n ka sudoor ek laazmi amr hai. Lehaza har mas-ala mein iski taqleed karna aur uske qaul ko hujjat samajhna gumrahi ka sabab hai aur phir Rasool Allah ﷺ ke muqable mein kisi Imam ke qaul ko pesh karna sakht tareen gumrahi hai. Bhalaa jis Imam par khud Allah Ta'ala aur Rasool Allah ﷺ ki ataa-at laazim ho aur jo itteba ke liye sunnat e rasool ﷺ ka mutalaashi ho, khud iski taqleed karna kaise lazim ho jaaegi?

Ye haqeeqat hai ke in Aaima Ikram رضى الله عنهم ne bhi apni taqleed se logo'n ko mana kiya hai.³³

Sawal ye hai ke jab Aaima Ikram رضى الله عنهم ne logo'n ko taqleed se mana kiya hai to phir taqleed par israr kyou'n? Asal baat ye hai ke taqleed par israr baad ke logo'n ki ikhtera hai. Warna Ahle Ilm ne to har daur mein taqleed ki mukhalifat ki hai. Masalan Hafiz ibne Kaseer ke mutalliqa mashor hai ke wo Shafai ul Mazhab the. Lekin wo

Namazo Ki Hifaazat Karo, Bil-khusoos Darmiyan Waali
Namaz Ki Aur Allah Ta'ala Ke Liye Baa Adab Khade Raha
Karo.³⁴

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ.

ki tafseer bayan karte hue (mukhtalif aqwal ko zikar karne ke baad) irshad farmate hain: *“Lekin ye yaad rahe ke pichle aqwal sabke sab za'ef hain. Jhagda sirf subha aur asr ki namaz mein hai aur saheeh hadees o'n se asr ki namaz ka salat ul wusta hona saabit hai. Pas lazim hogaya ke sab aqwaal ko chod kar yehi aqeeda rakhe'n ke salat ul wusta namaz e asr hai”*.

Imam Abu Muhammad Abdur Rahman bin Au Hatim Raazi رضى الله عنه ne apni kitab Fazeel Shafai mein riwayat ki hai ke Imam Shafai رضى الله عنه farmaya karte the:

Mere jis kisi qaul ke khilaf (Nabi ﷺ ki) koi saheeh hadees marwi ho to hadees hi oola hai khabardar meri taqleed naa karna.³⁵

كُلُّ مَا قُلْتُ فَكَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخِلَافِ قَوْلِي مِمَّا يَصِحُّ
فَحَدِيثُ النَّضِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ وَلَا تُقَلِّدُونِي.

Imam Shafai رضى الله عنه ke is farman ko Imam Rabe'e, Imam Zafraani aur Imam Ahmad bin Hambal رضى الله عنهم riwayat karte hain aur Musa Abul Waleed bin Jarud Imam Shafai se naqal karte hain ke aapne farmaya:

Meri jo baat saheeh hadees ke khilaf ho, main apni is baat se rujoo karta hu'n aur saaf kehta hu'n ke mera mazhab wohi hai jo hadees mein hai.

كُلُّ مَا قُلْتُ فَكَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخِلَافِ قَوْلِي مِمَّا يَصِحُّ
فَحَدِيثُ النَّضِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ وَلَا تُقَلِّدُونِي.

Ye imam sahab ki amaanat aur sardari hai aur aap jaise Aaima Ikram رضى الله عنهم mein se bhi har ek ne yehi farmaya hai ke unke aqwal ko deen naa samjha jaae. رَضِيَ اللَّهُ عَنْهُمْ اَلْحَمْدُ لِلَّهِ رَضِيَ عَنْهُمْ اَلْحَمْدُ Is liye Qazi Marwardi farmate hain: *“Imam Sahab ka salat ul wusta ke baare mein yehi mazhab samajhna chaahiye ke wo asr hai. Goya imam sahab ka apna qawal ye hai ke wo asr nahi hai. Magar aapke farman ke mutabiq hadees ke khilaf is qaul ko paakar hamne chod diya”*.³⁶

³² Bukhari: 7257; Muslim: 1840

³³ Tafseel ke liye mulaheza farmae'n Elam ul Muwaqeen aur Fataawa Ibne Taimiya: V20 P10-11

³⁴ Surah Baqara 2: 238

T: Tarjuma Ahsan ul Bayan

³⁵ Adaab ash Shafai by Ibne Abi Hatim: P69; Nahu al Ma'ani (Sanad Hasan)

³⁶ Tafseer Ibne Kaseer: V1 P118

Sahaba Ikram ؓ, Nabi ﷺ ki sunnat ke muqable mein kisi ke qaul ko ehmiyat naa dete the. Yaha'n tak ke wo Khulafa e Rashadeen ؓ ki sunnat ko radd kar dete the. Chunache is silsila mein Abdullah bin Umar ؓ, Sa'ad bin Abi Waqqas ؓ aur Abdullah bin Abbas ؓ ke aqwaal mulaheza farmae'n.

Salim bin Abdullah ؓ se riwayat hai ke *Shaam* ke ek shakhs ne Syedna Abdullah bin Umar ؓ se Hajj e Tamatto ke mutalliq dariyaf kiya to Syedna Ibne Umar ؓ ne farmaya ke ye halaal hai. Is Shaami ne kaha, magar aapke walid e mohtaram (Hazrat Umar Farooq ؓ) ne isse mana farmaya hai. Syedna Ibne Umar ؓ ne jawab diya ke agar mere walid ne isse mana farmaya ho aur Rasool Allah ﷺ ne isey kiya ho to tumhara kya khayal hai? (Tum mere walid ke fe-a'al ko hujjat samjhoge yaa Rasool Allah ﷺ ke fe-a'al ko?) Mere walid ke tareeqa ki paerwee ki jaaeigi yaa Rasool Allah ﷺ ke tareeqa ki? To us shakhs ne jawab diya ke Rasool Allah ﷺ ke tareeqa (sunnat) ki. Phir Ibne Umar ؓ ne farmaya ke Rasool Allah ﷺ ne Hajj e Tamatto kiya tha.³⁷

Syedna Zahak bin Qais ؓ ne yehi baat Syedna Sa'ad bin Abi Waqqas ؓ se kahi. Yaane Umar ؓ ne Hajj e Tamatto se mana kiya hai. Syedna Sa'ad bin Abi Waqqas ؓ ne farmaya ke Rasool Allah ﷺ ne ye (Hajj e Tamatto) kiya hai aur unke saath ham (Sahaba Ikram ؓ) ne bhi kiya hai.³⁸

Ek Saheeh riwayat mein Ibne Masood ؓ ne saaf taur par taqleed se mana kiya hai.³⁹

Maaz bin Jabar ؓ farmate hain:

Alim agar seedhe raaste par bhi to to iske taqleed naa karo.⁴⁰

أَمَّا الْعَالِمُ فَإِنْ اهْتَدَى فَلَا تُقْلَدُوهُ دِينَكُمْ.

Syedna Maaz bin Jabal ؓ aur Abdullah bin Masood ؓ ke farman se maloom hua ke deeni masaael mein kisi ki taqleed ikhteyaar karna bilkul naajaez aur haraam hai aur islam mein taqleed ka koi jawaz maujood nahi hai aur agar kisi ki rehnumai ikhteyaar karna hi laazim ho to phir Sahaba Ikram ؓ hi is baat ke mustahiq hain ke unki farmabardaari ikhteyaar ki jaae aur ek riwayat mein Nabi e Kareem ﷺ ne bhi Abu Bakar Siddiq ؓ aur Hazrat Umar Farooq ؓ ki farmabardaari ikhteyaar karne ka hukum diya hai aur Sahaba Ikram ؓ ki farmabardaari bhi Kitab o Sunnat ke saath mashroot hai.

Kisi ne ghaleban isi liye kaha hai:

Taqleed se door bhaago, kyou'nke ye gumrahi hai aur isme shak nahi ke muqallid halaakat ki raah par gaamzan hai.

فَاهِرِبْ عَنِ التَّمْلِيدِ فَهُوَ ضَلَالَةٌ
إِنَّ الْمُقْلِدَ فِي سَبِيلِ الْهَالِكِ.

(Hafiz ibne Abdul Barr waghaira ne is par musalmano ka ijma naqal kiya hai ke taqleed jahaalat ka doosra naam hai aur muqallid jaahil hota hai.⁴¹

Imam Tirmizi ؓ, Syedna Abdullah bin Abbas ؓ ki hadees ke: “Nabi ﷺ ne qurbani ke jaanwar ko asha'ar kiya, yaane nishan lagaaya” ko naqal karne ke baad farmate hain: “Imam Wake'e ne jab ye hadees bayan ki to farmaya ke isme Ahlur Raae ke qaul ki taraf nazar naa karo. Kyou'nke ash-aar sunnat hai aur Ahlur Raae ka qaul bidat hai. Abu As Saaeb kehte hain ke ham Imam Wake'e ke paas the ke qiyas karne waalo'n (Ahlur Raae) mein se ek shakhs se Imam Wake'e ne farmaya: Rasool Allah ﷺ ne ash-aar kiya aur Imam Abu Hanifa kehte hain ke ye musla hai (Jaanwaro'n ke kaan, naak waghaira a'azaa kaatne ko musla kehte hain) Us shakhs ne kaha aur jo riwayat ki gai hai ke Ibrahim Nakhai ne farmaya: Asha'ar Musla hai. Kehte hain maine Imam Wake'e ko dekha ke wo ghussa se

³⁷ Tirmizi: 824 (Hadees Hasan Saheeh)

³⁸ As before (Tirmizi ne kaha ke ye Hadees Saheeh hai)

³⁹ Sunan al Kubra by Bayhaqi: V2 P10 (Sanad Saheeh)

⁴⁰ Jaame Bayan al Ilm wa Fadhl: V2 P111 (Sanad Hasan aur Daraqtuni ne Saheeh kaha)

⁴¹ Jaame Bayan al Ilm: V2 P117; Elam al Muwaqeen: V1 P7; V2 P188

aag bagula ho gae aur kaha ke main tumse kehta hu'n ke Rasool Allah ﷺ ne farmaya (ke asha'ar karo) aur tum kehte ho ke Ibrahim Nakhai ne akha (main tumhare saamne Rasool Allah ﷺ ka irshad pesh kar raha hu'n aur tum kehte ho ke Ibrahim Nakhai ne you'n kaha hai) tum is qaabil ho ke tumhe'n qaed kiya jaae aur jab tak tum apne qaul se baaz naa aajaao us waqt tak tumhe'n naa nikaala jaae".⁴²

Imam Wake'e Imam Abu Hanifa ke shagird hain aur unke mutalliq baaz logo'n ka daawa hai ke Imam Abu Hanifa ke muqallid the. Lekin ye waaqea in hazrat ke daawe ko radd karne ke liye bohot hi kaafi o shaafi hai. (is tarha ki bohot si misaale'n Elaam al Muwaqeen aur Eqaz Humam Ulil Absaar mein bhi maujood hain)

Muqallideen hazraat umooman Nabi ﷺ ki ahadees ko taqleed ki aenak se dkehne ke aadi hote hain. Chunache wo sunnat aur hadees ko apne muqarrar karda usool o qawaaed ki kasoti par parakhte hain aur jab koi hadees unke khud-saakhta usool'o'n par poori tarha fit nahi baithti to wo isey khee'nch taan kar isey usool ke mutabiq banane ki koshish karte hain aur agar koi hadees unke mazhab ke bilkul khilaf ho to phir is hadees mein keede nikalna shuru kar dete hain aur ahadees e saheeha ka wo postmortem karte hain ke *al amaan wal hafeez*.

Chunache doosre bohot se masael ke alaawa ruku se pehle aur ruku ke baad aur 2 rakat se uthte waqt Raful Yadain ke saath muqallideen ka jo rawaiyya raha hai wo intehaai afsosnaak hai.

Kyou'nke jaha'n ek taraf muqallideen hazraat ahadees e saheeha ka inkaar karte hain, waha'n doosri taraf Raful Yadain ko logo'n ki nigaho'n mein qaabil e nafarat banana ke liye unho'n ne ajeeb o ghareeb kahaniya'n mashoor kar rakhi hain. Jiski wajah se ye azeem ush shaan sunnat aaj jaahil logo'n ki nigaho'n mein ek qaabil e nafarat fe-a'al bankar reh gai hai. Sunnat e Rasool ﷺ se nafarat ka izhaar karna yaa dil mein uske khilaf qaabil e nafarat jazbat rakhna imaan ke manaafi amal hai. Chuanche Allah Ta'ala ka irshad hai:

(Aye Muhammad ﷺ!) Tumrahe Rabb Ki Qasam Ye Kabhi Momin Nahi Ho Sakte Jab Tak Ke Apne Baahami Ikhtelaafaat Mein Ye Tumko Faisla Karne Waala Naa Maan Le'n. Phir Jo Kuch Tum Faisla Karo Us Par Apne Dilo'n Mein Bhi Koi Tangee Mehsoos Naa Kare'n Balke Tasleem Karle'n.⁴³

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

(Baaz naam nehaad hanfiyo'n ne Raful Yadain par Ahle Hadees ki takfeer bhi kar rakhi hai).

Ashiq Ilaahi Meerathi Deobandi likhte hain: "Asal baat ye thi ke baaz hanfiyo'n ne Ahle Hadees yaane ghair muqallideen e zamaana ko Raful Yadain par kafir kehna shuru kar diya tha aur ye sakht tareen ghalati thi, badi gumrahi thi".⁴⁴

Logo'n ke liye zaroori hai ke is sunnat ki ehmiyat ke waazeh ho jaane ke baad ab wo pafabandi se usey adaa kare'n aur loomah laaem ki koi parwah naa kare'n, kyou'nke Nabi e Kareem ﷺ ka farman hai:

Namaz us tarha padho, jaisa ke tum mujhe namaz padhte hue dekhte ho.⁴⁵

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

Fazeelatush Shaikh Hafiz Zubair Ali Zai Hafizahullah ne ilm o tehqeeq ka haq adaa karte hue mehnat e shaqqa ke zariye Raful Yadain ka mas-ala qaraeen ke saamne pesh kiya hai aur haq o insaaf aur poori dayaanat-daari ke saath Raful Yadain ke dono pehluo'n, yaane Raful Yadain aur adm e Raful Yadain ko poori arq-rezi aur mohaddiseen o salaf o saleheen ki tasdiqaat o hawaalajaat ke saath pesh kiya hai aur naa-qaabil e tardeed Dalaael ke saath jaha'n Raful Yadain ka sunnat e mutawaaterah hona saabit kiya hai. Waha'n doosri taraf adm e Raful Yadain ke mutalliq ahlur raae wal qiyaas ke bodey aur kamzor dalaael ka taana baana bhi bayan kar diya hai aur jamhoor mohaddiseen,

⁴² Tirmizi: V1 P177-178 H906

⁴³ Surah Nisa: 65

⁴⁴ Tazkirah al Khaleel: P132-133

⁴⁵ Bukhari: Kitab ul Azaan: H631

mohaqqiqeen aur hadees ke naqadeen se in Dalaael ki asal haisiyat aur unke naqaabil e amal hone ka suboot bhi pesh kar diya hai aur maujooda daur ke baaz ahlur raae wal qiyaas wa taqleed ke jhoot o fareb ke pardo'n ko bhi chaak karke rakh diya hai. Meri dua hai ke Allah Ta'ala *Fazeelatush Shaikh Hafiz Zubair Ali Zai Hafizahullah* ke ilm, amal aur umar mein izaafa farmae aur unhe'n baatil firqo'n ke khilaf har mahaz par surkh-ru farmae aur baatil firqo'n ko har mahaz par hazmiyat aur zillat o ruswaai se do-chaar farmae. Ameen

Is kitab ke baad in sha Allah anqareeb mas-ala Ameen bil Jahar, Fatehal Khalf al Imam Aur Seena Par Hath Bandhne ke mutalliq bhi mausoof ki kutub shaaya ho'ngi aur namaz par ek jaame aur mukammil kitab bhi zer e tarteef hai. Iske alaawa Arbi zuban mein bhi kuch literature tabaa-at ke intezaar mein hai. (Bihamdillah kai kitabe'n shaaya ho chuki hain).

Dr. Abu Jabir Abdullah Damaanwi

1st Moharram 1411h

Muqaddama

Hamare Imam e Aazam Syedna Muhammad Rasool Allah ﷺ ki mubarak sunnat Raful Yadain ke khilaf is pur-fitan daur mein baaz *Ahlur Raae wal Ahwaa* ne chand kitabche aur kitabe'n likhi hain. Be-shumar daseesa kaariyo'n, shobadaa baaziyo'n aur mughalta dahiyo'n ke alaawa unho'n ne sahihain aur mohaddiseen ka martaba o izzat ghataane ki naa-masood aur qaabil e mazammat koshish bhi ki hai. Halaa'nke unki ye saari koshishe'n makdi ke jaale se bhi ziyaada kamzor aur fuzool hain.

(Deobandi aur Barailwi ke motemad alai) Shah Waliullah Mohaddis Dahelwi رحمه الله farmate hain: *“Saheeh Bukhari aur Saheeh Muslim ke baare mein tamaam mohaddiseen muttafiq hain ke unki tamaam ki tamaam muttasil aur marfoo ahadees yaqeenan saheeh hain. Ye dono kitabe'n apne musannefeen tak bit tawaatur poh'nchi hain, jo unki azmat naa kare wo bidati hai, jo musulmano ki raah ke khilaf chalta hai”*.⁴⁶

Magar kisey maloom tha ke ek aisa daur aane waala hai jab musulmano ki raah ke khilaf chalne waale bidati sahihain (Bukhari o Muslim) ki ahadees aur raawiyo'n par andha dund hamle kare'nge.

Masalan Sarfaraz Safdar Sahab Deobandi (hayati) ne Sahihain ke baaz darj e zail raawiyo'n par amal e jaraahi chalaaya hai:

Raawi Ka Naam	Kitab - Jiska Raawi Hai	Sarfaraz Safdar Ki Kitab
1. Makhool	Muslim	Ahsan ul Kalaam V2 P86
2. Al Ulaa bin Al Haris	Muslim	Ahsan ul Kalaam V2 P85
3. Waleed bin Muslim	Bukhari o Muslim	Ahsan ul Kalaam V2 P85
4. Sayeed bin Amir	Bukhari o Muslim	Ahsan ul Kalaam V2 P132
5. Al Ula bin Abdur Rahman	Muslim	Ahsan ul Kalaam V1 P240

Tafseel ke liye Maulana Irshad ul Haq Asari ki maaya naaz kitab *Tauzeeh ul Kalaam* ka mutalea kare'n. Habeebullah Derwi Deobandi ne bhi Sahihain ke raawiyo'n par teesha⁴⁷ chalaaya hai. Masalan

Raawi Ka Naam	Kitab - Jiska Raawi Hai	Habibullah Derwi Ki Kitab
1. Ibne Juraij	Bukhari o Muslim	Noor us Sabaah Muqaddama P18
2. Waleed bin Muslim	Bukhari o Muslim	Noor us Sabaah P181
3. Yahya bin Ayyub al Ghafaqi al Misri	Bukhari o Muslim	Noor us Sabaah P221

Ye log saada luh musulmano mein *sahihain* ki izzat mein kami ki koshish kare'nge, magar chaand ki taraf thookne waale ka thook iske mu'n par hi padta hai. In sha Allah in bidatiyo'n ki ye koshishe'n bilkul hi raaegaa'n jaae'ngi.

Saheeh Bukhari ki ummat e muslima mein jo paziraai hui, iska andaaza tarjuman e deoband *“Al Qasim”* ke darj e zail bayan se bhi saaf taur par waazeh ho jaata hai: *“Saheeh Bukhari ajeeb shaan ki kitab hai aur isey Allah ne ajeeb o ghareeb maqbooliya bakhshi hai. Har aalim o aami quran ke baad jab nazar uthaata hai to Saheeh Bukhari par sabse pehle nazar padti hai. Taqreeban 1000 saal se duniya e islam mein is kitab ko Allah ke baad jo fauqiyat aur marjea'at haasil rahi hai iski wajah se iski bhaari bharkam haisiyat aur uske muallif ki azeem shakhsiyat islami tareekh par chaa gai”*.⁴⁸

⁴⁶ Hujjatullahil Balegha: P242 (Mutarjim: Maulwi Abdul Haq Haqqani)

⁴⁷

⁴⁸ Al Qasim: Oct 1961 P33; Al Lamhaat: V1 P32

Aur mazed likhte hain: “*Imam Bukhari ki deeni khidmat, ilmi saqaahat aur shaan o jalaalat ki badaulat unki shakhsiyat ek aisa maroob kun tareekhi baab ban gai, jiski silwato’n mein bohot si ahem ilmi o deeni khidmaat ka tool o arz aur mutaddid Jaleel ul qadr shakhsiyato’n ka qad o qaamat dabaa hua mehsoos hota hai*”.⁴⁹

Ye ek mukhalif ka eteraaf e haqeeqat hai, zahir hai ke Saheeh Bukhari o Saheeh Muslim ke khilaf in bidatiyo’n ka likhna khud unki sharmindagi aur jag-hasaai ka baais ban raha hai.

Anwaar ul Baari ke ghaali musannif (jo ma sha Allah deobandi hain) eteraf karte hain: “*Khulaasa ye ke Imam Bukhari ki shakhsiyat itni buland o bartar hai ke hamne yaa hamse qabl doosro’n ne in par yaa unki “Saheeh Bukhari” o deegar talifaat par jitna naqd kiya hai, agar isse 10-20 gunaa ziyaada bhi tanqeed ki jaae to is tamaam se bhi Imam Bukhari ki buland shakhsiyat yaa Saheeh Bukhari ki azmat majrooh nahi ho sakti*”.⁵⁰

Habibullah Derwi Ke Mughaaltey

Arz hai ke Habibullah Derwi Sahab (*Hayaati Deobandi*) ne apne pesh-ruo’n ki koraana taqleed mein kuch ziyada hi sargarmi dikhai hai. Unki kitab “*Noor ul Sabah Fee Tark Raful Yadain Ba’ad al Iftetah*” is silsile mein mere pesh e nazar hai. Is kitab ka mudallal aur maskat jawab Hakeem Mahmood Salafi Sahab ne “*Shams uz Zuha*” naami kitab mein de diya hai. Jisme unho’n ne Derwi Sahab ki cheera dastiyaa’n aur mughaltaat qaraeen ikram ke saamne be-naqab kar diye hain, taa-ke aam logo’n par is adeeb ki haqeeqat waazeh ho jaae.

Choo’nke Raful Yadain ke mas-ala par meri ye kitab ek mustaqil tasneef hai, jisme jamhoor mohaddiseen ki tehqiqaat ke mutabiq is mas-ale ka ghair jaanib daraana jaaeza liya gaya hai. Lehaza maine ye munaasib samjha ke is kitab ke muqaddama mein mukhtasaran Derwi Sahab ke chand mughaltaat aur kizb bayaaniyo’n ka jaaeza qaraeen ke saamne pesh kar diya jaae. Taa-ke jo zinda rahe wo daleel dekh kar jiye aur jisey marna hai wo daleel dekh kar mare.

Pehla Mughalta

Derwi Sahab likhte hain: “*Usman bin al Hakam al Jazaami Zaeef hai, ibne Hajar farmate hain Iski riwayat o’n mein ghalatiya’n hain aur Allama Zahabi رحمه الله farmate hain ke ye raawi qawi nahi hai*”⁵¹.⁵²

Jawab: Ye saara bayan ghalat hai.

1. Usman bin al Hakam ko kisi ne bhi Zaeef nahi kaha.
2. Hafiz ibne Hajar ki baat aadhi naqal ki gai hai, inka poora kalaam aagey aaraha hai. Auhaam se kaun paak hai? Is riwayat mein inka wahem saabit kare’n to aur baat hai warna sirf *La Auhaam* ki wajah se ek sadooq raawi ki riwayat ko kyou’n-kar radd kiya jaa sakta hai?
3. Imam Zahabi ne Usman mazkoo ko *Laisa bil Qawi* nahi kah, balke Mizan ke baaz nuskho’n mein hai ke Abu Amr ne kaha hai⁵³ ye Abu Amr (yaha’n) ghair mutaiyyan hai aur is ibaat ki sehat bhi mashkook hai. Teesre ye ke *Al Qawee* naa hone ka ye matlab nahi hai ke qawi bhi nahi hai.

Wallahu A’alam

Usman bin Al Hakam al Jazaami al Masri ko Imam Ahmad bin Saleh al Masri ne *Siqa qaraar* diya hai.⁵⁴ Ibne Yunus Muarrikh Masri ne kaha ke wo *faqiya* aur *mutadeen* tha.⁵⁵ Ibne Hibban ne *Siqa qaraar* diya hai.⁵⁶ Ibne

⁴⁹ Al Qasim: Oct 1961 P33; Al Lamhaat: V1 P32-33

⁵⁰ Anwar ul Baari: V2 P52 (ba-hawaala Shams ul Zuha Ba-jawab Nur al Sabaah Fee Tark Raful Yadain Ba’ad al Iftetaah: P28

⁵¹ Mizan: V3 P32

⁵² Noor ul Sabah: Muqaddama (Second Edition) P19

⁵³ Mizan: V3 P32

⁵⁴ Tehzeeb ut Tehzeeb: V7 P102

⁵⁵ Tehzeeb ut Tehzeeb: V7 P102

⁵⁶ Kitab us Suqaat: V8 P452

Abi Mariyam ne kaha: *Min Khayaar an Naas*.⁵⁷ Ibne Khuzaiman ne apni saheeh mein isse istedla kiya.⁵⁸ Ibne Hajar ne kaha: *Sadooq Lahu Auhaam*.⁵⁹

nke muqable mein Abu Hatim ne farmaya: لَيْسَ بِالْمَتَّقِينَ، لَيْسَ بِالْمَتَّقِينَ *Laisa Bil Mateen Laisa Bil Matqini*.⁶⁰ Abu Umar ne kaha: لَيْسَ بِالْقَوِيِّ *Laisa bil Qawi*.⁶¹

Maloom hua ke Usman bin al Hakam jamhoor ke nazdeek *Siqa* aur *Sadooq* hai. Lehaza isey khud ba-khud baghair qawi daleel ko *Zaeef* qaraar dena ilm o insaaf ka khoon kar dene ke mutaradif hai. Yaad rahe ke Usman mazkoor hadees Abu Huraira رضي الله عنه mein munfarid nahi, balke Yahya bin Ayyub ne iske matabea'at kar rakhi hai.

Doosra Mughalta.

Derwi Sahab ne likha hai ke: “*Hazrat Imam Shafai رحمته الله jab Imam Abu Hanifa ki qabar ki ziyarat ke liye poho'nche to waha'n namazo'n mein Raful Yadain chod diya tha. Kisi ne Imam Shafai رحمته الله se iski wajah poochi to farmaya: Is qabar waale se hayaa aati hai*”.⁶²

Jawab: Ye waaqea jaali aur safed jhoot hai. Shah Rafiuddin ka kisi waaqea ko baghair sanad ke naqal kar dena is waaqea ki sehat ki daleel nahi hai. Shah Rafiuddin aur Imam Shafai رحمته الله ke darmiyan kai sau saal ka faasla hai, jisme musafiro'n ki gardane'n bhi toot jaati hain.

Derwi sahab ki zimmedari hai ke wo is waaqea ki mukammal aur mufassal sanad pesh kare'n, taa-ke raawiyo'n ka sidq o kizb maloom ho jaae. Asnaad deen mein se hain aur baghair sanad ke kisi ki baat ki zarra baraabar bhi haisiyat nahi hai.

(Bihamidillah, abhi tak Derwi Sahab yaa unke kisi saathi ne is waaqea ki sanad pesh nahi ki hai (1420h) jo is baat ki daleel hai ke is man-ghadat waaqea ki un logo'n ke paas koi sanad maujood nahi hai. 1427h)

Teesra Mughalta

Derwi Sahab ne kaha: “*Hazrat Imam Abu Hanifa..... raful yadain karne waalo'n ko mana karte the. Chunache Hafiz ibne likhte hain*⁶³: *Qutaiba farmate hain ke maine Abu Maqaatil ko kehte hue suna hai ke maine Imam Abu Hanifa ke pehlu mein namaz padhi aur main raful yadain karta raha. Jab Imam Abu Hanifa ne salam phera to kaha ke aye Abu Maqaatil shayad to pankhe waalo'n se hai*”.⁶⁴

Jawab: Lisan ul Mizan ka mazkoora safha nikaale'n, waha'n likha hai ke Qutaiba ne is qissa ke raawi Abu Maqaatil ko bohot kamzor qaraar diya hai. Ibne Mahdi ne *Kazzab* kaha. Hafiz Sualimani ne kaha: *Ye hadees banaata tha*. Wakee ne isey *Kazzab* kaha. Abu Sayeed an Naqaash aur Al Haakim ne kaha: *Usne Mauzoo Ahadees Bayan Ki Hain*.⁶⁵

Qaraeen e Ikram khud faisla kare'n ke ek *kazzab* o *waza'a* ki riwayat par Derwi Sahab apne daawa ki buniyad rakh rahe hain, kya ye zulm nahi hai?

Doosre ye ke is ibaat se saaf maloom nahi hota ke Imam Sahab ne Abu Maqaatil ko raful yadain se mana kiya tha.

Chautha Mughalta:

Mazeed likhte hain: “*Hazrat Imam Sha'abi رحمته الله bhi tark e raful yadain karte the....* عن اشعث عن الشعبي.....”⁶⁶

⁵⁷ Saheeh Ibne Khuzaima: V1 P345

⁵⁸ Saheeh Ibne Khuzaima: V1 P345; Lisan ul Mizan: V1 P227

⁵⁹ At Taqreeb: P233

⁶⁰ Tehzeeb ut Tehzeeb; Mizan ul Etedal

⁶¹ Mizan ul Etedal: V3 P32

⁶² Noor ul Sabah: P29

⁶³ Lisan ul Mizan: V2 P322

⁶⁴ Noor ul Sabah: P31

⁶⁵ Lisan ul Mizan: V2 P322-323

⁶⁶ Noor ul Sabah: P45

Jawab: Asha'at se muraad Asha'ad bin Sawar al Kindi al Kufi hai.

Daleel: Wo Amir al She'ebi ka shagird hai.⁶⁷ Asha'at bin Sawar mukhtalif fiya raawi hai. Isey darj e zail aimma e hadees ne zaef aur majrooh qaraar diya:

- | | |
|---------------------------|-------------------------|
| 1. Ahmad bin Hambal | 2. Abu Zar'ah |
| 3. Abu Dawood waghairahum | 4. Daraqutni |
| 5. Ibne Hibban | 6. Ibne Sa'ad |
| 7. Al A'ajali | 8. Usman bin Abi Shaiba |
| 9. Bandaar | 10. Nisai |

Ibne Muyeen ne ek dafa *siqa* aur doosri dafa *zaef* kaha. Lehaza unke dono qaul saaqit ho gae.⁶⁸

Saheeh Muslim mein iski riwayat mataabea'an hain. Hafiz Ibne Hajar رحمته الله ne Taqreeb ut Tehzeeb mein faisla kiya hai ke (Asha'at bin Sawar) *Zaef* hai.

Paachwaa Mughalta

Derwi Sahab tehreer karte hain: “Hazrat Aswad bin Yazid رحمته الله at taabai aur Hazrat Alqama at taabai dono tark e *raful yadain karte the*”.⁶⁹

Jawab:

Iski sanad Derwi Sahab ne is tarha likhi hai: عن جابر عن الاسود و علقمة....

Jabir se murad Jabir bin Yazid al Ja'afi al Kufi hai.

Daleel: Jabir Ja'afi shareek bin Abdullah ka ustad hai.⁷⁰

Aur ye riwayat isse Shareek ne bayan ki hai.⁷¹

Jabir Ja'afi mukhtalif fiya raawi hai. Baaz ne iski tauseeq ki hai. Zaeda ne kaha: Allah ki qasam ye jhoota tha aur *raja'a-at e ali* par imaan rakhta tha. Imam Abu Hanifa ne kaha: Maine isse ziyada jhoota koi nahi dekha. Nisai ne kaha: Matrook ul Hadees hai. Jozjaani ne kaha: Kazzab hai. Zaaeda ne mazeed bataya ke *Raafzi* tha aur Ashaab an Nabi ﷺ ko gaaliya'n deta tha. Sayeed bin Jubair taabai ne isey jhoota qaraar diya. Ahmad bin Khadaash ne Allah ki qasam khaa kar kaha ke jhoot bolta tha. Ibne Hibban ne kaha ke *Sabaai* tha (Abdullah bin Saba Yahoodi ka agent tha).⁷²

Hafiz ibne Hajar Asqalani ne farmaya:

Zaef raafzi ye zaef (aur) raafzi hai.

ضعيف رافضي.

Is *zaef o kazzab o mudallis raafzi* ki riwayat se Derwi Sahab istedlal kar rahe hain. Kya ye kizb nawaazi nahi hai?

Chetta Mughalta

Derwi Sahab ne kaha: “Hazrat Imam Hasan bin Ziyad رحمته الله aur Hazrat Imam Zafar رحمته الله bhi *raful yadain naa karte the*”.⁷³

⁶⁷ Tehzeeb ul Kamaal: V3 {265

⁶⁸ Tehzeeb ut Tehzeeb: V1 P308-309

⁶⁹ Noor ul Sabah: 47 (second edition 1406h)

⁷⁰ Tehzeeb ul Kamaal: V4 P466

⁷¹ Mussanaf Ibne Abi Shaiba: V1 P237

⁷² mulkhisat min Tehzeeb ut Tehzeeb: V2 P41-44

⁷³ Noor ul Sabah: 33

Janab Derwi Sahab ke mamdooh “Hazrat al Imam” (Hasan bin Ziyaad al Lului) ka mukhtasar ta’aruf pesh e khidmat hai.

Hasan bin Ziyad al Lului Ka Ta’aruf

Ibne Muyeen ne kaha: *Kazzab hai*. Muhammad bin Abdullah bin Numair ne kaha: Ibne Juraij par jhoot bolta hai. Abu Dawood ne kaha: *Kazzab Ghair Siqa* hai. Muhammad bin Rafe an Nishapuri ne kaha: Ye shakhs Imam se pehle sar uthaa-ta tha aur Imam se pehle sajda karta tha. Hasan al Halwaani ne bataya ke maine isey dekha, isne sajda ki haalat mein ek ladke ka bosa liya. Abu Soor ne kaha: Maine isse ziyada *jhoota* nahi dekha, namaz ki haalat mein ek nau-umar ladke, jiski daadhi munch nahi thi ke rukhsaar par hath pherta tha. Yazeed bin Harun ne ta’ajjub se kaha: Kya ye *Musalman* hai? Usaman isey *Khabees* kehte the. Yaqoob in Sufiyan, Uqaili aur al Saaji ne kaha: *Kazzab* hai.⁷⁴

Aisa *ganda shakhs* Derwi Sahab ka “Hazrat Imam” hai.

(Tambeeh: Hasan bin Ziyad al Lului ke baare mein tafseel aur tehqeeqi mazmoon ke liye dekhiye Mahnaama Al Hadees, Hazro 16: P30-37 Nasb Al Emaad Fee Tehqeeq al Hasan bin Ziyad)

Saatwa’n Mughalta

Derwi Sahab likhte hain: “*Imam Haitham bin Adi رَضِيَ اللهُ عَنْهُ bhi farmate hain ke Hazrat Abu Qataada 38 hijri mein faut hue*”.^{75 76}

Jawab: Derwi Sahab ke Imam Haitham bin Adi ka mukhtasar ta’aruf darj e zail hai:

Haitham bin Adi ka Ta’aruf

Bukhari ne kaha: *لَيْسَ بِثِقَةٍ كَانَ يَكْذِبُ* Abu Dawood ne kaha: *Kazzab*. Nisai waghaira ne kaha: *Matrook ul Hadees*.⁷⁷

Al A’ajli ne kaha: *Kazzab* hai, maine ise dekha hai. Abu Hatim ne kaha: *Matrook ul Hadees* hai. Al Saaji ne kaha: Wo jhoot bolta tha.⁷⁸

Hafiz Haithami ne kaha: *Kazzab*.⁷⁹

Tambeeh: Haitham bin Adi ke qaul ko Hafiz ibne Kaseer ne *زعم* “*Za’am*” *keh kar* zikar kiya hai aur *ولهذا غريب* “*keh kar iske ghalat o baatil hone ki taraf ishaara kar diya hai*”.⁸⁰

Aaathwaa Mughaalta

Derwi Sahab ne likha hai: “*Ibne Juraij ek raawi hai jisne 90 auro’n se muta’a o zina kiya tha*”⁸¹ *aise raawi ki riwayat ko Abdur Rasheed Ansari ne Ar Rasaael mein baar baar likh kar musalmano ko dhoka diya hai ke ye Nabi ﷺ ka farman hai: Dekhiy Ar Rasaael...*”.⁸²

Jawab: Derwi Sahab ne apni isi kitab ke P22 par Ibne Juraij ki riwayat ko bataur e hujjat pesh kiya hai. Likhte hain: “*Raful Yada’in ke choot jaane yaa chod dene se namaz ka aadah laazim nahi, Hazrat Ataa bin Abi Rabah ka fatwa mulaheza ho.*” *عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ قُلْتُ لَعَطَاءُ... Ibne Juriaj رَضِيَ اللهُ عَنْهُ farmate hain*”.

⁷⁴ mulkhisar min Lisan ul Mizan: V2 P208-209

⁷⁵ Al Bidaaya wan Nihaaya V8 P68

⁷⁶ Noor ul Sabah: P207

⁷⁷ Mizan ul Etedaal: V4 P324

⁷⁸ Lisan ul Mizan: V6 P253

⁷⁹ Majmua az Zawaaed: V10 P10

⁸⁰ Al Bidaaya wan Nihaaya: V8 P70

⁸¹ Tazkiratul Huffaz

⁸² Nur ul Sabah: Muqadamma: P18

Maloom hua ke khud Derwi Sahab musulmano ko dhoka de rahe hain. Ek raawi par sakht jirah karte hain aur phir isi ki riwayat ko bataur e hujjat pesh karte hain. Us par turra ye ke apni kitab ke P222 par likhte hain: “*iski sanad mein Ibne Juraij raawi waaqe hai, jo-ke Siqa hai, magar sakht qism ka Mudallis hai...*”

Lehaza Abdul Rasheed Ansari (sahab) be-chaare par ilzab taraashi kis liye hai?

Ibne Juraij *Siha Sitta* ka markazi raawi hai. Ibne Muyeen, Ibne Sa’ad, Ibne Hibban aur Al A’ajali ne kaha: *Siqa* hai. Ahmad bin Hambal ne iski taareef ki hai.⁸³

Hafiz Zahabi ne kaha: ثقة حافظ *Siqa Haafiz*.⁸⁴

Raha muta’a ka mas-ala to ye ka ilehaz se mardood hai:

- (1) Iski mukammal sanad pesh ki jaae.
- (2) Hafiz Zahabi se Ibne Juraij tak sanad naa-maloom hai.
- (3) Agar ye saabit bhi ho jaae to isey Ibne Juraij ki ijtehadhi ghalati tasawwur kiya jaaega

Syedna Ibne Abbas ؓ se bhi muta’a ka jawaz marwi hai aur Akabir Sahaba Ikram ؓ ne in par is mas-ala mein sakht tanqeed ki hai.⁸⁵

Yaad rahe ke muta’a haraam hai aur isey Nabi ﷺ ne qiyaamat tak haraam qaraar diya hai. Lehaza Nabi ﷺ ke muqable mein har shakhs ka fatwa mardood hai.

- i. Agar bataur e tanzeel Ibne Juraij se is mas-ala ko saabit bhi maan liya jaae to baqaul Hafiz ibne Hajar, Saheeh Ibne A’awaana mein Ibne Juraij ka rujoo karna saabit hai.⁸⁶

Ruku karne waale ke khilaf propaganda jaari rakhna deobandiyo’n ki kis adaalat ka insaaf hai?

Tambeeh: Tazkiratul Huffaz waghaira mein *Zina* ka lafz bilkul nahi hai. Ye lafz Derwi Sahab ne apni taraf se ghadkar badhaa diya hai. Tazkiratul Huffaz aur Ser A’alaam an Nabla mein Hafiz Zahabi ne *Tazawwuj* (nikah kiya) ke alfaaz likhe hain.⁸⁷

⁸³ At Tehzeeb: V6 P357-360

⁸⁴ Ser A’alaam an Nabla: V6 P332

⁸⁵ Sharah Muslim Nawawi: V9 P184-188-190

⁸⁶ Fathul Bari: V9 P173; Talkhees al Habeer: V3 P160

⁸⁷ Ser A’alaam an Nabla: V6 P331

Derwi Sahab likhte hain: “Masalan Musnad Abi Hanfia V1 P355 mein jo riwayat aai hai, isme bhi Asim bin Kaleeb ⁸⁸ ابو حنيفة عن حماد عن ابراهيم عن الاسود ان عبدالله ابن مسعود... الخ. *nahi, balke iski sanad is tarha hai.*

Jawab: Musnad Abu Hanifa, Muhammad bin Mahmood al Khwarzami (d 665h) ki jamaa karda hai. Al Khwarzami ki adaalat o saqaahat naa-maloom hai. Usne ye riwayat Abu Muhammad al Bukhari a’an Rajaa bin Abdullah an Nahshali a’an shaqeeq bin Ibrahim a’an Abi Hanifa ki sanad ke saath zikar ki hai.⁸⁹

Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harthi al Bukhari (d 340h) ka ta’aruf.

Ye shakhs Waza’a Hadees ke saath mutham hai.⁹⁰

Abu Ahmad al Hafiz aur Imam Haakim ne bataya ke wo hadees banaata tha.⁹¹

Abu Sayeed al Rawas ne kaha: Is par waza’a hadees ka ilzam hai.

Ahmad al Sulaimani ki baat ka khulaasa ye hai ke wo sanad aur matan dono ghadta tha. Abu Zara’ah Ahmad bin Al Hussain ar Raazi ne kaha *Zaeef* hai. Khaleeli ne isey *Kamzoor* aur *Mudallis qaraar* diya hai. Khateeb ne bhi *Jirahki* hai.⁹²

Kisi ne bhi us shakhs ki *Tauseeq* nahi ki, lehaza aise shakhs ki tamaam riwayaat mauzuaat aur mardood hain. Hafiz Zahabi *Diwan al Zoaafa wal Matrukeen* mein Abu Muhammad al Harthi ko zikar karke likhte hain:

*Wo Ajeeb (aur) kamzor riwayate’n laata hai.*⁹³

يأتي بعجائب واهية.

Iska ustad Rajaa An Nahshali naa-maloom hai aur Shaqeeq bin Ibrahim bhi *Mutakallim fiya* hai.

Hafiz Zahabi ne kaha: لا يحتج به ⁹⁴

Khulasa ye ke ye riwayat mauzoo hai.

Tambeeh: Meri tehqeeq ke mutabiq Jaame *al Masaneed* mein Al Khwarzami se Imam Abu Hanifa tak ek riwayat bhi ba-sanad saheeh ya hasan saabit nahi hai. Jisey is baat se ikhtelaaf hai. Wo sirf ek sanad hi pesh karde jo jamhoor ke nazdeek saheeh yaa hasan ho. Wallahu A’alam (1410h)

Abhi tak kisi shakhs ne ek bhi saheeh sanad pesh nahi ki. 1420h walhamdulillah 1427h)

⁸⁸ Nur ul Sabah: P79

⁸⁹ V1 P355

⁹⁰ Al Kashf al Hasess A’aman Rami Ba-waza’a al Hadees by Burhanuddin Al Halabi: P248

⁹¹ Kitab al Qira-at by Bayhaqi: P154; doosra nuskha P178 H388 (Sanad Saheeh)

⁹² Lisan ul Mizan: V3 P348-349

⁹³ Diwan al Zoaafa wal Matrukeen: P176 # 2297

⁹⁴ Diwan al Zoaafa wal Matrukeen: P145 # 1896

Daswaa Mughalta

Derwi Sahab aankho'n mein dhool jho'nkte hue likhte hain: *"Muhammad bin Abi Laila..... Phir bhi jamhoor ke yaha'n wo sadooq aur siqa hai"*.⁹⁵

Jawab:

Aap is kitab mein mulaheza farmae'nge (P89) ke Ibne Abi Laila ko 31 se ziyada mohaddiseen o ulama ne *Zaeef* waghaira qaraar diya hai aur 7 se iski *Tauseeq* milti hai. 31 ki baat jamhoor hai yaa 7 ki?

Muhammad bin Taher al Maqdisi farmate hain: *Iske Zaeef hone par ijma hai*.⁹⁶

Ghalebani ye ijma Al Maqdisi ke zamane mein hua hoga. *Wallahu A'alam*

Anwar Shah Kashmiri Deobandi ne kaha:

Ibne Abi Laila mere nazdeez Zaeef hai, jaisa ke jamhoor ne isey Zaeef qaraar diya hai.⁹⁷

فهو ضعيف عندي كما ذهب إليه الجمهور.

Aap faisla kare'n ke Kashmiri Sahab ki baat sach hai yaa Derwi Sahab ka daawa e jamhooriyat jhoot hai?

Boosri ne kaha:

Wo Muhammad bin Abdur Rahman bin Abi Laila hai, isey jamhoor ne Zaeef qaraar diya hai.⁹⁸

هو محمد بن عبدالرحمن بن أبي ليلي ضعفه الجمهور.

Giyarwaa Mughalta

Safha 180 par Derwi Sahab ne Sawar bin Masa'ab ki ek riwayat pesh ki hai aur likha hai: *"Ghair Muqallideen hazraat ke Muhammad bin Ishaq Kazzab aur Dajjal ki riwayat se to kisi tarha ye kam nahi hai"*.⁹⁹

Jawab:

Sabse pehle Sawar bin Masa'ab ka ta'aruf mulaheza farmae'n: *Yahya ne kaha: أَلَيْسَ بِشَيْءٍ* Bukhqrri ne kaha: *Munkir ul Hadees*. (kaha jaata hai ke) Abu Dawood ne kaha: *Laisa bi Siqa*. Nisai waghaira ne kaha: *Matrook ul Hadees*.¹⁰⁰

Ahmad bin Hambal, Abu Hatim aur Abu Naeem Asbahani ne kaha: *متروك الحديث Matrook ul Hadees*.¹⁰¹

Abu Abdullah al Haakim ne bataya ke usne Atiya bin Sa'ad se mauzuaat bayan ki hain aur wo *متروك الحديث بمرّة Matrook ul Hadees bi-marrah* yaane *Bilkul Matrook ul Hadees* hai.¹⁰²

Iski ye riwayat bhi Atiya se hai, lehaza *Mauzoo* hai.

Ibne A'adee ne kaha: *هو ضعيف Huwa Zaeef*.¹⁰³

Daraqutni ne kaha: *متروك الحديث Matrook al Hadees*.¹⁰⁴

Haithami ne kaha: *متروك Matrook*.¹⁰⁵

⁹⁵ Nur al Sabah: P164

⁹⁶ Tazkirah al Mauzuaat: P24-90

⁹⁷ Faiz ul Baari: V3 P168

⁹⁸ Zawaed ibne Majah: 854

⁹⁹ Nur al Sabah: P180

¹⁰⁰ Mizan ul Etedaal: V2 P246

¹⁰¹ Lisaan al Mizan: V3 P154; Kitab Zoafa by Ibne Naeem: # 94

¹⁰² Al Mudkhal by Haakim: P146 # 78

¹⁰³ Lisan ul Mizan: V3 P154

¹⁰⁴ Kitab al Zoafa wal Matrukeen by Ibne Jauzi: V2 P31

¹⁰⁵ Majmua az Zawaed: V1 P163

Hafiz ibne Hibban ne farmaya:

كان ممن يأتي بالماكير عن المشاهير حتى يسبق (إلى) القلب أنه كان المتعمد لها¹⁰⁶

Isey kisi ne bhi *Siqa* yaa *Sadooq* waghaira nahi kaha, lehaza wo bil-ijma *Zaeef o Matrook* hai. Iske bar-aks Imam Muhammad bin Ishaq bin Yasaar at Taabai رحمه الله Saheeh Muslim waghaira ke raawi hain. Unhe'n darj e zail ulama ne *Siqa o Sadooq Saheeh ul Hadees* ya *Hasan ul Hadees* waghaira qaraar diya hai:

1. Imam Bukhari	2. Sufiyan bin Oyaina	3. Zohri
4. Ibne Mubarak	5. Sha'aaba	6. Ali al Madeeni
7. Ahmad	8. Yahya bin Muyeen	9. Ibne Hibban
10. Al A'ajali	11. Al Zahli	12. Al Bushqi
13. Ibne Sa'ad	14. Al Khaleeli	15. Ibne Nameer
16. At Tirmizi	17. Al Bayhaqi	18. Al Khattabi
19. Ibne Hazam	20. Al Munziri	21. Az Zahabi
22. Muhammad bin Nasar al Fara	23. Ibnul Qaiyyim	24. As Subki
25. Al Haithami	26. Hafiz ibne Hajar	27. Ibne Hajar Makki
28. Khafaaji	29. Ibne E'elaan	30. As Sakhaawi
31. Ibne Kaseer	32. Al Qurtubi	33. Ash Shawkani
34. Nawab Siddiq Hasan Khan	35. Ahmad Shakir	36. Abdur Rahman Mubarakpuri
37. Shamsul Haq Azeemabadi	38. Basheer Ahmad Sehsawaani	39. Ibne Hammam Hanafi
40. A'aini Hanafi	41. Ze'eli Hanafi	42. Mulla Ali Qari Hanafi
43. Abdul Hai Lukchnawi	44. Salamullah Hanafi	45. Shaareh Muniya
46. Ameer Ali Hanafi	47. Nemwi Hanafi	48. Anwar Shah Kashmiri
49. Muhammad Yusuf Bannori Deobandi	50. Muhammad Idrees Kandhelwi Deobandi	51. Zafar Ahmad Usmani Deobandi
52. Khaleel Ahmad Sahranpuri Deobandi	53. Kausari	54. Abu Gadha Al Kausari ¹⁰⁷

Unke alaawa

55. Ibne Taimiya	56. Ibne Qhalkaan	57. As Suyuti
58. As Saheeli	59. Nur Muhamad Multani	60. Ibne Abdul Barr
61. Ahmad Raza Khan	62. Muhammad Hasan	

Waghaira ne bhi isey *Siqa o Sadooq* qaraar diya hai.¹⁰⁸

69. Tahavi Hanafi ne Ma'ani ul Asaar mein iski ek hadees ke baare mein "فهذا حديث متصل الإسناد صحيح" kaha hai.¹⁰⁹

¹⁰⁶ Al Majrooheen: V1 P356

¹⁰⁷ Tauzeeh al Kalaam: V1 P265-293

¹⁰⁸ As mentioned in ref 96

¹⁰⁹ Sharah Ma'ani al Asaar: V2 P208, Kitab al Hajja Fee Fathir Rasool Allah ﷺ Makkah; doosra nuskha: V3 P22

Tableeghi Jamat ke Shaikh ul Hadees Muhammad Zakariya Sahab ne bhi Tableeghi Nisaab, Fazaal e Zikr: P117/595 apr Muhammad bin Ishaq ko ثقة مدلس *Siqa Mudallis* tasleem kiya hai.

(Tauzeeh al Kalaam (latest edition) 94 ulama ke naam baa-hawaala likhe hue hain, jin se Muhammad bin Ishaq ki tauseeq o taareef marwi hai.)

Is tafseel se maloom hua ke Muhammad bin Ishaq ko jamhoor ulama *Siqa o Sadooq* qaraar dete hain.

Allama Ze'eli Hanafi likhte hain:

*Ibne Ishaq ko aksar ne Siqa kaha hai aur
Tauseeq karne waalo'n mein Imam Bukhari
bhi hain.*¹¹⁰

وابن إسحاق الأكثر على توثيقه وممن وثقه البخاري.

Allama A'aini Hanafi likhte hain:

*Ket jamhoor ke nazdeek Ibne Ishaq bade
Suqaat mein se hain.*¹¹¹

إن ابن إسحاق من الثقات الكبار عند الجمهور.

Muhammad Idrees Kandhelwi Deobandi likhte hain: “*Jamhoor ulama ne iski tauseed ki hai*”.¹¹²

Allama Saheli farmate hain:

*Aksar ulama ke nazdeek wo hadees mein Sabt
(siqa) hain.*¹¹³

ثبت في الحديث عند أكثر العلماء.

Muarrikh Ibne Qhalkaan ne likha:

*Yaane wo hadees mein aksar ulama ke
nazdeek Sabt (siqa) hain.*¹¹⁴

كان ثبوتاً في الحديث عند أكثر العلماء.

Shaikh ul Islam Ibne Taimiya farmate hain:

*Aur Ibne Ishaq agar sima'a ki tasreeh kare'n
to wo Ahle Hadees ke nazdeek Siqa hain.*¹¹⁵

وابن إسحاق إذا قال حدثني فهو ثقة عند أهل الحديث.

Aur mazeed likhte hain:

*Wo sima'a ki tasreeh kare to Ahle Hadees
(mohaddiseen) ke nazdeek iski hadees saheeh
hai.*¹¹⁶

إذا قال حدثني فحديثه صحيح عند أهل الحديث.

Gharz jamhoor ulama Muhammad bin Ishaq ko *Siqa* kehte hain, magar Sarfarz Safdar & Party baraabar “*Kazzab*”, “*Kazzab*” ki rat lagaa rahi hai.

Tambee: *Fateha Khalf al Imam* ke mas-ala ka daar-o-madaar Muhammad bin Ishaq par hargiz nahi hai. Deegar bohot si saheeh ahadees is mas-ala par nass e qatai hain. Masalan Abu Qalaaba Taabai ki hadees a'an Anas (Iski sanad Bukhai o Muslim ki shart par *Saheeh* hai) Aur Muhammad bin Abi Ayesha at Taabai A'an Rajal min ashab an Nabi ﷺ (iski sanad Muslim ki shart par *Saheeh* hai). Naafey bin Mahmood at Taabai jo-ke *Siqa Indal Mahjoor* hain, ki hadees (aksar mohaddiseen ki shart par *Saheeh* ya *Hasan* hai) waghaira.

¹¹⁰ Nasb ur Raaya: V4 P7

¹¹¹ Umdatul Qaari: V7 P270

¹¹² Seerat e Mustafa: V1 P76

¹¹³ Ar Raudh al Anf: V1 P4

¹¹⁴ Wafiyaat al Ayaan: V1 P612

¹¹⁵ Fataawa Ibne Taimiya: V33 P85

¹¹⁶ Fataawa Ibne Taimiya: V33 P86

Tafseel ke liye Maulana Irshad ul Haq Asar hafizahulah ki la-jawab kitab “*Tauzeeh al Kalaam Fee Wujoob Al Qira-at Khalf al Imam*” V1 aur raaqim ul huroof ki kitab “*Al Kokab ad Durriya Fee Wujoob al Fateha Khalf al Imam Fil Jahriyya*” ka mutalea farmae’n.

Mukhtasar ye ke Derwi Sahab ne apni is kitab mein ilm o insaaf ka khoon kiya hai. Apni kitab ke P154 par Derwi Sahab ne baab baandha hai: “*Hazrat Imam Bukhari Ki Be-chaeni*”

Aur phir Imam ul Mohaddiseen o Imam ul Fuqaha Bukhari رحمہ اللہ par apni jahaalat ki wajah se tanqeeq ki hai. Halaa’nke Imam Bukhari رحمہ اللہ ne Abdullah bin Idrees ki riwayat ko Sufiyan Soori ki riwayat par kai wajah se tarjeeh di hai:

1. Sufiyan Soori *Mudallis* hain aur Ibne Idrees *Mudalis* nahi hain.
2. Ibne Idrees bilaa ijma *Siqa* hain.
3. Ek jamat unki mutabe’e hai.
4. Ibne Idrees ki riwayat ke *Saheeh* hone par mohaddiseen ka ittefaq hai.
5. Sufiyan Soori ki riwayat ko jamhoor ulama ne *Zaeef o Ma’alool* qaraar diya hai.
6. Baaz ulama ne bataya hai ke Sufiyan Soori ko is riwayat mein *Waham* hua hai.

Aap faisla kare’n ke in wujuhaat ki raushni mein agar Ibne Idrees ki riwayat ko Sufiyan Soori ki riwayat par tarjeeh di jaae to kaun se qaaede ke khilaf warzi hoti hai.

Muhammad bin Jabir ke muqable mein Imam Bukhari رحمہ اللہ ne Sufiyan Soori ki riwayat ko jo tarjeeh di hai to iski bhi kai wujuhaat hain:

1. Sufiyan Suri *Siqa Mudallis* hain, jabke Muhammad bin Jabir *Zaeef Matrook* aur *Mukhtalat* hai.
2. Muahmamd bin Jabir ki is riwayat par deegar mohaddiseen ne bhi sakht *Jirah* ki hai.
3. Sufiyan Soori ki maanawi mataabea’at Hafs, Mughaira, aur Hussain waghaira ne bhi ki hai. ¹¹⁷

Lehaza Imam Bukhari ka faisla bilkul saheeh hai, magar Derwi Sahab ki be-chaeni naa-qaabil e faham hai. Jo shakhs apni kitab ke p224 par Hajjaj bin Arath ko *Zaeef, Mudallis, Kaseer ul Khata* aur *Matrook ul Hadeesk* kehta ho aur apni isi kitab ke P167-168 par isi Hajjaj bin Arath ki riwayat ko pesh karke ise *Saheeh Hadees* qaraar deta ho, ilmi duniya mein iska kya muqaam ho sakta hai?

Yaad rahe ke Musand Ahmad¹¹⁸ mein iske baad waali jo riwyaat hai iska Hajjaj ki hadees se koi talluq nahi. Balke wo tasshahud ke baare mein hai. Daleel ye hai ke Musnad Humaidi¹¹⁹ mein Sufiyan ki riwayat maujood hai. Jisme يدعو في الصلوة هكذا ke alfaz hain. Sufiyan bin Uaina ne Ziyad bin Sa’ad se sirf yehi ek riwayat yaad rahi hai, jo tasshahud ke baare mein hai.¹²⁰

¹¹⁷ Musannaf Ibne Ibi Shaiba: V1 P236

¹¹⁸ V4 P3

¹¹⁹ V2 P387, # 879

¹²⁰ Majmua az Zawaaed: V2 P101

Ghair Jaanibdaraana Tehqeeq

Qaraeen e Ikram! Is kitab (Nur ul Ainain Fee Asbaat Mas-ala Raful Yadain) mein “Usool” ko sakhti ke saath mad e nazar rakha gaya hai. Rawiyo’n ki *tauseeq o taze’ef* aur kisi hadees ki *tasheeh o tazeef* mein jamhoor mohaddiseen ki tehqiqaat ko laazmi tarjeeb di gai hai. Jo riwayat jamhoor ulama e muslimen ki tehqeeq ke mutabiq *Saheeh* yaa *Hasan* hai, isey *Saheeh Saheeh* ya *Hasan* tasleem karke istedlal kiya gaya hai aur jo riwayat ulama e muslimen ke nazdeek *Zaeef o Munkar* waghaira hai isey *Zaeef o Munkar* waghaira qaraar de kar radd kar diya gaya hai. Asma ur Rijaal ke maidan mein khwaheshaat e nafaaniya ko mad e nazar bilkul nahi rakha gaya.

Masalan: Raful Yadain ke haq mein 2 riwayaton ko pesh nahi kiya gaya.

1. Syedna Jabir رضي الله عنه ki hadees:

Ye hadees Imam Haakim ki kitab¹²¹ mein maujood hai. Iske saary raawi *Siqa* hain, magar illat ye hai ke Abu Az Zubair isey Jabir رضي الله عنه se *عن* se riwayat kar rahe hain. Abu Az Zubair jamhoor mohaddiseen ki tehqeeq ke mutabiq *Mudallis* hain, lehaza unki ye ma’ana’an *معنعن* riwayat *Zaeef* hai.

(is tehqeeq ke kaafi arsa baab Abul Abbas Muhammad bin Ishaq as Saqafi as Siraj an Nishapuri ki *Al Musnat (Qasmi musauwwar)* mein abu Az Zubair ke Sima’a ki tasreeh mil gai.¹²² Lehaza ye hadees bhi saheeh hai. Walhamdulillah [Musannif])

Imam Bayhaqi, jo ghaleban Abu Az Zubair ko *Mudallis* tasleem nahi karte, Abu Az Zubair ki is riwayat ko *Al Khilafiyaat* mein *هُوَ حَدِيثٌ صَحِيحٌ* *Huwa Hadeesun Saheehun* kehte hain.

Imam Haakim bhi Abu Az Zubair ka *Mudallis* hona tasleem nahi karte.¹²³

2. Syedna Anas رضي الله عنه Se Mansoob Hadees:

Ye Hadees Imam Abu Ya’ala Al Mausuli ki musnad¹²⁴ mein maujood hai. Iske saare raawi *Siqa* hain. Isme illat ye hai ke Humaid at Taaweel isey Syedna Anas رضي الله عنه se *عن* se riwayat kar rahe hain. Humaid-at-Taaweel *Mudallis* hain. Lehaza unki ye ma’anea’an *معنعن* riwayat *Zaeef* hai. Baaz ulama Humaid ki a’ana’ana *عننة* ko bhi *Saheeh* tasleem karte hain. Is liye Ibne Khuzaima ne ye hadees apni *Saheeh* mein riwayat ki hai.¹²⁵

Ibne Mulqan ne Al Badar al Muneer mein kaha: *إسناده صحيح على شرط الشيخين*

Ibne Daqeeq al Eid ne Al Imam mein kaha: *رجاله رجال الصحيحين*¹²⁶

Baaz logo’n ne sajdo’n mein raful yadain ki (*Zaeef*) riwayaat pesh karke ye dhoka dene ki koshish ki hai ke raful yadain mansookh hai.

1. Sajdo’n mein baa-sanad e *Saheeh raful yadain saabit* nahi hai.
2. Ham ye nahi kehte ke raful yadain *Mansookh* hai, balke ham is liye nahi karte ke Nabi ﷺ sajdo’n mein raful yadain nahi karte the. Jaisa ke Sahihain waghairahuma ki *Saheeh o Sareeh* riwayaat se saabit hai. Ruku waale raful yadain ke khilaf *Saheeh Sareeh* ek riwayat bhi nahi hai.
3. Hafiz Ibne Hajar ne ¹²⁷ par is qiyaas ki zabardast tardeed ki hai aur isey nass ke muqable mein faasid qaraar diya hai aur bataaya hai ke baaz ulama har oo’nch neech (sajdo’n) mein bhi raful yadain karte rahe hain.

¹²¹ Ma’arefah Uloom al Hadees: P121

¹²² P25

¹²³ Ma’arefah Uloom al Hadees: P34

¹²⁴ V6 P424-425, # 3793

¹²⁵ At Talkhees al Habeer: V1 P219

¹²⁶ Jila al A’ainain by Shaikh Badi Uddin Rasshadi: P41 Ma’a Hashiya Shaikh Faiz ur Rahman As Soori رحمته الله

¹²⁷ Ad Daraya Fee Takhreej Ahadees al Hidaaya: P152

Hafiz Sahab ka ye jawab ijma ke mauhoom dawa ki tardeed ke liye kaafi hai.

Ibtedaaiya

Namaz mein ruku se pehle aur ruku ke baad dono hatho'n ko kandho'n yaa kaano'n tak uthaane ko raful yadain kehte hain. Ahlul Hadees (كثير الله أمثالهم) is raful yadain ko Syedna Imam e Azam Muhammad ur Rasool Allah ﷺ ki *ghair mansookha o ghair matrooka* sunnat kehte hain aur is par *imaan o ehtesaaban* aamil hain. Hatta ke unke baaz jaleel ul qadr ulama ne raful yadain ko Ahle Hadees ka she-aar qaraar diya hai.

Imam Abu Ahmad al Haakim (D378 H) ne ek kitab likhi hai jiska naam "*Shea'aar Ashaab ul Hadees*" hai. Isey Maktaba Zahiriyya, Syria ke makhtoota se shaaya kiya gaya hai. Iske P47 par Imam Abu Ahmad raful yadain ka baab baandhte hain aur raful yadain ki hadeese'n bayan karte hain. Maloom hua ke raful yadain tamaam mohaddiseen (Ahle Hadees) ka she-aar hai.

Imam Abu Ahmad Al Haakim al Kabeer Ka Mukhtasar Ta'aruf

Aapka isme giraami Muhammad bin Muhammad bin Ahmad bin Ishaq hai. Aap Nishapur ke maaya naaz farzand hain. Aapki "*Kitab al Kinah*" har taraf (ulama e hadees mein) mashoor hai. Aapke baare mein Hafiz Shamsuddin Muhammad bin Ahmad bin Usman az Zahabi (673-748h) farmate hain: الإمام الحافظ العلامة الثبت محدث خراسان¹²⁸

Nishapur ke Imam Abu Abdullah al Haakim ne aapko:

*Aap ilm e hadees mein zamane ke Imam the. Be-shumar tasaneef ke musannif, saheeh hadees, naam aur kuniyato'n ki ma'arefat mein muqaddam.*¹²⁹

إمام عصره في هذه الصنعة كثير التصانيف مقدم في معرفة شروط الصحيح والأسامى والكنى.

Hafiz ibne Jauzi (510-597h) ne kaha: القاضي إمام عصره في صنعة الحديث¹³⁰

Hafiz Ahmad bin Ali Ibne Hajar Asqalaani (773-852h) ne inko معروف بسعة الحفظ ke saath mausoof kiya.¹³¹

Muarrikh Abul Falah Abdul Hai bin Al Emaad al Hambali (d1089 h) ne kaha: الحافظ الثقة المأمون أحد أئمة الحديث¹³²

Khulaasa ye ke aap *Siqa, Mamoon* aur *Aalim e Kabeer* the.

Faaeda: Kisi shakhs ke saath *Hanafi, Shafai, Maliki* aur *Hambali* waghaira nisbato'n ke hone ka ye matlab nahi ke wo shakhs muqallid hai.

Abu Bakar al Qafaal, Abu Ali aur Qazi Hussain se manqool hai ke unho'n ne kaha: "*Ham Imam Shafai ke muqallid nahi hain, balke hamari raae unki raae ki (ittefaqaan yaa ijtehaadan) muafiq haogai hai*".¹³³

Ahmad bin Muhammad bin Salamah at Tahaawi (d 321h) mashoor hanafi aalim hain. Unki kutub par hanfiyo'n ka daar o madaar hai. Unse ek shakhs ne kaha: ما طننتك إلا مقلداً *mera guman ye tha ke aap muqallid hain to unho'n ne kaha: "taqleed sirf wohi karta hai jo muta'assib yaa jaahil ho"*.¹³⁴

Abu Muhammad Abdullah bin Yusuf al Hanafi al Ze'eli mashoor Hanafi aalim hain. Unki kitab *Nasbur Raaya li Ahadees al Hidaaya* ka naam zubane e zadd aam hai. Ze'eli Hanafi (d 762 h) famrate hain: "*Muqallid ghaafil ho jaata hai aur muqallid jahaalat ka murtakib hota hai (jaahil hota hai)*".¹³⁵

Aini Hanafi farmate hain:

¹²⁸ Ser E'elaam an Nubala: V16 P370

¹²⁹ Tazkiratul Huffaz: V3 P976

¹³⁰ Al Muntazim Fee Tareekh al Mamlook wal Umam: V7 P146

¹³¹ Lisan ul Mizaan: V7 P5

¹³² Shanzaraat Al Zahab Fee Akhbaar Min Zahab: V3 P93

¹³³ Taqirraat ar Rifaai: V1 P11; At Tehreer wat Taqreer: V3 P453;

An Naafe al Kabeer: P7

¹³⁴ Lisan ul Mizan: V1 P280

¹³⁵ Nasbur Raaya: V1 P219

*Pas muqallid ghaafil hota hai aur muqallid jahaalat ka murtakib hota hai aur har cheez ki museebat taqleed ki wajah se hai.*¹³⁶

فالمقلد ذهل والمقلد جهل وآفة كل شيء من التقليد.

Aqalmand ke liye chand misaale'n hi kaafi hain aur jaahil ke liye dalaael ke ambaar bhi naa-kaafi hain.

Raful Yadain Par Kitaabe'n

Ahle Hadees (نور الله وجوههم يوم القيامة) apni qadeem o jadeed kitabo'n mein raful yadain ka isbaat aur sunnat hona naqal karte aae hain.

Shaikh ul Islam, Imam ad Duniya fee Fiqa al Hadees, Imam al Mohaddiseen Muhammad bin Ismail al Bukhari ne raful yadain ke isbaat par ek kitab "*Juz Raful Yadain*" likhi hai.

Imam Bukhari Ka Ta'aruf

Aapki imamat, adaalat aur saqaahat apr Ahlus Sunnah wal Jamaa-ah (Ahle Hadees) ka ijma hai. Aapki kitab Saheeh Bukhari saari duniya mein mashoor hai. Aapke asaateza o talaameza sab aapki taareef o sana mein tatb ul lisaan the.

Imam Tirmizi ne farmaya: "*Maine e'elal, tareekh aur ma'arefat e asaneed mein Muhammad bin Ismail (Bukhari) رضي الله عنه se badaa koi aalim naa Iraq mein dekha aur naa Khorasaan mein*".¹³⁷

Imam Muslim ne farmaya: "*(Aye Imam Bukhari) Aapse sirf hasad karne waala shakhs hi bughz karta hai aur main gawaahid eta hu'n ke duniya mein aap jaisa koi nahi hai*".¹³⁸

Imam Ibne Khuzaima ne farmaya: "*Maine asmaan ke neeche Muhammad bin Ismail al Bukhari se ziyaada badaa hadees ka aalim nahi dekha*".¹³⁹

Haafiz Ibna Hibban ne kaha: "*Aap logo'n mein behtareen insan the, aapne ahadees jamaa kee'n, kitabe'n likhee'n, safar kiya aur (ahadees) yaad kee'n. Aapne muzakerah kiya, iski targheeb di aur akhbaar o asaar yaad karne mein bohot ziyada tawajjo di. Aap tareekh aur logo'n ke halaath ko khoob jaante the. Aap apni wafaat tak khufiya parhezgaari aur ibaadat e daaema par qaaem rahe.*"¹⁴⁰

Ulama e Hadees ki in tasrihaat se maloom hua ke Imam Bukhari zabardast *Siqa* imam aur azeem be-misaal aalim, faqeeh balke faqeehiya-gar the.

Hafiz Zahabi farmate hain: ¹⁴¹ وكان إماماً حافظاً رأساً في الفقه والحديث مجتهداً من أفراد العالم مع الدين والورع والتأله¹⁴¹

Imam Bukhari se Juz Raful Yadain ke raawi Mahmood bin Ishaq bin Mahmood al Qawaas hain. Unse 2 *Siqa shakhs* riwayat karte hain.¹⁴²

(1) Ahmad bin Muhammad bin Al Hussain ar Raazi ne kaha: *Siqa Haafiz* the¹⁴³. Ahmad bin Muhammad al Ateeqi ne kaha: *Siqa Mamoon* the.¹⁴⁴

¹³⁶ Al Binaaya Fee Sharah al Hidaaya: V1 P222; another edition: P317

¹³⁷ Kitab al E'elal by Tirmizi: Ma'a Sharah Ibne Rajab: V1 P32

¹³⁸ Al Irshad by Khaleeli: V3 P961 (Sanad Saheeh)

¹³⁹ Ma'arefa Uloom al Hadees by Haakim: P74 H155 (Sanad Saheeh)

¹⁴⁰ Kitab as Suqaat; V9 P113-114

¹⁴¹ Al Kashif Fee Ma'arefah Min Li Riwaaya Fil Kutb as Sunnah: V3 P18

¹⁴² Muahmmad bin Ishaq Ka Tazkirah Tareekh al Islam by Zahabi: V25 P83; Al Irshad Fee Ma'arefah Ulama al Hadees by Khaleeli: V3 P968 mein maujood hai unki wafat 332h mein hui رضي الله عنه

¹⁴³ Tareekh Baghdad: V13 P411; Another edition: V13 P438; Tazkiratul Huffaz: V3 P1029

¹⁴⁴ Tareekh Baghdad: V4 P435

(2) Abu Nasar Muhammad bin Ahmad bin Muhammad bin Musa al Bukhari al Malaahmi.¹⁴⁵

Hafiz Ibne Jauzi ne kaha: ¹⁴⁶ وكان من أعيان أصحاب الحديث و حفاظهم Hafiz ibne Kaseer aur Abu al A'ala ne isey *Huffaz* mein se qaraar diya hai.¹⁴⁷ Hafiz Zahabi ne kaha: ¹⁴⁸ وكان ثقة يحفظ و يفهم. Hafiz Zahabi ne kaha: ¹⁴⁹ كان ثقة يحفظ و يفهم. Ibne Emad ne kaha: ¹⁵⁰ وكان حفظاً ثقة. Maloom hua ke 2 *Siqa* Hafiz Mahmood bin Ishaq ke shagird hain aur 2 yaa 2 se ziyada *Siqa* (mashoor) raawi agar kisi se riwayat kare'n to iski jahaalat a'ain rafa'a ho jaati hai.¹⁵¹

Zafar Ahmad Thanwi Sahab likhte hain: ¹⁵² وليس بمجهول من روى عنه ثقتان

Rahi is ki jahalat haal to Abdur Rahman bin Yahya al Ma'alami ر.ل.ك. likhte hain ke Ahle Ilm ne iski *tauseeq* ki hai.¹⁵³

Shaikh Ma'allami ki taa'eed darj e zail ulama ke aqwaal se hoti hai. Jinho'n ne Juz e Raful Yadain ko bataur e jazm Imam Bukhari se mansoob kiya hai.

(1) An Nawavi

(2) Ibne Hajar waghairahuma¹⁵⁴

Lehaza maloom hua ke:

(1) Mahmood bin Ishaq *Majhool ul A'ain* nahi hai.

(2) Ulama ka Juz Raful Yadain ko bataur e jazm Bukhari ki tasneef qaraar dena iski *tauseeq* hai.

(3) Kisi imam ne bhi isey *Majhool* yaa *Zaeef* nahi kaha hai.

(4) Hafiz ibne Hajar ne Mahmood bin Ishaq ki sanad se ek riwayat naqal karke isey *Hasan* kaha hai.¹⁵⁵ Lehaza Mahmood mazkoor Hafiz ibne Hajar ke nazdeek *Sadooq* hai.

(5) Ahmad bin Ali bin Umro as Sulaimani ne bhi Mahmood bin Ishaq se riwayat ki hai. Dekhiye¹⁵⁶, lehaza maloom hua ke Mahmood bin Ishaq ke 3 shagird hai. *Walhamdulillah*

Imam Abu Abdullah Muhammad bin Nasar al Maroozi (d 294h) ne 4 jildon mein ek kitab *Raful Yadain fis Salah* likhi hai.¹⁵⁷

Mohaddis Abu Bakar Ahmad bin Umro bin Abdul Khaliq al Bazaar al Basri Saheb al Musnad al Kabeer al Ma'alal (d 292h) ne mas-ala raful yadain par ek kitab likhi hai.¹⁵⁸

Hafiz Abu Nayeem al Asbahani Saheb Heelatul Auliya ne bhi raful yadain par ek kitab likhi hai.¹⁵⁹

Taqiuddin As Subki ka juz raful yadain matbua hai.¹⁶⁰

Haafiz Ibnul Qaiyyim al Jauzi ne bhi is mas-ala par ek kitab likhi hai.¹⁶¹

¹⁴⁵ An Nubala: V17 P86

¹⁴⁶ Al Muntazim: V7 P230

¹⁴⁷ Al Bidaya wan Nihaaya: V11 P358; An Nubala: V17 P87

¹⁴⁸ Al Bidaaya wan Nihaaya: V11 P358; An Nubala: v17 P87

¹⁴⁹ Al A'abr Fee Khabar Min Ghabar: V2 P187

¹⁵⁰ Shazraat az Zahab: V3 P145

¹⁵¹ Al Kifaya Fee Ilm ar Riwaaya by Khateeb: P88-89; Muqaddama Ibne Al Salah: P146; Ikhtesaar Uloom al Hadees by Ibne Kaseer: P92; Taqreeb An Nawavi Ma'a Tadreeb ar Raawi: V1 P317; Qawaaed Fee Uloom al Hadees by Zafar Ahmad Thanwi: P130; Lisan al Mizan: V6 P226

¹⁵² E'elaa as Sunan: V1 P114

¹⁵³ At Tankeel Bimaa Fee Taneeb al Kausari Min Al Abateel: V1 P475

¹⁵⁴ Fathul Baari: V2 P174

¹⁵⁵ Muwafeqa al Kahbar al Khabar: V1 P417

¹⁵⁶ Tazkiratul Huffaz: V3 P1036 960

¹⁵⁷ Zikrah Safdi Fee Al Waafi: V5 P111; Muqaddama Ikhtelaaf al Ulama: P15; At Tamheed Limaa Fee Al Mautamin al Ma'ani wal Asaneed by Ibne Abdul Barr: V9 P213; Al Istezkaar: V2 P125; Mukhtasar Qiyaam al Lail: P88

¹⁵⁸ At Tahbeer Fil Mojam al Kabeer by Abi Sa'ad al Sam'aani: V1 P179-182, ba-hawaala Jilaa al A'ainain By Abi Muhammad as Sindhi: P8; Raje'e al Astezkaar: V2 P125

¹⁵⁹ Ser A'alaam an Nubala: V19 P306

¹⁶⁰ Tabaqaat ash Shafaiyya al Kubra: V6 P214

¹⁶¹ Zail Tabaqaat al Hanabela: V2 P450; Al Waafi bil Wafayaat by Safdi: V2 P271; Ad Durar al Kamenah: V3 P402; Al Badar at Taale'e: V2 P144; Kashf az Zannun: V1 P911

Khulasa ye ke ulama e ahle sunnat wal jamat ne raful yadain ke asbaat mein mutaddid kitab'en aur risaale tasneef kiye hain. Kisi ne bhi raful yadain ke khilaf yaa inkaar mein koi kitab ya risaala nahi likha.

Baaz *Jehmiyya, Murjiyya aur Ahlur Raae* ne asr e jadeed mein raful yadain ki sunnat ke khilaf baaz risaale yaa kitabe'n likh maari hain. Magar ulama e ahle sunnat wal jamat (aur deegar ulama) unki *tadlees o aghlutaat* se musalsal parda uthaa rahe hain.

Masalan Shaikh ul Islam Hafiz Muhammad Gondalwi رحمہ اللہ ki *At-Tehqeeq ar Raasikh Fee Innal Ahadees Raful Yadain Lais Lahaa Naasikh* al maaroof "Mas-ala Raful Yadain Par Mohaqqiqaana Nazar". Maulan Abdullah Ropadi ki "Raful Yadain aur Ameen". Al Ustad Badiuddin ar Rasshadi ki "Jilaa al A'ainain". Maulana Rahmatullah Rabbani ki "Mas-ala Raful Yadain Ma'a Ameen Bil Jahar". Hakeem Mahmood Salafi Sahab ki "Shams az Zuha Ba-jawab Nur as Sabah Fee Asbaat Raful Yadain Ba'ad al Iftetaah". Maulana Khalid Gharjhaaki ki "Juz Raful Yadain". Hafiz Abdul Mannan Noor puri ki "Mas-ala Raful Yadain, Tehreeri Munazera". Abdur Rasheed Ansar Sahab ki "Ar Rasaael" aur Shaikh Maulana Hafiz Muhammad Ayyub Sabir Sahab, Saabiq Mudarris Madrasa Taaleem al Quran wal Hadees, Hyderabad ki "Husool al Falah Bir Raful Yadain Indal Iftetaah Ba'ad al Iftetaah" waghaira.

Ham is kitab mein ikhtesaar ke saath *Saheeh Ahadees, Usool e Hadees aur Usool e Fiqa* ki raushni mein is ma'arka ul aara mas-ala ka jaaeza lete hain.

Sabse phele wo *Usool* likhe jaate hain, jin ko is kitab mein pesh e nazar rakha gaya hai.

-: Usool 1 :-

(har) *khaas* (daleel har) *aam* (daleel) par muqaddam hoti hai. Masalan murdaar umooman haraam hai aur machli khusoosan halaal hai. Lehaza murdaar ka umoomi hukum machli ke khaas hukum par nahi lagta.¹⁶²

-: Usool 2 :-

Adm e zikar nafi e zikar ko mustalzam nahi hai. Yaane, kisi ayat yaa hadees mein kisi baat ke naa hone ka ye matlab nahi hai ke wo baat hui hi nahi, jabke deegar ayaat yaa ahadees se wo baat saabit ho.

Hamare ustad Hafiz Abdul Mannan Noorpuri farmate hain: "*kisi shae ka mazkoor o manqool naa hona is shae ke naa hone ko mustalzim nahi*".

-: Usool 3 :-

Quran (o Sunnat) ki takhsees khabar e waahid *Saheeh* ke saath jaaez hai. (kaha jaata hai ke) Aimmah Arba ka yehi maslak hai.¹⁶³

-: Usool 4 :-

Asbaat nafee par muqaddam hai.

Buniyadi Usool Ka Ta'aruf

1- Meyaar e Haq:

Kitabullah aur Hadees e Rasool ﷺ hujjat aur meyaar e haq hain. Ba-sharteke wo hadees maqbool ho, yaane *mutawaatir* yaa *saheeh* yaa *hasan* ho. Daleel

Aye Logo'n Jo Imaan Laae Ho! Ataa-at Karo Allah Ki, Aur Ataa-at Karo Rasool Ki Aur Un Logo'n Ko Jo Tum Mein Saaheb e Amr Ho'n. Phir Agar Tum Baaham Kisi Cheez Mein Ikhtelaaf Karo To Usey Allah Aur Uske Rasool Ki Taraf Lautado. Agar Tum Waqai Allah Aur

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

¹⁶² Irshad al Fahool by Shawkani: P143; Kitab ul Usool

¹⁶³ Al Ahkam: V2 P347 waghaira; Hashiya al Banaani A'ala Jama'a al Jawaame'e: V2 P27; Shaha Tanqeeh al Fusool Fee Ikhtesaar al Mahsool Fee al Usool by Qaraafi: P208

Aakhirat Ke din Par Imaan Rakhte Ho. Ye Behtar Hai
Aur Anjaam Ke Lehaaz Se Bohot Accha.¹⁶⁴

Ijma bhi hujjat hai.¹⁶⁵

2- Muqaabla

Allah Ta'ala aur Rasool Allah ﷺ ke muqable mein har shakhs ki baat mardood hai, chaahe kehne waala kitna hi buzurg aur badaa kyou'n naa ho.

3- Saheeh Hadees Ki Taareef

Saheeh hadees wo hadees hoti hai jo *baa-sanad ho, aadil zaabit a'an aadil zaabit aakhir tak muttasil ho, shaaz aur ma'alool naa ho*. Is hadees ki sehat ke hukum mein Ahle Hadees (mohaddiseen) ke darmiyan koi ikhtelaaf nahi. (Ijma hai).¹⁶⁶

أما الحديث الصحيح فهو الحديث المسند الذي يتصل إسناده بنقل العدل الضابط عن العدل الضابط إلى منتهاه ولا يكون شاذاً ولا معللاً.... فهذا هو الحديث الذي يحكم له لالصحة بلا خلاف بين أهل الحديث.

Muttasil ka matlab ye hai ke *Munqata, Muallaq, Mua'azzal aur Mursal* naa ho.

Shaaz naa hone ka matlab ye hai ke *apne se ausaaq yaa ziyaada suqaat* ke khilaaf naa ho.

Ma'alool naa hone ka matlab ye hai ke isme *illat e qaadeha* naa ho.

- (1) Mukhtalat ka ikhtelaat ke baad riwayat bayan karna illat e qaadeha hai.
- (2) Muadallis ka a'an waghaira ke saath bidoon e tasreeh sima'a riwayat karna illat e qaadeha hai.
- (3) E'elal e hadees ke maahir mohaddiseen ka kisi riwayat ko bil ittefaq ma'alool o zaef qaraar dena illat e qaadeha hai.

4- Zaef Hadees Ki Taareef

Har wo hadees jisme Saheeh Hadees ya Hasan Hadees ki sifaat maujood naa ho'n to wo hadees Zaef hogi. Aur iski aqsaam ye hain. Masalan (*Zaef*) *Mauzoo, Maqloob, Shaaz, Ma'alal, Muhtarib, Mursal, Munqata aur Ma'azal* waghaira.¹⁶⁷

¹⁶⁴ Surah Nisa: 59

¹⁶⁵ Ar Risaala by Shafai; aur aam kutub e usool aur Mahnaama al Hadees Hazro 1 P4

¹⁶⁶ Muqaddama Ibne Ishal Ma'a Sharah al Iraqi: P20

¹⁶⁷ Mulqasan Min Muqaddama Ibne al Salah: P20 (Multan Edition)

5- Tasheeh o Tazeef Mein Aimmah e Mohaddiseen Ka Ikhtelaaf

Agar kisi riwayat ki tasheeh o tazeef mein aimmah e mohaddiseen ka ihtelaaf ho to hadees ke *Siqa* mashoor aur maahir *Ahle Fan* ki aksariyat ko laa-muhaala tarjeeh di jaaegi.

Agar kisi hadees ke raawi *siqa* ho'n, sanad ba-zaahir saheeh maloom hoti ho, magar (tamaam mohaddiseen yaa) mohaddiseen ki aksariyat ne isey *Zaeef qaraar* diya ho to ise *Zaeef* samjha jaaega.

6- Jirah o Ta'adeel Mein Aimmah e Mohaddiseen Ka Ikhtelaaf

Jisko Aimmah e Mohaddiseen *siqa* yaa *zaeef* kahe'n to wo hamesha *siqa* ya *zaeef* hi hota hai. Aur agar inka ihtelaaf ho aur jirah o ta'adeel dono mufassir aur muta'ariz ho'n, tatbeeh mumkin naa ho to Aimmah e Mohaddiseen (*Siqa*, *Mashoor aur Maahir Ahle Fan*) ki aksariyat ko hamesha aur laa-muhaala tarjeeh hogi.

(1) Jirah mufassir, ta'adeel mubham par muqaddam hogi.

(2) Ta'adeel mufassir, jirah mubham par muqaddam hogi

Misaal (1):

10 ne kaha "*Alif*" *siqa* hai.

1 ne kaha "*Alif*" "*Bay*" mein *Zaeef* hai.

Nateeja: "*Alif*" *Siqa* hai aur "*Bay*" mein *Zaeef* hai.

Misaal (2):

10 ne kaha: "*Jeem*" *Zaeef* Hai

1 ne kaha: "*Jeem*" "*Daal*" mein *Siqa* hai.

Nateeja: "*Jeem*" *Zaeef* hai lekin, "*Daal*" mein *Siqa* hai.

(3) Agar jirah (mufassir) aur ta'adeel (mufassir) baaham baraabar ho'n to jirah muqaddam hogi.

7- Sehat e Kitab

Riwayat waghaira ke saheeh hone ka ilmi meyaar ye hai ke

Awwalan: Jin kitabo'n mein ye riwayaat darj hain, unke musannefeen bazaar e khud *Siqa* aur *Motabar* ho'n.¹⁶⁸

Saniyan: Un kitabo'n ka musannefeen tak intesab bit tawaatir yaa baa-sanad saheeh ho. Kitab ke deegar nuskho'n ko bhi mad e nazar rakha jaae.

Saalesan: Un musannefeen ki byan karda asaneed, aqwaal aur riwayat baa-sanad *saheeh o muttasil* ho'n aur *illat e qaadeha* se khaali ho'n.

8- Aqwaal Waghaira Ke Saheeh Hone Ka Tehqeeqi Meyaar

Usool number 7 ki tashreeh mein mazeed arz hai ke aqwaal waghaira ke saheeh hone ka ilmi aur tehqeeqi meyaar ye hai:

(1) Agar saheb e kitab ka qaul iski kitab se naqal kiya jaae to is kitab ka tasneef e musannif hona saheeh o saabit ho.

(2) Agar saheb e kitab kisi pehle ka qaul naqal kar raha hai to isse qaael tak sanad *saheeh o muttasil* ho. Agar ye sharte'n mafqood ho'n to is qaul ko kala'adam samjha jaaega.

¹⁶⁸ Al Lamhaat: V1 P73

9- Ek Hi Shakhs Ke Aqwaal Mein Ta'aruz

Agar ek hi shakhs (Mohaddis, Imam, Faqeeh waghaira) ke aqwaal mein ta'aruz ho to:

(1) Tatbeeq o taufeeq di jaaegi, masalan:

Ek dafa kaha: *Siqa*

Doosri dafa kaha: *Siqa Saiee ul Hifz yaa Saiee ul Hifz*

Nateeja: (Adaalat ke lehaz se) *Siqa* aur (haafeza ke lehaaz se) *Saiee ul Hifz* hai.

(2) Dono aqwaal saaqit kar diye jaae'nge, masalan:

Abdur Rahman bin Saabit bin As Saamit par Imam Ibne Hibban ne jirah ki hai aur isey Kitab us Suqaat mein zikar kiya hai. Hafiz Zahabi ne bataaya hai ke Ibne Hibban ke dono aqwaal saaqit ho gae hain.¹⁶⁹

10- Mamuli Jirah

Jis *siqa* yaa *sadooq indal mahjoor* raawi par mamuli jirah yaane *yaham*, *la auhaam*, *yakhtai* waghaira ho to iski munfarid hadees (ba-sharteke *suqaat* ke khilaf naa ho aur mohaddiseen ne khaas is riwayat ko *zaeef* waghaira naa kaha ho to) *Hasan* hoti hai.

Jo *kaseer al ghalat*, *kaseer al auhaam*, *kaseer al khataa aur saiee ul hifz* waghaira (raawi) ho iski munfarid hadees *Zaeef* hoti hai.

11- Mas-ala ki Tafaawat Sehat e Hadees Ke Khilaf Nahi

Masalan jis raawi ka *Siqa o Sadooq* hona saabit ho jaae, iska *Qadari*, *Khariji*, *Shia*, *Motazeli*, *Jahami aur Murjai* waghaira hona sehat e hadees ke khilaf nahi hai. Bashareke wo apni bidat ki taraf daai o daaiya naa ho aur uske bidat bilaa ijma makfarah naa ho.¹⁷⁰

(Tambeeh: Raajeh qaul yehi hai ke agar raawi *siqa o sadooq indal mahjoor* ho to iski ghair mamuli riwayat mutlaqan *maqbool* hai, chaahe wo apni bidat ki taraf dawat dene waal daai ho yaa naa ho.)

¹⁶⁹ Mizan ul Etedaal: V2 P552

¹⁷⁰ Ahsan ul Kalaam: V1 P30

Baab Awwal

Asbaat

Raful Yadain

Fis Salah

Baab Awwal Asbaat Raful Yadain Fis Salah

Ruku se pehle aur ruku ke baad raful yadain asbaat mein chand *saheeh* ahadees darj e zail hain:

Hazrat Ibne Umar Ki Pehli Hadees:

Syedna Ibne Umar رضي الله عنه riwayat karte hain ke *Rasool Allah ﷺ jab namaz shuru karte to apne dono hath kandho'n tak uthaate. Isi tarha jab ruku ki takbeer kehte (to dono hath uthaate) aur jab ruku se sar uthaate to apne dono hath apne kandho'n tak uthaate aur "سمع الله لمن" kehte aur sajdo'n mein raful yadain naa karte the.*¹⁷¹

1. عن ابن عمر أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه إذا افتتح الصلوة وإذا كبر للركوع وإذا رفع رأسه من الركوع رفعهما كذلك وقال: سمع الله لمن حمده، ربنا لك الحمد، وكان لا يفعل ذلك في السجود..

Ye hadees darj e zail kitabo'n mein bhi hai:

Saheeh Ibne Khuzaima: V1 P232, H546. Saheeh Ibne Hibban: V3 P168, H1858. Saheeh Ibne A'awaana: V2 P90. Muntaqa Ibnul Jarood: P69, H177-178. Jaame Tirmizi: V1 P59, H255 (Hadees Hasan Saheeh). Sharah as Sunnah by Baghwi: V3 P20, H559 (Hadees Bukhari o Muslim ki shart par saheeh hai). Al Istezkaar by Ibne Abdul Barr: V2 P125 (وهو حديث لا مطعن لأحديه)

Hafiz Iraaqi ne ye hadees zikar karke irshad farmaya:

*Is hadees ke kai faaede hain: pehla faaeda ye hai ke raful yadain in 3 muqaamaat par (Saabit) hai. Namaz shuru karte waqt, Ruku se pehle aur Ruku ke baad aur isi par aksar ulama e salaf o khalaf ne fatwa diya hai.*¹⁷²

فيه فوائد: الأولى فيه رفع اليدين في هذه المواطن الثلاثة عند تكبيرة الإحرام وعند الركوع وعند الرفع منه وبه قال أكثر العلماء من السلف والخلف..

Syedna Abdullah bin Umar رضي الله عنه se is hadees ko unke farzand e arjumand Salim aur unse Shaikh ul Islam Siqa bil Ijma Imam Zohri ne riwayat kiya hai. Ye riwayat (Ruku se pehle aur baad ke raful yadain waali) Imam Zohri se mutawaatir hai.¹⁷³ Is hadees ki mukhtasar tehqeeq ka jadwal¹⁷⁴ agley safha par mulaheza farmae'n.

Tambeeh: Jadwal mulaheza karte waqt mundarja zail alamaat ko mad e nazar rakha jaae.

1. Takbeer e Tehreema waala raful yadain
2. Ruku waala raful yadain
3. Baad az ruku waala raful yadain
4. Baad az rakatain raful yadain
5. Sajdo'n mein naa karte the

¹⁷¹ Bukhari: V1 P102, H735, 736, 738; Muslim: V1 P168, H390; Mishkat al Masabeeh / Azwa al Masabeeh: 793

¹⁷² Tarha At Tasreeb Fee Sharah at Taqreeb: V1 P252

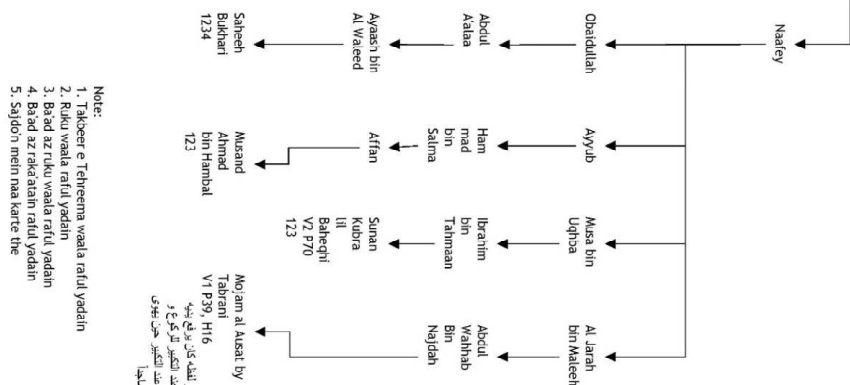
¹⁷³ Lisan ul Mizaan: V5 P289 (Translation by Muhammad bin Okaasha)

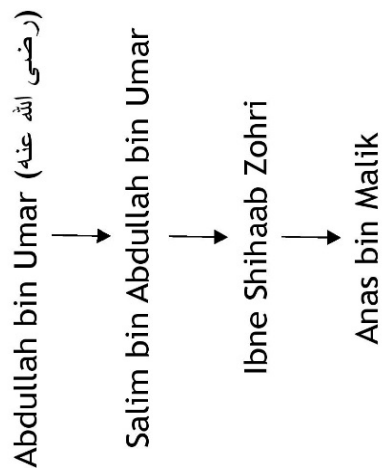
¹⁷⁴ T: Table (rehan)

1. Ibne Namer 1235
2. Zuhair bin Harb 1235 (Muslim)
3. Umro an Naqid 1235 (Muslim)
4. Abu Baker bin Abu Shaiba 1235 (Muslim; Musannaf Ibne Abi Shaiba)
5. Saeed bin Mansoor 1235 (Muslim)
6. Yahya bin Yahya 1235 (Muslim)
7. Ishaq bin Ibrahim 1235 (Nisai)
8. Ahmad bin Hambal 1235 (Tirmizi)
9. Qazaiba 1235 (Tirmizi)
10. Ibne Abu Umar 1235 (Tirmizi)
11. Al Fadhel bin as Saba al Baghdadi 1235 (Tirmizi)
12. Ali bin Muhammad 1235 (Ibne Majia)
13. Hisham bin Ammar 1235 (Ibne Majia)
14. Ali bin Hajar 1235 (Ibne Khuzaima)
15. Ash Shafai 1235 (Ibne Khuzaima)
16. Abu ar Raee e az Zahrani 1235 (Ibne Hibban)
17. Abdul Jabbar bin Al U a al Attar 1235 (Ibne Khuzaima)
18. Ali bin Kashram 1235 (Ibne Khuzaima)
19. Saeed bin Abdur Rahman 1235 (Ibne Khuzaima)
20. Utba bin Aboulah al Yaman 1235 (Ibne Khuzaima)
21. Al Hasan bin Muhammad 1235 (Ibne Khuzaima)
22. Yunus bin Abdul A'laa as Sadi 1235 (Ibne Khuzaima)
23. Ali bin Al Azhar 1235 (Ibne Khuzaima)
24. Muhammad bin Raafey 1235 (Ibne Khuzaima)
25. Abdur Rahman bin Bashir Bin al Hakim 1235 (Sunan Kubra il Baheqhi)
26. Sa'adeen bin Nasir 1235 (Il Baheqhi)
27. Al Humaidi 1235 (Musnad Humaidi Nuspha Maqtooda Zahrifya)
28. Ali bin Aboulah al Madeeni 1235 (Juz il Bukhari)
29. Shaeeb bin Amro 1235 (Musnad Abi A'awaana)
30. Aboulah bin Ayyub 1235 (Musnad Abi A'awaana)
31. Muhammad bin Esa 1235 (Al Fawaed il Tamam ar Raazi (Qaimi) V2 P19)
32. Ibnul Muqri 1235 (Muntaqa Ibnul Jarood)
33. Haroon bin Ishag 1235 (Muntaqa Ibnul Jarood)



قال أبو نعيم الأصبهاني في معرفة الصحابة ص 21
حدثنا أبو بكر محمد بن جعفر: ثنا محمد بن أحمد بن أبي العوام: ثنا يزيد بن هارون: ثنا
سفيان بن حسين عن الزهري عن سالم عن ابن عمر قال كان النبي صلى الله عليه وسلم إذا
كبر للمسلاة رفع يديه حذر منكبيه وإذا ركع فعل مثل ذلك ولا يفعل ذلك بين المسجدتين





30. Ishaq bin Ibrahim al Hunaini 135 (At Tamheed V9 P210)
29. Abdullah bin Nafe al Zubairi 135 (At Tamheed V9 P210)
28. Abu Huzaifa Ahmad bin Ismail 135
27. Kamil bin Talha 135 (At Tamheed V9 P210)
26. Ruh bin Obaadah 135 (At Tamheed V9 P210)
25. Ishaq bin al Taba'a 135 (At Tamheed V9 P210)
24. Ash Shafai 13 (At Tamheed V9 P210)
23. Ma'an bin Esa 135 (At Tamheed V9 P210)
22. Saeed bin Al Hakam ibne Abi Mariyam 135 (At Tamheed V9 P210)
21. Ibne Bakeer 135 (At Tamheed V9 P210)
20. Muhammad bin Al Hasan 1235 (Al Muwatta)
19. Yahya bin Yahya 135 (Muwatta Yahya)
18. Qutaiba 123 (Nisai)
17. Abdullah bin Muslimah 1235 (Bukhari 135)
16. Abdullah bin al Mubarak 1235 (Saheeh ibne Hibban)
15. Usmail bin Umar 1235 (Daarmi)
14. Ibne Wahab 1235 (Baheqhi)
13. Abu Musa'ab 135 (Muwatta) 1235 (Sharha as Sunnah lil Baghwi)
12. Abdullah bin Yusuf 1235 (Juz lil Bukhari)
11. Ibnul Qasim 1235 (Ma'alqan At Tahmheed V9 P210-211)
Muwatta Ibn Qasim P113 H59
10. Yahya bin Saeed al Qataan 1235 (Ezan)
09. Abdur Rahman bin Mahdi 1235 (Ezan)
08. Juwairiya bin Asma 1235 (Ezan)
07. Ibrahim bin Tahmaan 1235 (Ezan)
06. Khalid bin Muqhlad 1235 (Ezan)
05. Makki bin Ibrahim 1235 (Ezan)
04. Abdullah bin Nafe as Saaegh 1235 (Ezan)
03. Abu Qarah Musa bin Tariq 1235 (Ezan)
02. Mutrif bin Abdullah 1235 (Ezan)
01. Basheer bin Umar 1235 (Ezan)

Is tehqeeq se mutaddid baate'n maloom huee'n:

1. Imam Zohri se indar ruku o ba'ad waala raful yadain mutawaatir hai.
2. Sufiyan bin Uaina se indar ruku o ba'ad waala raful yadain mutawaatir hai.
3. Maalik bin Anas se indar ruku o ba'ad waala raful yadain mutawaatir hai.

Munsad al Humaidi aur Hadees Raful Yadain

Musnad Humaidi ko iske ma'aliq Habib ur Rahman Azmi Deobandi Hindustani ne nuskha e deobandiya (hindustaaniya) se shaaya kiya hai aur uski taaeed mein *Nuskha Saeediya* aur *Nuskha Usmaniya* se madad li hai.¹⁷⁵

Nuskha Saeediya ki tareekh nosht¹⁷⁶ 1311h, Nuskha Deobandiya ki tareekh nosht 1324h, Nuskha Usmaniya ki tareekh e nosht 1159h se pehle.¹⁷⁷

Azmi Hindustani Deobandi ne nuskha deobandiya ko asal banaaya.¹⁷⁸

Musnad Humaidi ka ek doosra nuskha bhi hai, jisey *Nuskha Zaheriyya* kehte hain.¹⁷⁹ Ye nuskha *Shaam* mein hai aur uski tasaweer (Photostats) Makkah Mukarrama waghaira mein hain.

Nuskha Zaheriyya ki tareekh e nosht 489h.¹⁸⁰

Nuskha Deobandiya Asliya mein be-shumar ghalatiya'n hain, masalan mulaheza ho Musnad Humaidi V1 P1, 2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 15..... waghaira.

Kai muqaamaat par tehreef bhi hui hai. Masalan dekhiye Musnad Humaidi: V1 P15 Hashiya 7, nez mulaheza ho V1 P71. Kai muqaamaat par is (Deobandi ma'aliq) ne Nuskha Zaheriyya ko tarjeeh de kar Nuskha Deobandiya ki tasheeh ki hai. Masalan dekhiye: V2 P275, 285, 287, 302 waghaira.

Baaz muqaamaat par khud Azmi Deobandi ne eteraaf kiya hai ke yaha'n asal mein tehreef hai.¹⁸¹

¹⁷⁵ Muqaddama Musnad Humaidi: P2-3

¹⁷⁶ T: was written (rehan)

¹⁷⁷ Muqaddama Musnad Humaidi: P2-3

¹⁷⁸ Muqaddama Musnad Humaidi: P2-3

¹⁷⁹ Muqaddama Musnad Humaidi: P4-25

¹⁸⁰ Muqaddama Musnad Humaidi: P19

¹⁸¹ Musnad Humaidi Ba-tehqqeeq al Azmi: V1 P15 Hashiya Arabi waghaira

مسند الحمیدی (احادیث عبد اللہ بن عمر بن الخطاب رضی اللہ عنہما) ۳۷۷

ایہ قال: قال رسول اللہ صلی اللہ علیہ وسلم: ان بلالا یؤذن بلیل فکلوا واشربوا حتی تسمعوا اذان ابن ام مکتوم^۱۔

۶۱۳۔ حدثنا الحمیدی قال: ثنا سفیان قال: ثنا الزہری عن سالم عن ایہ ان رسول اللہ صلی اللہ علیہ وسلم قال: اذا استأذنت احدکم امرأته الى المسجد فلا یمنعها^۲ قال سفیان: یرون^۳ انه باللیل۔

۶۱۳۔ حدثنا الحمیدی قال: ثنا سفیان قال: ثنا الزہری وحده (ولیس معی)^۴ ولا معہ احد قال: أخبرنی سالم بن عبد اللہ عن ایہ ان رسول اللہ صلی اللہ علیہ وسلم قال: من باع عبدا وله مال فابہ للذی باعه الا ان یشرط المبتاع۔ (ومن باع تحلا بعد ان توثر فتمرها لیباع الا ان یشرط المبتاع)^۵۔

۶۱۴۔ حدثنا الحمیدی قال: ثنا الزہری قال: أخبرنی سالم بن عبد اللہ عن ایہ قال: رأیت رسول اللہ صلی اللہ علیہ وسلم اذا افتتح الصلوۃ رفع یدیه حذومکبہ، واذا اراد ان یرکع وبعد ما یرفع رأسه من الركوع فلا یرفع ولا ین السجدةین^۶۔

۶۱۵۔ حدثنا الحمیدی قال: ثنا الولید بن مسلم قال: سمعت زید بن

(۱) أخرجه البخاری - من طریق نافع - والترمذی - من طریق سالم - عن ابن عمر (ج ۱ ص ۱۷۹)۔

(۲) أخرجه البخاری فی الککاح - من طریق سفیان - وفی الصلوۃ - من طریق معمر - وطریق آخر - (۳) فی الاصل - تزولہ - وفی ط - یرون -۔

(۴) سقط من الاصل زدناه من ع و ط -۔

(۵) ما بین القوسین سقط من الاصل زدناه من ع و ط -۔

والحدیث أخرجه البخاری تأما - من طریق الثیب - عن الزہری عن سالم (ج ۵ ص ۳۴)۔

(۶) أخرج البخاری اصل الحدیث - من طریق یونس عن الزہری وأما رواية سفیان عنه فأخرجها احمد فی مسنده وأبو داؤد عن احمد فی سننه لكن رواية احمد عن



Musnad Humaidi ke dono qalmi qadeem nuskho'n mein likha hua hai ke:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَ إِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَ رَأْسِهِ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ

Is ibaat se saaf maloom hai ke *nushqa deobandiya* mein *فلا يرفع* ka izaafa *Hindustani* kaatib yaa *naasikh* ka *khud-saakhta* hai. Jaisa ke haal hi mein *Musannaf Ibne Abi Shaiba* ko Karachi mein jab Bombay ke taba'a shuda nuskha ka aks lekar shaaya kiya gaya to isme bhi muta'assib deobandi naashir ne Syedna Waled bin Hajar رحمته الله ki riwayat ke aakhir mein *تحت السرة* ke *khud-saakhta* alfaaz badhaa diye.

Musnad Humaidi ki is riwayat ki sanad mein jaldi aur ujlat ki wajah se *Haddasna Sufiyan* ke alfaaz se chod diye gae the. Jiska ehssaas ma'aliq ko bohot baad mein hua. Kyou'nke ghalatiyo'n ka jo chart kitab ke aakhir mein hai, isme bhi is ghalati ka izaala nahi kiya gaya hai.

Nushqa Zaheriyya tamaam nuskho'n se ziyada saheeh aur qaabil e etemaad hai aur ek doosre nuskhe mein bhi ye riwayat *Nushqa Zaheriyya* ki tarha hai. Syedna Abdullah bin Umar رحمته الله ki (raful yadain waali mauqoof) riwayat ko Imam Humaidi ne ek aur sanad se bhi bayan kiya hai. Jisse saabit hota hai ke Syedna Abdullah bin Umar رحمته الله raful yadain ko zaroori (wajib) samajhte the.

Isi riwayat ke baad Imam al Humaidi ka Abdullah bin Umar رحمته الله ke is amal ka zikar karna ke “*Wo raful yadain ke taarik ko us waqt tak kankariyo'n se maarte the, jab tak wo raful yadain naa karne lagta*” se bhi saaf maloom hota hai ke Imam Humaidi, Syedna Abdullah bin Umar رحمته الله ki isbaat e raful yadain ki hadees aur phir inka amal zikar karke goya is mas-ale par mohar sabt karna chaahte hain aur isi binaa par Imam Humaidi khud bhi raful yadain par amal paera the.

Isi hadees ko Imam Abu A'awaana ne Sufiyan ke doosre shagirdo'n se naqal karne ke baad Imam Humaidi ki sanad se bhi is hadees ke ibtedaai alfaaz naqal kar diye aur phir *مثله* keh kar ishaara kar diya ke Imam Humaidi ki hadees ke alfaaz bhi isi tarha hain. Pas isse bhi saabit hua ke *فلا يرفع* ke alfaaz *ghalat* aur *mardood* hain.

Is tafseel se maloom hua ke:

1. Musnad Humaidi ke matbua nuskha ki mutanaaza'a ibaat *mohraf* aur *mushaf* hai.
2. Deegar *siqa* raawiyo'n ne isey Sufiyan bin Uaiana se raful yadain indar ruku o ba'ad ke isbaat ke saath riwayat kiya hai. Lehaza agar ye ibaat Musnad Humaidi ke tamaam qalmi nuskho'n mein bhi maujood hoti to bilaa shak o shuba tashaf o khataa faahish thi.
3. Choo'nke ibtedaai sadiyo'n mein is khud-saakhta riwayat ka naam o nishaan tak nahi tha, is liye isey kisi ne bhi pesh nahi kiya.
4. Jin logo'n ne zawaaed par kitabe'n likhee'n hain. Masalan Al Mataalib al A'aaliya Fee Zawaaed al Masaneed al Samaaniya by Ibne Hajar (wa feeha Musnad Humaidi) aur Ithaaf as Saadah al Maharha al Khairah by Boosri. Unme se kisi ne bhi is riwayat ko pesh nahi kiya, agar hoti to pesh karte.
5. Maktaba Zahiriyya ke Musnad Humaidi ke qadeem makhtoote mein ye hadees *a'ala as sawaab* (raful yadain indar ruku o ba'ad ke isbaat ke saath) maujood hai.
6. Haafiz Abu A'awaana Yaqoob bin Ishaq al Asfaraaini ne Musnad Abu A'awaana¹⁸² mein isey Imam Shafai aur Imam Abu Dawood ki riwayat ke misl qaraar diya hai.

Imam Shafai ki riwayat indar ruku aur ba'ad ke raful yadain ke isbaat ke saath “*Kitab al Um*” mein maujood hai.¹⁸³

¹⁸² V2 P91

¹⁸³ V1 P103 (Beirut edition)

Abu Dawood (ghaleban Al Harrani) ke ba-waasta Ali (bin Abdullah al Madeeni) waali riwayat hame'n nahi mili. Magar Sunan Abu Dawood mein Ahmad bin Hambal waali riwayat isbaat raful yadain indar ruku o ba'ad ke saath maujood hai.¹⁸⁴

Aur Ali bin Abdullah (al Madeeni) waali riwayat isbaat raful yadain indar ruku o ba'ad ke saath juz Raful Yadain lil Bukhari mein maujood hai.¹⁸⁵

7. Is hadees ke markazi raawi Imam Sufiyan bin Uaiana se ruku se pehle aur baad waala raful yadain baasanaad e saheeh saabit hai.¹⁸⁶

8. Imam Humaidi bhi ruku se pehle aur baad waale raful yadain ke qaael hain.¹⁸⁷

Khulasa ye hai ke Musnad Humaidi mein Zohri A'an Saalim A'an Abiya waali riwayat raful yadain ke isbaat ke saath hai. Nafi ke saath nahi hai. Lehaza *nuskhah deobandiya* ki khud-saakhta aur khaasaaz ibaat mauzoo o baatil hai aur isey pesh karna intehaai zulm, parley darje ki khayaanat aur seena zoori hai.

9. Is tehqeeq ke baad Al Mustakhraj by Abi Naeem al Asbahaani¹⁸⁸ dekhne ka mauqa mila. Waha'n bhi ye riwayat Musnad Humaidi ki sanad ke saath manqool hai, jisme isbaat raful yadain hai, nafi nahi. Walhamdulillah

10. Musnad Humaidi jo Shaam se shaaya hui hai, isme bhi raful yadain karne waali hadees maujood hai aur naa karne ka koi naam o nishaan nahi.¹⁸⁹

Musnad Abi A'awaana Aur Hadees e Raful Yadain

Is silsila mein Maulana Irshad ul Haq Asari Sahab ka ek kitabcha "*Mas-ala Raful Yadain Par Ek Nai Kaawish Ka Tehqeeqi Jaaeza*" kaafi arsa pehle shaaya hua tha. Isme Derwi Sahab ke shubhaat aur auhaam ke maskat aur tasalli bakhsh jawabaat diye gae hain.

Choo'nke is (hadees) ok Imam A'awaana ne 3 raawiyo'n se bayan kiya hai. Lehaza ye 3 hadeeso'n ke huakm mein hai. Is liye Imam Abu A'awaana (al Asraaeni) ne intehai dayaanat-daari ke saath riwayat ke ikhtelaaf ka bhi zikar farma diya hai. Kisi ne kaha: (يك؛نرب) يحاذي بهما aur kisi ne kaha: (حذو منكبيه) لا يرفعهما (بين السجدين) isi tarha kisi ne kaha: لا يرفع (بين السجدين) aur kisi ne kaha: لا يرفع (بين السجدين).

Lekin in sab ka matlab ek hi hai. Imam Abu A'awaana ne kaha: والمعنى واحد yaane ma'ane (matlab) ek hi hai. Saheeh Muslim mein Sufiyan bin Uaiana (jo-ke Musnad Abi A'awaana waali hadees ke buniyaadi raawi hain) se 6 *siqa* raawi لا يرفعهما بين السجدين ka lafz zikar karte hain. Imam Ahmad waghaira لا يرفع بين السجدين ka lafz bayan karte hain.

¹⁸⁴ Sunan Abu Dawood: V1 P111 H721

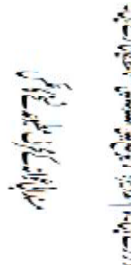
¹⁸⁵ P 17 H2

¹⁸⁶ Sunan Tirmizi: V2 P39 H256 (ba-tehqeeq Ahmad Shakir)

¹⁸⁷ Juz Raful Yadain lil Bukhari: P35 H1

¹⁸⁸ V2 P12

¹⁸⁹ Musnad Humaidi: V1 P515 H626



Munsad Abu A'awaana ki is hadees ke ek raawi Sa'adaan bin Nasar ki riwayat Sunan Kubra by Bayhaqi mein bhi hai. (Sa'adaan tak sanad bila-shak *Saheeh* hai). Usme hai:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَ مَا يَرْفَعُ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ ¹⁹⁰

Lehaza maloom hua ke ye hadees isbaat e raful yadain ki zabardast daleel hai. is liye الحافظ الثقة الكبير Imam Abu A'awaana isko baab رفع اليدين في افتتاح الصلوة قبل التكبير بحذاء منكبيه وللركوع ولرفع رأسه من الركوع وأنه لا يرفع بين السجدين ke baab mein laae hain.

Baaz naa-samajh logo'n ne لا يرفعهما ko pichli ibaat se lagaa diya hai, halaa'nke Dalaael unki waazeh tardeed karte hain:

1. Musnad Abu A'awaana ke matbua nuskha se amadan yaa sahoon-an "واو" giraai gai hai, yaa gir gai hai. ye "واو" Musnad Abu A'awaana ke qalmi nuskho'n aur Saheeh Muslim waghairahuma mein maujood hai. (Allama Syed Ehsanullah Shah ar Rasshadi Peer Of Jhanda ke nushqa mein ye واو maujood hai. Balke Madina Taiyyaba ke nuskha mein bhi واو maujood hai. Walhamdulillah.
2. Sa'adaan ki riwayat bhi isbaat e raful yadain ki taa'eed karti hai.
3. Abu A'awaana ki tabweeb bhi isi par shaahid (gawah) hai.
4. Imam Shafai, Imam Abu Dawood, Imam Humaidi ki riwayat bhi *isbaat raful yadain indar ruku o ba'ad* ke saath hain. Jinke baare mein Abu A'awaana ne نحو.....بمثله aur مكثا hai.
5. Is hadees ko saabeqa hanafi ulama, masalan Ze'eli (waghaira) ne adm raful yadain ke haq mein pesh nahi kiya. Us waqt tak ye riwayat bani hi nahi thi, lehaza wo pesh kaise karte?!

Maloom hua ke is riwayat ke saath adm raful yadain par istedlal karna ghalat, baatil aur 14th sadee ki bidat hai.

Musnad Abu A'awaana qadeem daur mein bhi mashoor o maarooof rahi hai. Kisi ek imam ne bhi uski mahula baala ibaat ko tark e adm raful yadain ke baare mein nahi pesh kiya.

Madoona Kubra Ki Ek Riwaayat

Sabeqa safhaat par guzar chuka hai ke Imam Malik bin Anas رضى الله عنه se indar ruku o ba'ad ke raful yadain ki riwayat ka isbaat tawaatur ke saath saabit hai.

Baaz logo'n ne uske khilaf *Al Madoona al Kubra* ki ek riwayat pesh ki hai.

عن ابن وهب وابن القاسم عم مالك عن ابن شهاب عن سالم عن أبيه أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه إذا افتتح الصلوة

*Syedna Abdullah bin Umar رضى الله عنه farmate hain ke (Syedna) Rasool Allah ﷺ jab namaz shuru karte to kandho'n tak raful yadain karte the.*¹⁹¹

Is riwayat ko kisi qaabil e etemaad mohaddis ne raful yadain ke khilaf pesh nahi kiya aur naa koi aqalmand isey pesh kar sakta hai. Iske saath istedlal kai wajah se mardood hai:

1. Ye hadees mukhtasar hai. Isme ruku se pehle aur baad ke raful yadain ka zikar nahi aur adm zikar nafi e zikar ke liye mustalzim nahi hota, jaisa ke guzar chuka hai.
2. Imam Malik se raful yadain ki riwayat mutawaatir hai.

¹⁹⁰ Sunan Kubra: V2 P69

¹⁹¹ Al Madoona al Kubra: v1 P71; ba-hawaala Ma'arif as Sunan: V2 P497 Muhammad Yusuf Bannori Kausari Deobandi; Nur al Sabah Fee Tark Raful Yadain Ba'ad al Iftetaah: P60-61

3. Ibne Wahab a'an Maalik a'an (ibne Shahab) az Zohri waali riwayat¹⁹² mein maujood hai. Isme ruku se pehle aur baad waale raful yadain ka isbaat hai. Ibne Wahab tak Bayhaqi ki sanad bilkul *Saheeh* hai.
4. Ibnul Qasim ki riwayat mein bhi indar ruku o ba'ad raful yadain ka isbaat hai.¹⁹³ Ibnul Qasim ki riwayat Muwatta Imam Malik (riwayat Ibnul Qasim) mein bhi maujood hai.¹⁹⁴
5. Imam Ibne Shahab Zohri se raful yadain ke isbaat ki riwayaat mutawaatir hain (kamaa taqaddam) lehaza is adm e zikar waali riwayat se daleel pakadna baatil hai.
6. Ba-zaat e khud kitab Madoona Kubra ki sanad aur tauseeq mahel e nazar hai.

Al Madoona Al Kubra, Imam Malik ki kitab nahi hai. Saheb e Madoona "*Sahnoon*" tak muttasil sanad naa-maloom hai. Lehaza ye saari kitab be-sanad hui. Ek mashoor aalim Abu Usman Saeed bin Muhammad bin Sabeeh bin al Haddad al Maghrabi (Saheb Sahnoon) jo-ke mujtahideen mein se the.¹⁹⁵

Unho'n ne Madoona ke radd mein ek kitab likhi hai.¹⁹⁶ Wo Madoona ko "*Mudwaddah*" (keedo'n waali kitab) kehte the.¹⁹⁷

Ash Shaikh Abu Uslamn Ahle Sunnat ke Imamo'n mein se the. Aap 302h mein faut hue ﷺ. Is be-sand kitab ke doosre mas-ale bhi deobandi hazraat nahi maante, masalan:

- Namaz mein *Bismillh ar Rahman nir Raheem* sirran bhi nahi padhni chaahiye.¹⁹⁸
- Baqaul *Al Madoona al Kubra*, Imam Malik ke nazdeek namaz mein hath bandhna makrooh hai.¹⁹⁹

In Masaael ke baare min kya khayal hai?

¹⁹² Sunan Kubra: V2 P69

¹⁹³ At Tamheed: V9 P210-211 (Ma'aleqan)

¹⁹⁴ P113 H59

¹⁹⁵ Ser Elaam an Nubala: V14 P205

¹⁹⁶ As above

¹⁹⁷ Al A'abr Fee Khabar Mein Ghabar: V2 P122

¹⁹⁸ V1 P68

¹⁹⁹ V1 P76

Baaz logo'n ne darj e zail riwayat ko pesh kiya hai:

Hazrat Abdullah bin Umar رضي الله عنه farmate hain ke: “*Rasool Allah ﷺ Raful Yadain us waqt karte, jab (namaz) shuru karte, phir Raful Yadain karne ke liye naa laut-te the*”.²⁰⁰

عن عبدالله بن عون الخراز: ثنا مالك عن الزهري عن سالم عن ابن عمر رضي الله عنه أن النبي صلى الله عليه وسلم كان يرفع يديه إذا افتتح الصلوة ثم لا يعود.

Jawab Awwal:

1. Imam Abu Abdullah al Haakim ne (is riwayat ke baare mein) kaha:

*Ye (riwayat) baatil, mauzoo hai. Iska zikar siwae is bura kehne (jirah karne) ke jaaez nahi hai. Tehqeeq ye hai ke is saheeh asaneed ke saath Imam Malik se uske khilaf (isbaat raful yadain) ham tak riwayat kiya gaya hai.*²⁰¹

هذا باطل موضوع ولا يجوز أن يذكر إلا على سبيل القدح فقد روينا بالأسانيد الصحيحة عن مالك بخلاف هذا.

(Imam Haakim ke baare mein) Haafiz Zahabi ne kaha:

الإمام الحافظ الناقد العلامة شيخ المحدثين²⁰²

Aur kaha:

زُصِفَ و خَرَجَ و جرح زَعْدَل وَعَلَّلَ وَكَانَ مِنْ بَحُورِ الْعِلْمِ عَلَى تَشْيِيعٍ قَلِيلٍ فِيهِ²⁰³

Khateeb Baghdadi ne kaha: ²⁰⁴ وكان ثقة

Imam Haakim Sadooq hain, lekin Mustadrak mein wo Saaqit (mauzoo o zaeef) ahadees ki tasheeh karte hain.²⁰⁵

Imam Haakim mutasaahil the.²⁰⁶

Mutasaahil jis riwayat ko baatil o mauzoo keh de wo (riwayat aam taur par) intehaai parle darje ki mauzoo o baatil hoti hai.

Haafiz Zahabi ne Imam Haakim ko الحافظ الكبير aur الإمام المحدثين kaha.²⁰⁷

2. Hafiz Abu Abdullah Muhammad bin Abu Bakar ad Damishqi al MaarooF Ibnul Qaiyyim al Jauzi (691-751h) ne kaha:

*Jisne hadees ki khushboo door se bhi soonghi hai, wo Allah ki qasam khaa kar gawaahi deta hai ke ye hadees Mauzoo (man-ghadat) hai.*²⁰⁸

ومن شم روائح الحديث على بعدٍ: شهد بالله أنه موضوع.

²⁰⁰ Al Khilafiyaat by Bayhaqi, ba-hawaala Nasbur Raaya: V1 P404;

Nur ul Sabah: P61-62

²⁰¹ Nasbur Raaya: V1 P404

²⁰² Ser E'elaam an Nubala: V17 P163

²⁰³ As above

²⁰⁴ Tareekh Baghdad: V5 P473

²⁰⁵ Mizan ul Etedal: V3 P608

²⁰⁶ Zikar min ya'atamad qaula fee al Jirah wa Ta'adeel by Zahabi:

V2 P159; Al Mutakallamoon Fir Rijaal by Saqaavi: P137

²⁰⁷ Tazkiratul Huffaz: V3 P227, ba-hawaala Ahsan ul Kalaam: V1

P104 Musannif Sarfaraz Safdar

²⁰⁸ Al Manar al Muneef Fis Saheeh wal Zaeef: P138

Haafiz Ibnul Qaiyyim ke baare mein ulama ki chand aara mulhaaeza farmae'n:

- (1) Ibne Rajab ad Damishqi ne kaha: كان علرفاً بالتفسير لا يجارى فيه، ولأصول الدين، وأليه فيهما المنتهى. والحديث زمعانيه و فقهاء ودقائق الإستنبات منه، لا يلحق في ذلك...²⁰⁹
- (2) Ibne Kaseer ad Damishqi ne kaha: صاحبنا الشيخ الإمام العلامة.... وبرع في علوم متعددة، لا سيما علم التفسير والحديث والأصلين...²¹⁰
- (3) Ibn Nasiruddin ad Damishqi ne kaha: الشيخ الإمام العلامة شمس الدين أحد المحققين...²¹¹
- (4) Ibnul Emad al Hambali ne kaha: الفقيه الحنبلي بل المجتهد المطلق المفسر النحوي الأصولي المتكلم...²¹²

Nez mulaheza farmae'n: Ad Durar al Kamenah by Asqalani²¹³; Al Badar at Taale'e by Shawkani²¹⁴.

Sarfraz Khan Safdar Deobandi likhte hain ke: "Note: Aksar Ahle bidat Hafiz Ibne Taimiya aur Ibnul Qaiyyim ki rafee e shaan mein bohot hi gustaakhi kiya karte hain. Magar Hazrat Mulla Ali Qari al Hanafi unki taareef in alfaaz mein karte hain:²¹⁵ “وكانا من أكابر أهل السنة والجماعة ومن أولياء هذه الأمة

Aur Haafiz Ibnul Qaiyyim ki taareef karte hue Imam Jalaluddin Suyuti (d911h) poone nahi samaate (بغية الوعاة)²¹⁶

3. Haafiz Rabbani Ibne Hajar al Asqalaani ne is hadees ke baare mein kaha: وهو مقلوب موضوع²¹⁷

Haafiz ibne Hajar ke baare mein Abdul Hai Lukhnawi Hanafi ne kaha: هو إمام الحافظ²¹⁸

Haafiz Ibne Hajar ke baare mein Sarfraz Khan Safdar Sahab likhte hain: حافظ الدنيا²¹⁹

Ibnul Emaad al Hambali ne kaha: شيخ الإسلام علم الأعلام أمير المؤمنين في الحديث حافظ العصر²²⁰

Kaha jaata hai ke Al Iraqi, At-Taqi al Faasi, Al Burhan al Hambali aur As Sakhawi waghairahum ne unki taareef ki hai.²²¹

Al Haakim, Ibnul Qaiyyim aur Ibne Hajar ne muttafeqa taur par is riwayat ko Mauzoo qaraar diya hai.

Haakim se (lekar) Ibne Hajar tak kisi ek mohaddis yaa imam ne bhi is hadees ko Saheeh nahi kaha.

Hadees ki tasheeh o tazeef mein sirf mohaddiseen ka qaul hi hujjat hai.

(Siqa bilaa Ijma) Abdur Rahman bin Mahdi ne kaha: Ma'arefat e hadees ilhaam hai.

Ibne Nameer ne kaha: "Ibne Mahdi ne sach kaha hai, agar main unse poochta ke aapne ye baat kaha'n se li hai to unke paas jawab naa hota".²²²

²⁰⁹ Kitab al Zail A'ala Tabaqaat al Hanabela: v2 P448

²¹⁰ Al Bidaaya wan Nihaaya: V14 P246

²¹¹ Ar Radd al Waafir: P119

²¹² Shanzaraat az Zahab: V6 P168

²¹³ V3 P400

²¹⁴ V2 P143

²¹⁵ Jama'a al Wasael: V1 P208 (Egyptian print)

²¹⁶ Al Minhaj al Waazeh Yaane Raah e Sunnat: P187

²¹⁷ Al Talkhees al Habeer: V1 P222

²¹⁸ Ghais al Ghamaam Ma'am Imam al Kalaam: P28

²¹⁹ Raah e Sunnat: P39

²²⁰ Shazraat az Zahab: V7 P270

²²¹ Mulaheza ho tarjuma Ibne Hajar Matbua Ma'a al Mataalib al A'aliya: V1 P "ك"

²²² E'lal al Hadees by Ibne Abi Haatim: V1 P9 (Sanad Saheeh)

Yaha'n *ilhaam* se muraad khaas peshaawar tajruba hai, jiski badaulat ek jauhari o sarraaf fil-badhiya taur par jauhar yaa zewaraat ke baare mein faisla kar deta hai ke ye asli hain yaa jaali. Isse *Soofiya o Muftade-een* ka *ilhaam o kashf* muraad nahi, jisse wo *ghaib ki khabre'n* aur *qisas makzooaba* laate hain. Is baat ko khoob samajh le'n.

Abu Haatim ne kaha:

“Hadees ki pehchaan ki misaal aisee hai, jaise ek nageena hai. Jiski qeemat 100 dinar hai aur isi jaisa iske rang par ek doosra nageena hai, jiski qeemat 10 dirham hai”.²²³

مثل معرفة الحديث كمثل فص ثمنه مائة دينار وآخر مثله على لونه ثمنه عشر دراهم.

Imam Abu Haatim ne kuch riwayaat ko kizb o *baatil* aur (kuch ko) *saheeh* kaha aur daleel naa bataa sakey, Abu Zara'ah ne unhi riwayat ko *baatil o kizb* aur *saheeh* kaha to saail badaa hairan hua. Ye pehchaan aisee hai jaise ek jauhari sacche moti aur jaali moti pehchaan leta hai. Mufassil waaqea ke liye mulaheza farmae'n Taqaddamah al Jirah wa Ta'adeel.²²⁴

Gharz ye ke hadees ki pehchaan mein iske jauhariyo'n (mohaddiseen) ka qaul hi hujjat hai.

Jawab Duwwam:

Imam Bayhaqi musannif *Al Khilafiyaat* se Abdullah bin Aun al Kharaaz tak sanad naa-maloom hai. Abdullah bin Aun al Karaaz 232h ko faut hue.²²⁵

Imam Bayhaqi 382h ko paeda hue.²²⁶

Agar kaha jaae ke isey baqaul mughaltaai, Imam Bayhaqi ne *Al Khilafiyaat* mein “Muhammad bin Ghalib a'an Ahmad bin Muhammad al Barqi a'an Abdullah bin A'aun al Khara'az se riwayat kiya hai.²²⁷ To jawab ye hai:

- (1) Moghaltaai bin Qhaleej al Bakjari ki adaalat naa-maloom hai. Baaz ulama ne iske “*Auhaam Shania'a*” aur “*Soo e faham*” ki nishandahi ki hai. Baaz shuyookh se isne sima'a ka daawa kiya, magar kubaar ulama ne iske daawe ki tardeed ki.²²⁸

Ibne Fahad al Makki ne: لحظ الالحاظ بذيل طبقات الحفاظ ke page 133 par kaha

مغلطاءى بن قليج بن عبد الله البكري الحنفي.

Aur Page 136 par kaha: وتكلم فيه الجهابذة من الحفاظ لأجل ذلك ببراهين واضحة

Mukhtasar ye ke is mutakallim fiya, saheb e auhaam shania'a, saiee ul faham aur ghair mausaq shakhs ki naqal ahadees e mutawaaterah ke muqable mein mardood hai.

- (2) Muhammad bin Ghaalib agar tamtaam hain to 283h ko faut hue.²²⁹
- (3) Imam Bayhaqi ki wilaadat se 101 saal pehle faut he. Lehaza ye munqata riwayat mardood hai.

²²³ E'elal al Hadees: V1 P9

²²⁴ P349-351

²²⁵ Tareekh Baghdad: V10 P36; Taqreeb at Tehzeeb: 3520

²²⁶ Al Insaab by Sam-aani: V1 P439; Ser E'elaam an Nubala: V18 P164

²²⁷ Kamaa fee/ Maa-tams Ilaayi al Hajja Liman Yataale'e Sunan Ibne Majah by Muhammad A. Rasheed Nomani Deobandi: P48

²²⁸ Lisan ul Mizaan: V6 P72-74

²²⁹ Tareekh Baghdad: V3 P146

Jawab Suwwam:

Shaikh ul Islam Imam Daraqutni رحمه الله ne ek kitab “Gharaaeb Hadees Maalik” likhi hai. Is kitab mein unho’n ne har qism ki (mauzoo o baatil waghaira) riwayaat bhi ikatthi ki hain. Magar wo apni is kitab mein mughaltaai bakjari ki riwayat nahi laae hain.²³⁰

Isse maloom hua ke ye riwayat Imam Daraqutni ke baad waza’a karke Muhammad bin Ghalib ke sar thop di gai hai.

Tarfa’a al Aidee Waali Riwaayat

Raful Yadain 7 muqaamaat par kiya jaae, ibteda e namaz ke waqt, baitullah ki ziyaarat ke waqt, safa aur marwah pahaadi par qiyaam ke waqt, wuqoof e arfa aur muzdalifa ke waqt aur rami al jamaraat ke waqt.²³¹

عن ابن أبي ليلى عن نافع عن ابن عمر (رفعه قال:) ترفع الأيدي في سبعة مواطن: عند افتتاح الصلوة واستقبال البيت والصفاء والمروة والوقوفين والجمرتين.²³²

Jawab: Ye riwayat Zaeef hai, kyou’nke iska raawi “Muhammad bin Abdur Rahman bin Abi Laila” jamhoor mohaddiseen ke nazdeek Zaeef hai.

²³⁰ Nasbur Raaya by Ze'eli: V1 P404

²³¹ Raful Yadain ke khilaf Derwi Sahab ki kitab: P68

²³² Nasbur Raaya: V1 P391

Muhammad bin Abdur Rahman Abi Laila Ka Ta'aruf (Agle'y 2 safto'n pe)							
Suboot Ta'adeel	Ta'adeel	Ma'adal	Suboot Jirah	Jirah	Jaareh	S.N.	
Ma'arefa'h as Suqaat V2 P243-244	Sadooq Siqa Jaez al Hadees	Al A'ajali	Al Jirah wa Ta'adeel: V7 P322	افانني ابن أبي ليلى الحديث فإذا هي مقترية ملايت احدا أموا حفظا منه	Sho'obah	1	
Tehzeeb ut Tehzeeb baghair sanad	Siqa A'aadl	Yaqoob bin Sufryan	As Above	(كان لا يوردي عنه) (ترك حديثه)	Za'edah	2	
					Yahya bin Sayeed	3	
Al Jirah: V7 P322	Kaana Ifaqah ahlud duniya	Za'edah	As Above		Ahmad bin Hambal	4	
Derwi: P165	Sehah lahu	Tirmizi	Al Jirah wa Ta'adeel: V7 P323	سني الحفظ مضطرب الحديث			
Tazkiratutl Huffaz: V1 P171	Hadeese Fee Wazn al Hasan	Az Zahabi	Al Jirah wa Ta'adeel: V7 P323 Al Majruheen: V2 P245	ليس بذلك | ضعيف	Yahya bin Muyeen	5	
Derwi: P165		Ibnul Qaiyyim	Al Jirah wa Ta'adeel: V7 P323	محله الصدق كان سني الحفظ إنما يترك عليه كثرة الخطاء	Abu Haatim ar Raazi	6	
Derwi: P166	Hadees Hasan in sha al-lah	Al Haithami	Al Jirah wa Ta'adeel: V7 P323	صالح ليس بالقوي ما يكون	Abu Zara'ah	7	
		Ahwal ar Ri'jal: 86	Az Zo'af'a lil Nisai: P525	واعي الحديث سني الحفظ	Al Jauz Jaani	8	
			Al Kaamil: V6 P 2195	ليس بالقوي في الحديث	An Nisai	9	
			Al Kaamil: V6 P 2195	مع سوء حفظه يكتب حديثه	Ibne A'adee	10	
			Az Zo'af'a lil Qaali: V4 P99	يكتب علي	Salimah bin Kaheel	11	
			As Sunan: V1 P124 As Sunan: V1 P241 As Sunan: V2 P263	ثقة في حفظه شيء ضعيف الحديث سني الحفظ رأى الحفظ كثير الوهم	Darqutni	12	
			Al Majruheen: V2 P244 Al Majruheen: V2 P244	رأى الحفظ كثير الوهم فأش الخطاء..... فاستحق الترك	Ibne Hibban	13	
			As Sunan Al Kubra: V1 P24 As Sunan Al Kubra: V5 P334	كثير الوهم ضعيف في الرواية لسوء حفظه وكثرة خطائه	Al Baheqhi	14	
			Nasbur Raaya: V1 P318	ضعيف	Ze'eli	15	

Suboot Ta'adeel	Ta'adeel	Ma'adal	Suboot Jirah	Jirah	Jaareh	S.N.
			Tazkirah al Mauzu'aat: P24-90	أجمعوا على ضعفه	Muhammad bin Tahir al Maqdisi	16
			Diwaan az Zoa'afa: P279 Mizan ul Etedaal: V3 P613	صندوق سى الحفظ صندوق امام سى الحفظ	Az Zahabi	17
			Fathul Baari: V4 P214	ضعيف	Ibne Hajar	18
			Mushkil al Asaar: V3 P226	مضطرب الحفظ جداً	Tahaawi	19
			Majmauz Zawaad: V1 P78	ضعيف	Al Haitami	20
			Al Majruheen: V2 P246	يستحق أن يترك حديثه	Muhammad bin Ishaq as Sa'adi	21
			Tehzeeb baghair sanad	سى الحفظ	As Saaji	22
			Tehzeeb baghair sanad	لا يحتج به	Ibne Jarir at Tabari	23
			Tehzeeb baghair sanad	ليس بالحافظ	Ibne Khuzaima	24
			Tehzeeb baghair sanad	عامة أحديثه مقبولة	Abu Ahmad al Haakim	25
			Tehzeeb baghair sanad	سى الحفظ واهى الحديث	Ibne al Madeeni	26
			Nasbur Raaya: V2 P182	سى الحفظ	Ibne al Qataan	27
			Nasbur Raaya: V4 P84	ضعيف	An Nawawi	28
			Nasbur Raaya: V4 P107	كلهم ضعيف	Ibnul Jauzi	29
			At Targheeb: V5 P525 ba-hawaala Dervī	ثقة ردى الحفظ كثيراً كما قال الجوزي فيه	Al Munziree	30
			Al Mahalla: V7 P123	سى الحفظ	Ibne Hazam	31
			Al Qaul Al Bade'e: P167- 168	سى الحفظ	As Saqhaawi	32

Aimam e hadees ke in aqwaal se maloom hua ke ulama ki bohot badi aksariyat Ibne Abi Laila ko *Zaeef*, *Saiee ul Hifz* aur *Kaseer ul waham* kehti hai. Bayhaqi ke nazdeek wo *Kaseer ul Khataa* the, lehaza chand ulama ki *Tauseeq*, *mardood* hai. raha baaz ulama ka isey *faqeeh qaraar* dena to ye *saqaahat* ki daleel nahi.

Zaaedah ne isey *faqeeh* kaha aur phir iski hadees ko tark kar diya.

Zahabi aur Haithami ke aqwaal baaham muta'araz hain, lehaza *Saaqit* hain. Jin logo'n ne iski *tauseeq* ki hai wo uski zaat ke lehaz se hai. Yaane zaati taur par wo saccha shakhs tha, magar burey haafze aur kasrat e auhaam o khataa ki wajah se *zaeef* thehra.

Muhammad bin Abi Laila Aur Hanafi o Ghair Ahle Hadees Hazraat

Ibne Abi Laila ko hanafi aur ghair ahle hadees hazraat ne bhi *majrooh* qaraar diya hai.

1. Tahawi: مضطرب الحفظ جداً²³³
2. Ze'eli: ضعيف²³⁴
3. Ibne Turkamanaani: ابن أبي ليلى متكلم فيه²³⁵
4. An Nemwi: ليس بالقوي²³⁶
5. Khaleel Ahmad Saharanpuri Deobandi: كثير الوهم²³⁷
6. Anwar Shah Kashmiri Deobandi Sahab Muhammad bin Abi Laila ke baare mein famrate hain:
فهو ضعيف عندي كما إليه الجمهور
Pas, wo mere nazdeek *Zaeef* hai aur jamhoor ka bhi yehi faisla hai.²³⁸
7. Muhammad Yusuf Bannori Deobandi Sahab bhi Muhammad Ibne Abi Laila ko jamhoor ke nazdeek *Zaeef qaraar* dete hain.²³⁹

²³³ Mushkil al Asaar: V3 P226

²³⁴ Nasbur Raaya: V1 318

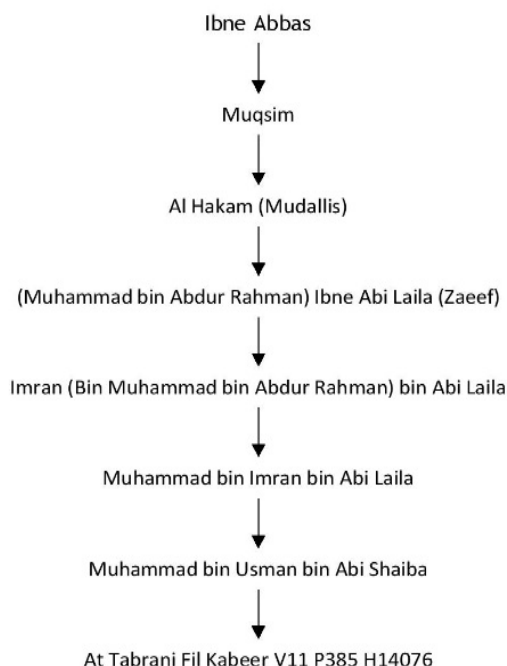
²³⁵ Al Jauhar an Naqi: V7 P347

²³⁶ Asaar as Sunan: H32 ka haashiya

²³⁷ Bazal al Majhood: V3 P37

²³⁸ Faiz ul Baari: V3 P168

²³⁹ Ma'arif as Sunan: V5 P290



Isey Muhammad bin Fuzail bin Ghazwan ne Muhammad bin Abdur Rahman bin Abi Laila (*Zaeef*) se mauqoofan bayan kiya hai.²⁴⁰

Baaz raawiyo’n ne “ترفع الأيدي” ke alfaaz bayan kiye hain.

Khulaasa ye ke ye riwayat marfooa’an o mauqoofan “لا ترفع” aur “ترفع” aur sab alfaaz ke saath *Zaeef* hai.

Matan par bahes: Agar hath uthaana sirf in 7 muqaamaat par hi muqeed hai to phir raful yadain ki mukhalifat karne waale log qunoot, eida’in aur dua mein kyou’n hath uthaate hain?

Agar in muqaamaat ki takhsees deegar ahadees se saabit hai to raful yadain indar ruku o indar rifa’ah mu’n ki takhsees *sahihain* waghairahuma ki mutawaatir ahadees se saabit hai.

Khud Syedna Ibne Umar رضي الله عنه se saheeh mutawaatir ahadees ke saath raful yadain karna saabit hai, lehaza baaz an naas ka is riwayat e baatela se istedlal bhi baatil hai.

Tambeeh: Ruku se pehle aur baad waale raful yadain ke manaa, naskh yaa tark par ek bhi *saheeh* (indal jamhoor) *sareeh* hadees maujood nahi hai. Raful Yadain ki mukhalifat karne waale logo’n ki pesh karda riwayaat yaa to *zaeef* hain aur yaa *mujmal o mubham* jinki zid se wo khud bhi nahi bach sakte.

²⁴⁰ Musannaf Ibne Abi Shaiba: V4 P96 H15747

Naafey (taabai) ؑ riwayat karte hain ke Syedna Ibne Umar ؑ jab namaz shuru karte to takbeer kehte aur apne dono hath uthaate aur jab ruku karte to dono hath uthaate aur jab *samiallahu liman hamidah* kehte ko dono hath uthaate aur jab 2 rakato’n se uthte to dono hath uthaate aur ibne umar apne is amal ko Rasool Allah ؑ tak marfoolan bayan karte.²⁴¹.

Abdul Al A’alaa bin Abdul al A’alaa Ka Ta’aruf

2. وعن نافع أن ابن عمر كان إذا دخل في الصاوة كبر ورفع يديه وإذا ركع رفع يديه وإذا قال: ((سمع الله لمن حمده)) رفع يديه وإذا قام من الركعتين رفع يديه ورفع ذلك ابن عمر إلى النبي صلى الله عليه وسلم.

Abdul Al A'alaa bin Abdul al A'alaa Ka Ta'aruf						
Suboot: Jirah	Jirah	Jaareh	Suboot Ta'adeel	Ta'adeel	Ma'adil	S. N.
Tabaqat: V7 P290	ابن عمر ؓ	Ibne Saad	Al Jirah wa Ta'adeel: V6 P28	هـ	Yahya bin Mu'een	1
			.....	هـ	Abu Zarah at Raazi	2
			.....	صحيح الحديث	Abu Haatim	3
			.....	بصري هـ	Al A'ajali	4
			Maarefah as Saqaat: V2 P68	كان قرا نقلا في الحديث غير	Ibne Hibban	5
			As Saqaat: V7 P130-131	داعه اليه	Bukhari	6
				صحيح بخاري كا راوي	Muslim	7
			Ser Eelaam an Nubala: V9 P243	صديق قوي الحديث	Az Zahabi	8
			Taqreeb at Tehzeeb: P298	هـ	Ibne Hajar	9
			At Tehzeeb: V6 P96	هـ	Ibne Naneer	★
			Sharha as Sunnah: V3 P21	صحيح حديث	Baghwi	10
			Saheeh Ibne Khuzaima: 399	صحيح حديث	Ibne Khuzaima	11
			Sunan Tirmizi: 251, 1158	حسن له	At Tirmizi	12
			Al Fataawa al Kubra: V2 P105	حسن له	Ibne Taimiyya	13
			As Sunan al Kubra: V2 P137	هـ	Al Baheqi	14

²⁴¹ Saheeh Bukhari: V1 P102 H739; Mishkat: P75 H794; Sharah as Sunna lil Baghwi: V3 P21, H560 aur kaha Al Hadees Saheeh aur Ibne Taimiyya ne Fataawa al Kubra: V2 P105 mein saheeh kaha,

Majmua'a Fataawa: V22 P453; Nez Muhammad Yusuf Bannori Deobandi ne bhi isey saheeh qaraar diya hai (Ma'arif as Sunan: V2 P457) aur Ibne Khuzaima ne iski tasheeh naqal ki hai.

Is tafseel se maloom hua ke jamhoor ulama ke nazdeek Abd al A'alaa Siqa hai. Sirf Ibne Sa'ad Katib al Waqedi ne is par jirah ki jisko Hafiz ibne Hajar ne mardood qaraar dete hue kaha:

*Ye jirah mardood hai, ghair waazeh hai. Ho sakta hai ke mas-ala e taqdeer ke sabab ye baat ki gai ho aur tamaam imamo'n ne Abd al A'alaa ki hadees se hujjat pakdi hai.*²⁴²

هذا جرح مردود غير مبين السبب ولعله بسبب القدر وقد احتج به الأئمة كلهم.

Haafiz Zahabi ne isey²⁴³ likha aur kaha ye baat is par theher gai hai ke Abd al A'ala ki hadees saheeh hadees ki qsim se hoti hai.²⁴⁴

Abd al A'alaa bin Abd al A'alaa ki riwyaat ke chand shawaahid mulaaheza farame'n:

Shahid number 1:

عفان و حجان بن منهال عن حماد بن سلمة عن أيوب عن نافع عن ابن عمره.²⁴⁵

Hammad Siqa the.²⁴⁶ Unsey Affan o Hajaaj bin Manhal ki riwayat Saheeh Muslim mein maujood hai.²⁴⁷

Lehaza Affan o Hajaaj ka unse sima, ikhtelaat se pehle ka hai. Pas ikhtelaat ka ilzam mardood hai.

Aap Saheeh Muslim o Sunan e Arba ke markazi raawi hain, masalan dekhiye.²⁴⁸ Hamad bin Salma par jirah mardood hai.

Imam Yahya bin Muyeen ne kaha: Hammad bin Salma qaabil e etemaad raawi hain.²⁴⁹

Al A'ajli al Motadil ne kaha: بصري ثقة, رجل صالح, حسن الحديث.²⁵⁰

Yaqoob bin Sufiyan al Farsi Ya Hajjaj (bin manahal) ne kaha: وهو ثقة.²⁵¹

Unhe'n darj e zail mohaddiseen ne bhi Siqa kaha hai:

- | | |
|---------------------|--|
| 1. Ahmad bin Hambal | Sawalat Ibne Haani: 2130,3131; Mausua'ah Aqwal Imam Ahmad: V1 P299 |
| 2. Ibne Hibban | Kitab as Suqaat: V6 P216; Ibne Ibban al Ehsan: 14, 22, 50.... |
| 3. Ibne Shaheen | Zikar Min Ikhtelaaf al Ualama wa Niqad al Hadees Feeya: P41 |
| 4. At Tirmizi | 72, 30, 1238..... |
| 5. Ibnul Jarood | 46,107,124 |
| 6. Al Haakim | V2 P608, H4205 waghaira |
| 7. Ibne Khuzaima | V1 P208 H400,360,1412 |
| 8. As Saaji | Tehzeeb at Tehzeeb: V3 P15 |

Haafiz Zahabi likhte hain ke *Aur iski hadees hasan ke darje se nahi giri.*²⁵³

Haafiz Ibne Hajar Asqalani likhte hain:

²⁴² Hadee as Saari: P415

²⁴³ Al Kaashif: V2 P130

²⁴⁴ Ser E'elaam an Nubala: V9 P243

²⁴⁵ Tagleeq at Ta'aleeq by Ibne Hajar: V2 P30; Sunan al Kubra by Bayhaqi: V3 P70

²⁴⁶ Al Jirah wa Ta'adeel: V3 P146 (Ibne Muyeen se (Sanad Saheeh)

²⁴⁷ Tehzeeb ul Kalaam by Mazee: V7 P 257-258

²⁴⁸ Muslim: V1 P56, H110/59 Witar Qeem Darussalam: 214;

Muslim: V1 P75, H189/119; V1 P91 H259 waghaira

²⁴⁹ Al Jirah wa Ta'adeel: V3 P142 (Sanad Saheeh); Tareekh ad Daarmi: 37; Sawalaat ibne Junaid: 172 (aur kaha: Siqa Sabt)

²⁵⁰ At Tareekh bi Tarteeb al Haithami wa As Subki: 354

²⁵¹ Kitab al Ma'arefah wat Tareekh: V2 P661

²⁵² Tazkirah al Huffaz: V1 P202

²⁵³ Ser E'elaam an Nubala: V7 P446

*Siqa Aabid the, Saabit (Al Banaani) se riwayat karne mein sab logo'n se ziyaads Siqa hain, aapka haafeza aakhri umar mein mutaghaiyyar ho gaya tha.*²⁵⁴

ثقة عابد أثبت الناس في ثابت، وتغير حفظه بأخرة.

Sahiha mein jis mukhtalif o mutaghaiyyar al hifz raawi se istedlal kiya gaya hai iski daleel hai ke uske shagirdo'n ki riwayat ikhtelaat se pehle ki hain (illa ye ke takhsees saabit ho jaae)²⁵⁵

Khulaasa ye ke riwayat mazkoora par ikhtelaat ki jirah mardood hai, kyou'nke ye ikhtelaat o taghaiyyur se pehle ki hai. Walhamdulillah

Shahid Number 2:

إبراهيم بن طهمان عن أيوب بن أبي تميمة و موسى بن عفة عن نافع عن ابن عمره مختصراً.²⁵⁶

Mukhtasaran ka matlab ye hai ke Hammad bin Salma aur Ibrahim bin Tahmaan ki riwayat o'n mein 3 muqaamaat par raful yadain ka zikar hai. 2 rakate'n padh kar uthte waqt raful yadain ka zikar nahi aur ye musalla hai ke adm e zikar nafee ki daleel nahi hota.

Ibrahim bin Tahmaan *Siqa the*.²⁵⁷

Mohaddis Ismaili ka ba'az majhool o naa-maloommashaekh se is riwayat ki *taze'ef* karna mardood hai. Saheeh Bukhari ki riwayat ko *Zaeef* kehne ke liye "*badi dileri*" ki zaroorat hai!

Imam Daraqutni ne Kitab ul E'elal mein Abd al A'ala ki riwayat ko الأشبه بالصواب qaraar diya hai.²⁵⁸

Tambeeh: Syedna Abdullah bin Umar رضى الله عنه se tark e raful yadain bilkul saabit nahi hai. Abu Bakar bin Ayaash waghaira ki riwayat waham ki wajah se *Zaeef* o *Marood* hain. Jaisa ke aagey aaraha hai. In sha Allah.

Syedna Maalik bin al Huwairis رضى الله عنه Ki Hadees

Abu Qulaaba taabai farmate hain ke: (Syedna) Malik bin al Huwairis رضى الله عنه jab namaz padhte to takbeer ke saath raful yadain karte aur jab ruku karte to raful yadain karte aur jab ruku se sar uthaate to raful yadain karte aur farmate ke Rasool Allah رضى الله عنه isi tarha karte the.²⁵⁹

3. عن أبي قلابة أنه رأى مالك بن الحويرث إذا صلى كبر ثم رفع يديه وإذا أراد أن يركع رفع يديه وإذا رفع رأسه من الركوع رفع يديه وحدث أن رسول الله صلى الله عليه وسلم كان يفعل هكذا...

Ye hadees darje zail kitabo'n mein bhi maujood hai:

Saheeh Ibne Khuzaima: V1 P295, H585; Saheeh Ibne Hibban: V3 P175, H1870; Saheeh Ibne A'awaana: V2 P94. Abu Qulaaba Abdullah bin Zaid *Siqa the*. Unhe'n Muhammad bin Sireen taabai aur Abu Haatim ar Raazi ne *Siqa* kaha.²⁶⁰

Aapke *Siqa* hone par ijma hai.²⁶¹

Ye hadees Syedna Malik bin Al Huwairees رضى الله عنه se Abu Qulaba aur Nasar bin Asim (2 taabaeen) ne riwayat ki hai. Abu Qulaba se Khalid al Haza aur isse Khalid bin Abdullah At-Tahaan aur Ismail bin A'aliya ne riwayat bayan ki hai.

Nasrah bin Asim se qataada ne aur isse sha'aba, Saeed bin Abu Urooba, Saeed bin Basheer, Hamam, mran al Qataan, Hammad bin Salma, Hisham aur Abu A'awaana ne ye riwayat bayan ki hai.

²⁵⁴ Taqreeb ut Tehzeeb: 1499

²⁵⁵ Muqaddama Ibnul Salah: P466 (another edition: 499)

²⁵⁶ Taghleeq at Ta'aleeq: V2 P306; Sunan al Kubra: V2 P70

²⁵⁷ Mizan ul Etedaal: V1 P38

²⁵⁸ Fathul Baari: V2 P176

²⁵⁹ Bukhari: V1 P102, H737; Muslim: V1 P168, H391; Al Lafz lah Watar Qeem Darussalam: 864

²⁶⁰ Al Jirah wa Ta'adeel: V5 P58 (Saheeh)

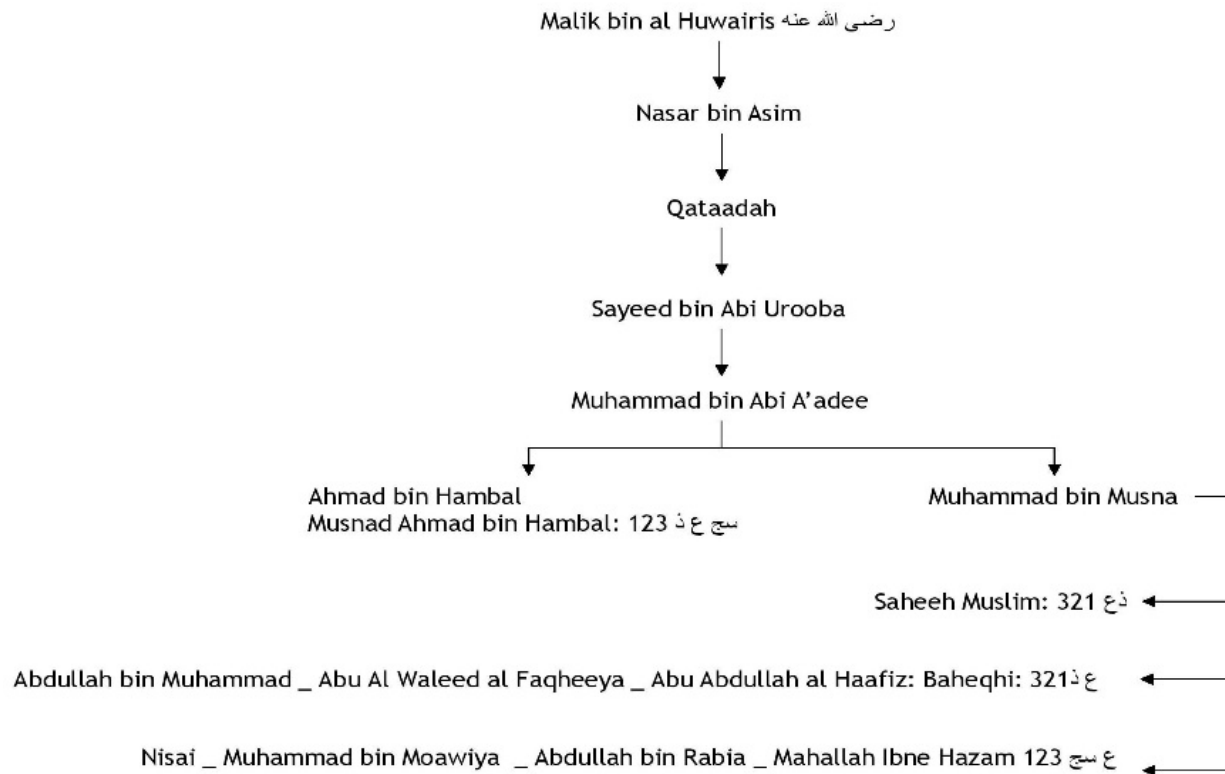
²⁶¹ Al Isteghna Fee Asma al Ma'arufeen bi Al Kana: P92

Sha'aba se Asim bin Ali, Khalid, Hafs bin Umar, Yahya bin Saeed, Abu Dawood at Tayaalsi, Sulaiman ibne Harab, Ibne Mahdi, Abu al Waleed at Tayaalsi, Abdus Samad aur Adam bin Abi Ayaas ne riwayat ki hai. Unme se kisi riwayat mein sajdo'n waale raful yadain ka zikar nahi hai. Sha'aba ki riwayat qataada se tasreehan sima par mahmool hui hai.

Saeed bin Abu Urooba se Abd al A'ala, Ibne Nameer, Yazeed bin Zare'e, Ibne A'aliya, Ibne Abi A'adee, Muhammad bin Hafs aur Khalid bin al Haris ne ye riwayat bayan ki hai. Baaz ki riwayat mein sajdo'n waale raful yadain ka zikar hai, magar qataadah mudallsi aur sajdo'n mein raful yadain waale alfaaz mein unke sima ki tasreeh maujood nahi hai. Lehaza ye riwayat *Zaeef* hai. Hammad, Imran aur Saeed ki riwayaat mein sajdo'n waale raful yadain ka zikar nahi hai. Hammam ki riwayat ka matlab ye hai ke fir ruku (qabl ar ruku) wa fis sujood (qabl as sujood wa iza rifa'ah raasa mein ar ruku) lehaza ye riwayat apne mantooq par sareeh nahi hai. Hisham se Abu Amir, Abdus Samad, Yazeed bin Zare'e aur Moawiya bin Hisham ye riwayat bayan karte hain. Sirf Moawiya bin Hisham ki riwayat mein sajdo'n waale raful yadain ka zikar hai. Baaqi teeno'n ki riwayat mein nahi.

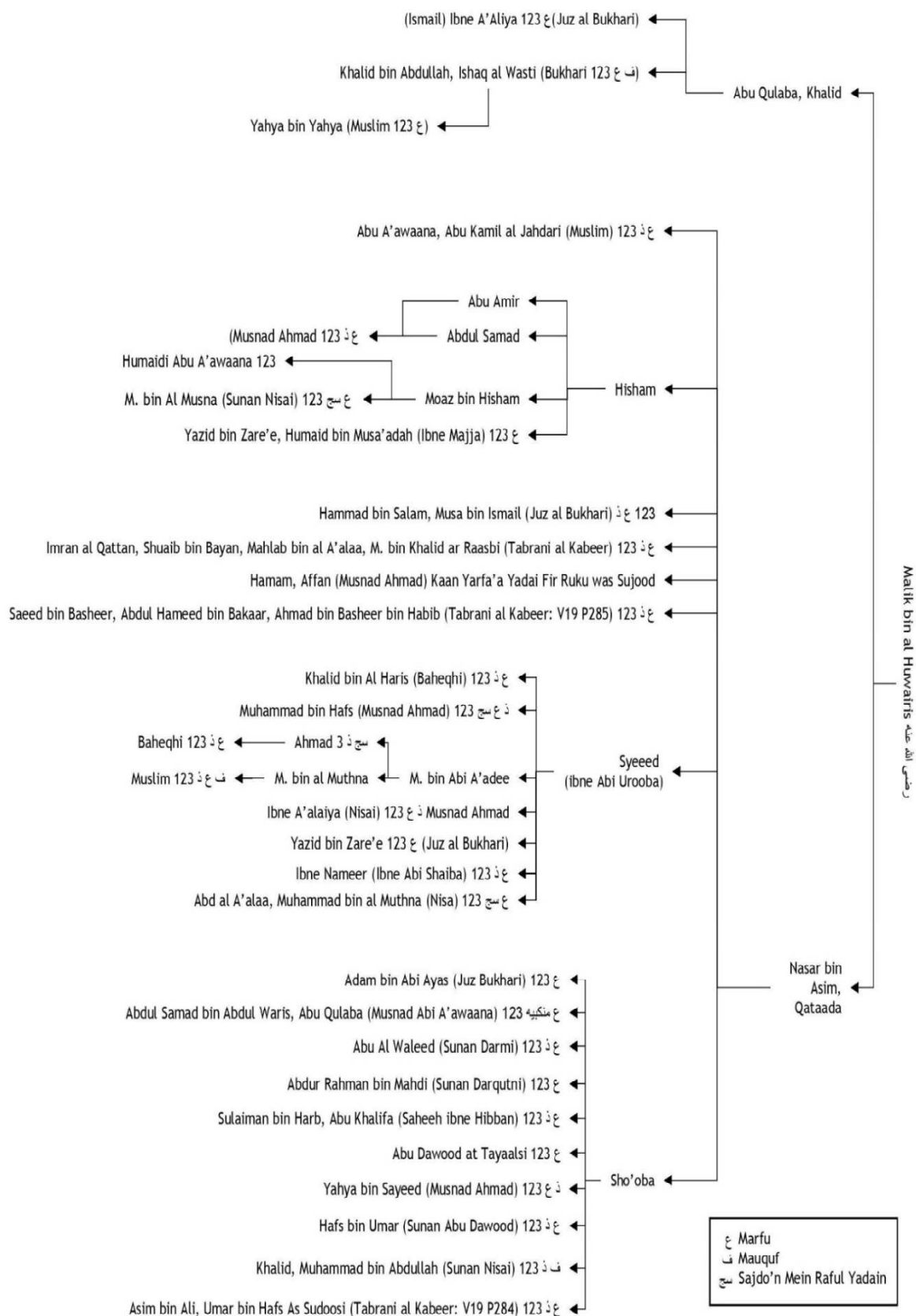
Faaeda: Syedna Malik bin Al Huwairis رضى الله عنه Banu Lais ke wafad mein Gazwa e Tabuk ki taiyaari ke waqt Nabi ﷺ ke paas tashreef laae the. ²⁶² Ghazwa Tabuk 9 hijri mein hua tha. ²⁶³

Jadwal



²⁶² Fathul Baari: V2 P110, H628; Irshad as Saari by Qastalaani: V2 P16

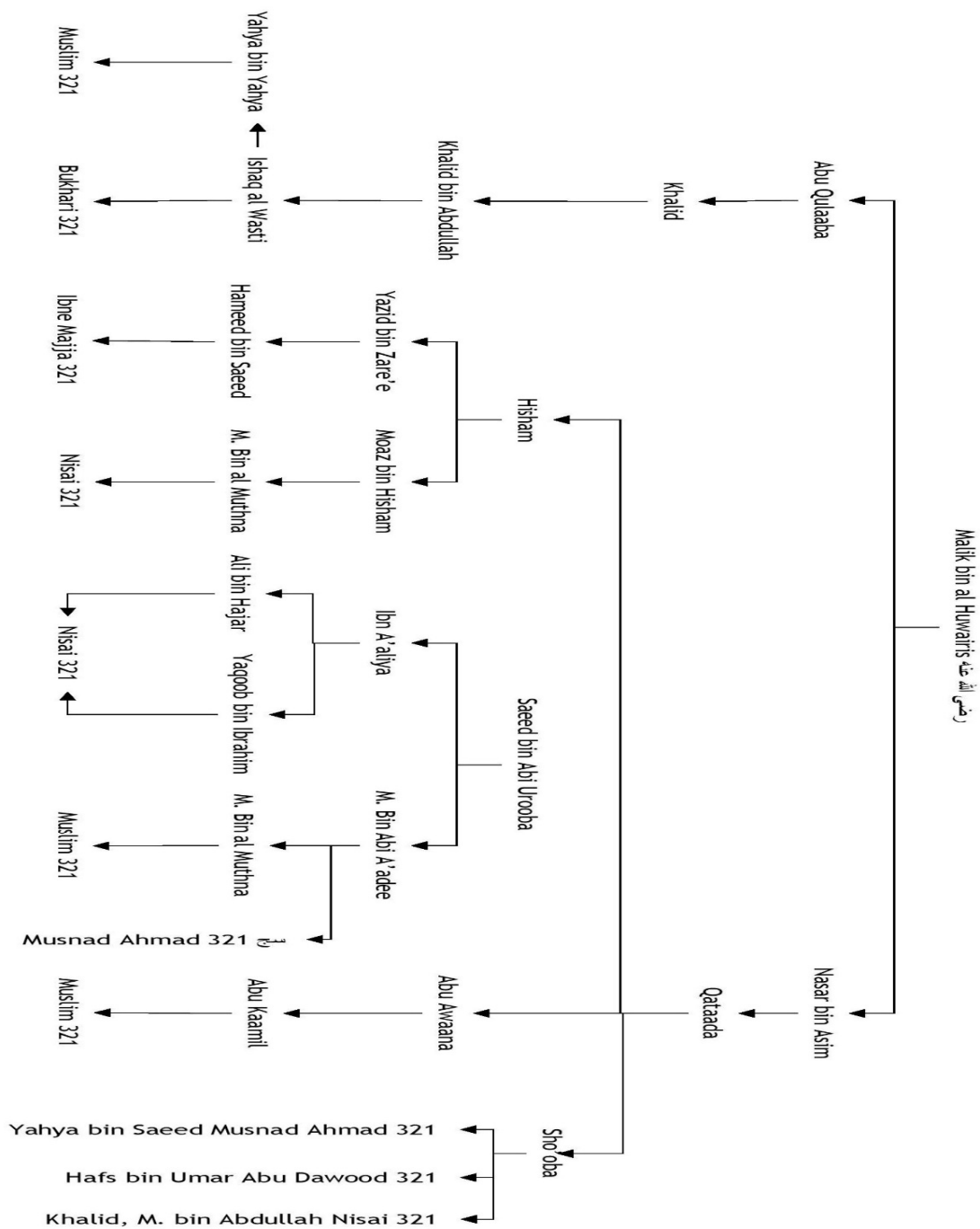
²⁶³ Fathul Baari: V8 P111, H4415



Anwar Shah Kashmiri Deobandi kehte hain: وشعبة فى النسخة غلط..... إلخ

Aur (Sunan Nisai ke) nuskha mein Sha'aba (ka lafz) ghalat hai... Alakh.²⁶⁴

Ye ibaatat Habibullah Derwi ne naqal karke is par hasb e aadat nesh zani kar rakhi hai.²⁶⁵



²⁶⁴ Neel ul Farqadeen: P32

²⁶⁵ Nul as Sabah: P230

Muhammad Yusuf Bannori Deobandi Sahab ne kaha:

تنبيه: وقع في نسخة النسائي المطبوعة بالهند: شعبة عن قتادة بدل سعيد عن قتادة وهو تصحيف صرح عليه شيخنا أيضاً فيه "نيل الفرقدين" وقال فيه (32).....²⁶⁶

Is ibaat se maloom hua ke Bannori Sahab bhi apne ustad Anwar Shah Kashmiri ki tarha “*Sh’aba*” ke lafz ko wahem samajhte hain aur saheeh lafz “*Saeed*” qaraar dete hain. Ye 2 deobandi akabir ki gawahi hai.

Iski tardeed karte hue Derwi Sahab likhte hain ke “*jis tarha sha’aba*” نيساي mein maujood hain, isi tarha se Saheeh Abu A’awaana mein bhi maujood hain.²⁶⁷

Qaraeen Ikram! Derwi Sahab ki ye baat 100% jhoot hai. Aap Musnad Abu A’awaana utha kar dekhe’n²⁶⁸, isme Sha’aba ki jo riwayat hai wo Abdus Samad aur Abu al Waleed ki sanad ke saath hai aur isme Derwi Sahab ke bayan karda sajdo’n waale raful yadain ka zikar nahi hai.

Tambeeh: Yaha’n adm e zikar aur nafee e zikar ka mas-ala nahi. Kyou’nke Sha’aba ki bayan karda is riwayat mein kahee’n bhi sajdo’n waale raful yadain ka wujood nahi hai.

Ye is baat ka qawee qareena hai ke sajdo’n waale raful yadain ki riwayat Sha’aba ki sanad ke saath nahi hai. Nisai ki riwayat Saeed bin Abi A’arooba se hai. Sha’aba se nahi hai.

²⁶⁶ Ma'arif as Sunan: V2 {456

²⁶⁷ Nur as Sabah: P230

²⁶⁸ V2 P94-95

Sunan Nisai Ki Sajdo'n Mein Raful Yadain Waali Hadees

Imam Nisai رحمہ اللہ farmate hain:

أخبرنا محمد بن المثنى: حدثنا ابن أبي عدي عن (سعيد) عن قتادة عن نصر بن عاصم عن مالك بن الحويرث أنه رأى النبي صلى الله عليه وسلم رفع يديه في صلاته وإذا ركع وإذا رفع رأسه من الركوع وإذا سجد وإذا رفع رأسه من السجود حتى يحاذي بهما فروع أذنيه.²⁶⁹

Yaad rahe ke Imam Nisai ki Sunan Sughra (Al Muftaba) ke aam nuskho'n mein ghalati se عن شعبة ke bajaae عن سعيد chap gaya hai.

Daleel 1: Ibne A'adee se yehi riwayat Ahmad bin Hambal ne Saeed bin abi Urwah ki sanad se naqal ki hai.²⁷⁰

Daleel 2: Ibne Abi A'adee se Muhammad bin Al Muthna ki riwayat Imam Muslim ne Saeed bin Abi Uruba ki sanad se naqal ki hai.²⁷¹

Daleel 3: Yehi riwayat isi sanad o matan ke saath Imam Nisai ki As Sunan al Kubra mein *Saeed bin Qataadah* ki sanad se maujood hai.²⁷² Ye is baat ki bohot badi daleel hai ke *Al Muftaba* mein naasikha yaa kaatib ki ghalati ki wajah se *Saeed a'an Qataada* ke bajaae *Sha'aba a'an Qataada* darj ho gaya hai.

Daleel 4: Ibne Hazam ne Al Mahalla²⁷³ mein apni sanad ke saath Imam Nisai (ki As Sunan al Kubra) se ye hadees naqal ki hai aur isme *Saeed bin Abi Urooba* ka naam hai.

Imam Nisai ke shagird Muhammad bin Moawiya / Ibn al Ahmar *Siqa* the.²⁷⁴

Daleel 5: Haafiz ibne Hajar ne Fathul Baari²⁷⁵ mein ye riwayat Nisai se Saeed bin Abi Urooba ki saraahat se naqal ki hai. (Haafiz al Mazee ne Tohfa al Ashraaf mein Sha'aba ke tareeq se naqal ki hai, lehaza ye khataa qadeem hai)

Daleel 6: Haafiz ibne Hibban ne bataaya ke (baaz auqaat) Saeed, Sha'aba aur Sha'aba Saeed ban jaata hai.²⁷⁶

Daleel 7: Tahaawi Hanafi ne yehi riwayat Imam Ahmad bin Shae'eb an Nisai se *Saeed* ki sanad se naqal ki hai.²⁷⁷

Daleel 8: Imam Bayhaqi ne Muhammadbin al Muthna waali riwayat Saeed ki sanad ke saath naqal ki hai.²⁷⁸ Gharz ye ke ye riwayat Saeed bin Abi Urooba ki sanad se hai aur *Tadlees* e Saeed, Ikhtelaat e Saeed, Tadlees e Qataada aur Shuzooz ki wajah se *Zaeef* hai.

²⁶⁹ Nisai: V2 P205-206, H1086 (Darussalam)

²⁷⁰ Musand Ahmad: V3 P436, H15685

²⁷¹ Muslim: 2 P391

²⁷² Sunan al Kubra lil Nisai: V1 P228, H672 (another edition: V1 P343, H676)

²⁷³ V4 P92 Mas-ala: 442

²⁷⁴ Ser E'elaam an Nubala: V16 P68

²⁷⁵ V2 P177

²⁷⁶ Al Majrooheen: V1 P59

²⁷⁷ Mushkil al Asaar (latest edition) V15 P57; Tohfa al Akhyaar: V2 P31, H632

²⁷⁸ As Sunan Al Kubra: V2 P25-71

Syedna Wael bin Hajar رضي الله عنه Ki Hadees

Syedna Wael bin Hajar رضي الله عنه se riwayat hai ke unho'n ne Nabi ﷺ ko dekha ke Aap ﷺ namaz mein daakhil hue, jab takbeer kahi raful yadain kiya. Hamam (raawi) ne kano'n tak bayan kiya. Phir kabpda lapet liya aur daaya'n hath baae'n hath par rakh diya aur jab ruku ka iraada kiya aur Same'e Allahu Liman Hamidah kaha (ruku se khade hue) to raful yadain kiya. Pas jab sajda kiya to apni dono hatheliyo'n ke darmiyan sajda kiya.²⁷⁹

4. عن وائل بن حجر أنه رأى النبي صلى الله عليه وسلم رفع يديه حين دخل في الصلوة كبر، وصف همam حياال أذنيه ثم التحف بثوبه ثم وضع يده اليمنى على اليسرى فلما أراد أن يركع أخرج يديه الثوب ثم رفعهما كبر فركع فلما قال ((سمع الله لمن حمده)) رفع يديه فلما سجد سجدين كفيه.

Ruku se pehle aur baad ke raful yadain ke mafhoom ke saath Wael bin Hajar رضي الله عنه ki ye hadees mukhtalif sanado'n ke saath darj e zail kitabo'n mein bhi hai: Saheeh ibne Khuzaima: V1 P346, H697; Saheeh ibne Hibban: V3 P167-168, H1857; Saheeh ibne A'awaana: V2 P97.

Syedna Wael bin Hajar رضي الله عنه Ka Tazkirah

Haafiz ibne Hibban kehte hain ke Aap ﷺ Yemen ke azeem baadshah the aur baadshaho'n ki aulaad mein se the. Rasool Allah ﷺ ne aapke aane se 3 din pehle hi aapki bashaarat dedi thi.²⁸⁰

Haafiz ibne Kaseer ad Damishqi ne Syedna Wael bin Hajar رضي الله عنه ki aamad ka zikar in wufood mein kiya hai jo Nabi ﷺ ke paas 9 hijri mein aae the.²⁸¹

A'aini Hanafi ne kaha ke Wael bin Hajar رضي الله عنه 9 hijri ko Madina mein musalman hue the.²⁸²

Iske baad aap sardiyo'n mein (agley saal 10 hijri) dobara aae the.²⁸³

Is saal bhi aapne raful yadain ka hi mushaheda farmaya.²⁸⁴

Baaz logo'n ne Syedna Wael bin Hajar رضي الله عنه ki is hadees par 2 eteraaz kiye hain:

1. Wael, e'eraabi (baddu) the, shariyat e islami se naa-waaqif the.
2. Unho'n ne Nabi ﷺ ko sirf ek martaba namaz padhte hue dekha tha.

Oopar zikar karda Dalaael ki raushni mein ye dono eterazaat baatil aur jhoot hain. Ye eterazaat apne kehne waale ki jahaalat ka waazeh o naqaabil e tardeed suboot hain. Sahaba Ikram رضي الله عنهم ka muqaam bohut bauland aur kisi difa'a ka mohtaaj nahi hai.

²⁷⁹ Muslim: Ma'a Sharah Nawawi: V4 P114, H401

²⁸⁰ Kitab as Suqaat by Ibne Hibban: V3 P424-425; Kitab al Mashaheer Ulama al Amsaar by Ibne Hibban: P44, # 276

²⁸¹ Al Bidaaya wan Nihaaya: V5 P71

²⁸² Umdatul Qaari: V5 P274, H735

²⁸³ Saheeh Ibne Hibban: V3 P169, H1857

²⁸⁴ Sunan Abu Dawood: 727 (Sanad Saheeh)

Syedna Abu Humaid as Sa'adi ؓ Ki Hadees

Abdul Hameed bin Jafar ne kaha: Maine Muhammad bin Umro bin Ataa se suna. Usne kaha: Maine Abu Humaid as Sa'adi ؓ se 10 Sahabiyyo'n ؓ mein suna, jin mein Abu Qataada ؓ bhi the. Abu Humaid ؓ ne kaha: Main tum mein sabse ziyada Rasool Allah ﷺ ki namaz ko jaanta hu'n. Unho'n ne kaha: Aap naa to ham se pehle musalman hue, naa hamse ziyaada aapki sohbat ikhteyaar ki hai (aur naa hamse ziyaada unki itteba ki hai). Abu Humaid ؓ ne kaha: ye baat theek hai, tu unho'n ne kaha: Accha phir pesh kare'n.

Syedna Abu Humaid ؓ ne farmaya: Rasool Allah ﷺ jab namaz ke liye khade hote to Allahu Akbar kehte aur apne dono hath kandho'n tak uthaate aur har haddi apni jagah par theher jaati. Phir qiraa-at karte, phir apne dono hath kandho'n tak uthaate, phir ruku karte aur apni hatheliya'n apne dono ghutno'n par rakhte. Ruku mein naa sar oo'ncha rakhte aur naa neecha. Phir sar uthaate aur Same'e ullah Liman Hamidan kehte aur dono hath kandho'n tak uthaate.... Phir jab 2 rakate'n padh kar kahde hote to dono hath apne kandho'n tak uthaate. (10 ke 10) Sahaba Ikram ؓ ne kaha: Aap ne sach kaha, Nabi ﷺ isi tarha namaz padhte the... inte-ha! ²⁸⁵.

Raful Yadain ke mafhoom ke saath Syedna Abu Humaid ؓ se Abbas bin Sahal as Sa'adi ki riwayat mein hai ke us waqt ye Sahaba Ikram ؓ bhi maujood the.

Sahal bin Sa'ad as Sa'adi, Abu Huraira aur Muhammad bin Muslima ؓ ²⁸⁶.

Haafiz Abu Haatim bin Hibban al Basti ne kaha: "Dono riwayat-e'n (riwayat Muhammad bin Umro bin Ataa aur Riwayat Abbas bin Sahal as Sa'adi) mehfooz hain". ²⁸⁷

Saheeh Ibne Khuzaima mein Muhammad bin Yahya (Siqa Imam) ne farmaya: "Jisne ye hadees suni aur raful yadain naa kiya to iski namaaz naaqis hai". ²⁸⁸

5. عبدالحميد بن جعفر قال: حدثنا محمد بن عمرو بن عطاء قال:

سمعت أبا حميد الساعدي في عشرة من أصحاب النبي صلى الله عليه وسلم فيهم أبوقتادة، فقال أبو حميد أنا أعلمكم بصلاة رسول الله صلى الله عليه وسلم قال: بلى قالوا: فاعرض، قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلوة كبر ثم رفع يديه حتى يحاذي بهما منكبيه وقيم كل عظم في موضعه ثم يقرأ ثم يرفع يديه حتى يحاذي بهما منكبيه يركع و يضع راحتيه على ركبتيه معتدلاً لا يصب رأسه ولا يقنع به يقول: ((سمع الله لمن حمده)) رفع يديه حتى يحاذي بهما منكبيه..... ثم إذا قام من الركعتين رفع يديه حتى يحاذي بهما منكبيه كما صنع عند افتتاح الصلوة..... فقالوا: صدقت هكذا كان يصلي النبي صلى الله عليه وسلم..

²⁸⁵ Saheeh Ibne Hibban: V3 P171, H1864; Wal Lafz Lah: V3 P173, H1867; Saheeh Ibne Khuzaima: V1 P297, H587; Mukhtasar Muntaqa Ibnul Jarood: P74-75, H192; Jaame Tirmizi: V1 P67, H304 (Hasan Saheeh); Juz Raful Yadain lil Bukhari: P178, H102; Al Fataawa al Kubra by Ibne Taimiya: V1 P105; Al Majmua al Fataawa by Ibne Taimiya: V22 P453; Tehzeeb Sunan Abu Dawood by Ibnul Qaiyyim: V2 P415 (aur kaha: Ye hadees Saheeh hai, isey talqa bil qubool haasil hai. Isme koi illat nahi hai aur ek qaum ne isey ma'alool gardaana, jisse Allah ne aimma e hadees ko baree qaraar diya hai aur ham unki bayan karda illate'n bayan

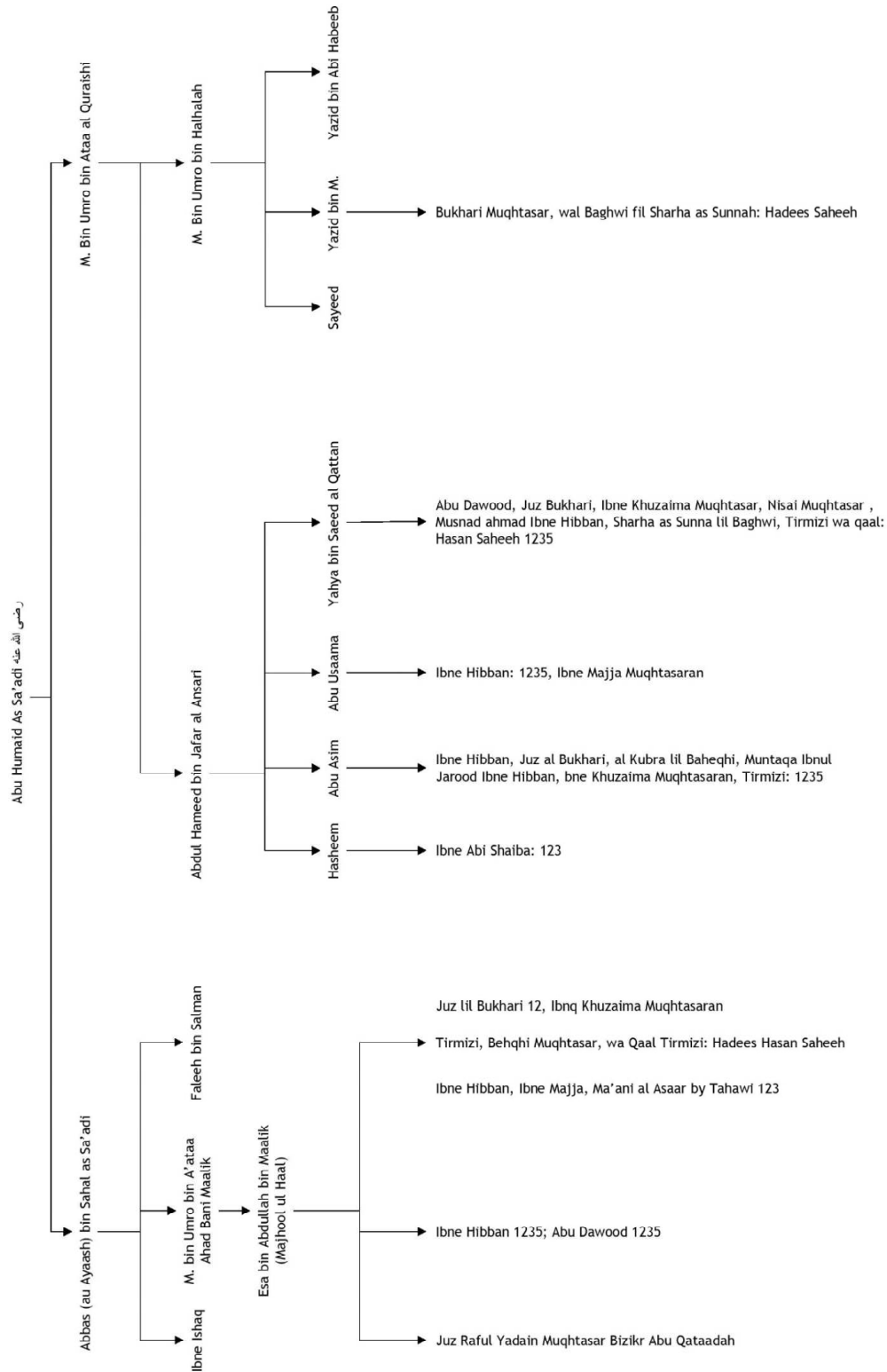
kare'nge. Phir in illato'n ka faasid aur baatil hona Allah Ta'ala ki madad se bayan kare'nge. (in sha Allah)

Unke alaawa doosri bohot si kitabo'n mein ye hadees maujood hai. Ma'alim as Sunan: V1 P194 mein Al Khattabi ne farmaya: Hadees Saheeh

²⁸⁶ Mukhtasar Saheeh Ibne Khuzaima: V1 P297, H589; Saheeh ibne Hibban: V3 P174, H1868; Juz Raful Yadain by Bukhari: P37, # 5 (sanad Hasan)

²⁸⁷ Saheeh ibne Hibban: V3 P170, H1836

²⁸⁸ Saheeh Ibne Khuzaima: V1 P270, H589



S.L	Ma'adil	Ta'adeel	Hawaala	Jaareh	Jirah	Ha-waala
1	Ahmad bin Hambal	ثقة ليس به بأس	Tehzeeb ut Tehzeeb	Abu Haatim	محلہ الصدق	1
2	Ibne Muyeen	ثقة ليس به بأس	Tehzeeb ut Tehzeeb		لا يحتج به	
3	Ibne A'adee	أرجوانه لا بأس به	Tehzeeb ut Tehzeeb	Tahaawi	جرحه	2
4	Ibne Sa'ad	ثقة كثير الحديث	Tehzeeb ut Tehzeeb	An Nisaai	ليس بالقوى	3
5	As Saaji	ثقة صدوق	Tehzeeb ut Tehzeeb	Yahya al Qataan	كان يضعفه	4
6	Ibne Nameer	ثقة	Tehzeeb ut Tehzeeb	As Soori	كان يضعفه	5
7	Muslim	احتج به في الصحيح	Tehzeeb ut Tehzeeb			
8	Ibne Khu-zaima	احتج به في الصحيح	Tehzeeb ut Tehzeeb			
9	Ibne Hibbaan	أحد الثقات المنقبين	Tehzeeb ut Tehzeeb			
10	Ali bin al Madeeni	وكان عندنا ثقة	Tehzeeb ut Tehzeeb			
11	At Tirmizi	صحح له في سننه	Tehzeeb ut Tehzeeb			
12	Ibnul Qattan	ثقة	Tehzeeb ut Tehzeeb			
13	Abdul Haq	ثقة	Tehzeeb ut Tehzeeb			
14	Baheqhi	تضعيف الطحاوي مردود	Tehzeeb ut Tehzeeb			
15	An Nisai	ليس به بأس	Tehzeeb ut Tehzeeb			
16	Yahya bin Sa'ad al Fa-taan	كان يو ثقة	Tehzeeb ut Tehzeeb			
17	Al Boosiri	ثقة	Az Zawaaed: 4193			
18	Al Haakim	صحح له	Al Mus-tadrak: V1 P500			
19	Ibne Taimiyya	-----				
20	Ibnul Qaiyyim	-----				
21	Bukhari	-----				
22	Ibne Hajar	صدوق رمى بالقتر وربما وهم				

Is tafseel se maloom hua ke Abdul Hameed bin Jaafar ke *mausiqaan* ziyaada aur bade aalim hain.

Ze'eli Hanafi ne kaha:

*Isey Aksar ulama ne Siqa qaraar diya hai.*²⁸⁹

ولكن وثقه أكثر العلماء.

Lehaza Abdul Hameed Mazkoor *Siqa* hai.

Abu Haatim, Nisai aur Yahya bin Saeed ki jirah unki ta'adeel se mutasaadim hai. Lehaaza saaqit hai. Haafiz Zahabi Abdur Rahman bin Saabit bin as Saamit ke tarjuma mein Haafiz ibne Hibban ke 2 mutazaad qaul naqal karte hain. Ek main isey *Zaeef* aur doosre mein ise *Siqa* kaha gaya hai aur faisla karte hain: فساقط قولاه Ibne Hibban ke dono mutazaad qaul saaqit ho gae.²⁹⁰

Sufiyan Soori ki jirah mas-ala e taqdeer ki wajah se thi, jiski tardeed Haafiz Zahabi ne Ser E'elaam an Nubala²⁹¹ mein maskat andaz mein kardi hai. Sahihain waghaira hi mein ek jamat ki ahadees hain, jin par qadari waghaira ka iilzam hai. (Masalan Qataada taabai waghaira) kya unki hadees radd kardi jaaegi? Deeda Baaed!

Abu Jafar at Tahawi ki jirah ko Ahmad bin Al Hussain al Bayhaqi ne mardood qaraar diya hai aur Haafiz Ibne Hajar ka wo muqaam nahi ke Imam Ahmad bin Hambal waghaira ki saaf aur waazeh tauseeq ke muqable mein unki *Shaaz* baat ko qubool kiya jaae. (Ba-sharteke unke qaul ko jirah par mahmool kiya jaae warna inka qaul jirah nahi hai).

Isi liye Haafiz Zhabi likhte hain: احتج به الجماعة سوى البخاري وهو حسن الحديث "Ek jamat ne uske saath hujjat pakdi hai (siwaae Imam Bukhari ke) aur wo Hasan ul Hadees hai".²⁹²

(Imam Bukhari ne bhi is hadees ko *Saheeh* qaraar diya hai. كما تقدم Lehaza wo unke nazdeek Saheeh ul Hadees hai)

Haafiz Abu Haatim bin Hibban likhte hain:

*Abdul Hameed (bin Jaafar) ؓ Siqa Mutqan the. Maine unki ahadees ki jaanch padtaal ki hai, wo kisi munkar hadees ke saath munfarid nahi hain.*²⁹³

عبد الحميد رضي الله عنه أحد الثقات المتقين قد سرت أخباره فلم أره
انفرد بحديث منكر لم يشارك فيه.

Muhammad bin Umro bin A'ata Ka Ta'aruf

Kutub e Sitta ke markazi raawi hain. Unhe'n Abu Zara'ah, Nisai, Abu Haatim, Ibne Sa'ad aur Ibne Hibban waghairahum ne *Siqa* qaraar diya hai. Haafiz Zahabi ne kaha: أحد الثقات²⁹⁴

Tehzeeb mein jo jirah naqal ki gai hai wo Muhammad bin Umro al Laithi par hai. Lehaza Ibne Ataa bil ittefaaq *Siqa* hain. Unho'n ne ye hadees Syedna Abu Humaid ؓ se suni hai.

Syedna Abu Humaid ؓ se unki ek riwayat Saheeh Bukhari mein bhi hai, lehaza inqeta'a ka be-buniyad ilzam mardood hai.

Abbas bin Sahal as Sa'adi ne unki matabea'at bhi ki hai. (Rawah Faleeh bin Sulaiman Anh) jaisa ke takhreebi jadwal se zahir hai.

²⁸⁹ Nasbur Raaya: V1 P344 (iske baad Ze'eli ne jo *innahu ghalat fee haazal ul hadees* ke alfaaz likhe hain, wo 2 wujooh se mardood hain.

1. Ye jamhoor ke khilaf hain.

2. Wo doosri hadees hai, hamari pesh karda hadees nahi hai.

²⁹⁰ Mizan ul Etedaal: V2 P552

²⁹¹ V7 P21

²⁹² Ser E'elaam an Nubala: V7 P22

²⁹³ Saheeh Ibne Hibban: V3 P172, H1864

²⁹⁴ Ser E'elaam an Nubala: V5 P225

Ataaf bin Khalid Ki Riwayat

Tahawi Hanafi Abdul Hameed bin Jafar ki riwayat ke ma'arza mein Ataaf bin Khalid ki riwayat laae hain.²⁹⁵

Abdullah bin Saleh → Yahya bin Saeed → Ataaf bin Khalid → Muhammad bin Umro bin Ataa → Rajul

Iska markazi raawi Abdullah bin Saaleh *mutakallim fiya* hai hai. Imam Nisai ne kaha ليس بثقة Ahmad bin Hambal, Ibne Muyeen aur Ibnul Madeeni ne is par jirah ki hai.²⁹⁶

Baaz ne iski tauseeq ki hai, magar jamhoor ulama ke nazdeek wo *Zaeef* hai.

Haafiz Nooruddin al Haithami (d807 h):²⁹⁷ وعبدالله بن صالح ضعفه الجمهور وقال عبدالمالك بن شعيب: ثقة مأمون

Lehaza jamhoor ke muqable mein Abdul Malik bin Shuaib waghaira ki tauseeq mardood hai.

Imam Bukhari, Ibne Muyeen, Abu Zara'a aur Imam Abu Haatim ki is riwayat iski *Saheeh* hadees mein se hai.²⁹⁸

Ye riwayat *Ahle Hazaq* ke tareeq se nahi hai lehaza *Zaeef* hai.

Doosre ye ke agar ye riwayat saheeh bhi hoti to *Rajul* se murad *Abbas aur Ayash bin Sahal as Sa'adi* hai.

Zahir hai ke mufasssir muhbab par muqaddam hota hai. Masalan ek raawi kehta hai: عن رجل عن أبي هريرة aur yehi raawi kehta hai: عن محمد بن زياد عن أبي هريرة to is *Rajul* se laa-muhaala Muhammad bin Ziyaad hi murad hoga.

Lahaaza Ataaf bin Khalid ki (Ba-shart e sehat) riwayat ke saath Abdul Hameed bin Jafar ki hadees par eteraaz fuzool hai, jab ke deegar kai raawiyo'n ne iski mataabea'at bhi kar rakhi hai.

Izterab Ka Daawa

Baaz mughalta dene waalo'n ne daawa kiya hai ke ye hadees muztarib hai. Kyou'n ke:

- 1- Muhammad bin Umro bin Ataa a'an Abi Hameed.
- 2- Muhammad bin Umro akhbarni Maalik a'an A'ayash au Abbas bin Sahal.
- 3- Muhammad bin Umro bin Ataa a'an Abbas bin Sahal a'an Abi Hameed.
- 4- Muhammad bin Umro bin Ataa a'an Abbas au A'ayaash.
- 5- Muhammad bin Umro bin A'ataa: Haddasni Rajul.

Ki asaneed ke saath ye riwayat marwi hai.

Riwayat number 2 ke baare mein arz hai ke ye riwayat min o a'an isi sanad ke saath Sunan Abu Dawood²⁹⁹ aur Saheeh Ibne Hibban³⁰⁰ par maujood hai, isme hai.

محمد بن عمرو بن عطاء أحد بني مالك عن عباس بن سهل أحد بني مالك ka lafz *As Sunan al Kubra* mein ghalati se أخبرني مالك chapp gaya hai.³⁰¹

Behrehaal agar qadeem nuskha mein أخبرني مالك hi ho to bhi (kaatib ki ghalati ki wajah se) *Shaaz* hai. Riwayat number 1, 3, 4 ke baare mein Ibne Hibban ka ye faisal hai:

²⁹⁵ Ma'ani ul Asaar: V1 P259

²⁹⁶ Al Jauhar an Naqi by Ibnul Turkamaani al Hanafi: V1 P309

²⁹⁷ Majmua'a az Zawaaed: V2 P7

²⁹⁸ Hadees Saari by Ibne Hajar: P412 (tarjuma: Abdullah bin Saleh)

²⁹⁹ V1 P470 # 733

³⁰⁰ V3 P170 # 1863

³⁰¹ V2 P101

Muhammad bin Umro bin Ataa ne ye hadees Abu Humaid aur Abbas bin Sahal dono se sunee hai. Lehaza dono sanade'n mehfooz hain.³⁰²

سمع هذا الخبر محمد بن عمرو بن عطاء عن أبي حميد الساعدي و
سمعه من عباس بن سهل بن سعد الساعدي فالطريقان جميعاً محفوظان.

Yaad rahe ke Abbas bin Sahal a'an Abiya waali riwayat hamare ilm mein nahi hai. Ye bhi yaad rahe ke Muhammad bin Umro bin Ataa a'an Abbas bin Sahal waali riwayat mein ek shakhs Isa bin Abdullah bin Maalik majhool al haal hai. Lehaz iski riwayat ko Abdul Hameed bin Jafar ke muqable mein pesh karna fuzool hai.

Yaane A'ataaf bin Khalid ki riwayat mein rajul se muraad Abbas bin Sahal hai, jaisa ke jadwal se zahir hai. Lehaza izterab ka daawa mardood hai. Isi liye to bade bade aimma e fan aur jaiyyad ulama ne is hadees ko saheeh qaraar diya hai.

Syedna Abu Qataada رضي الله عنه Ka Sinn e Wafaat

Syedna Abu Qataada al Haaris bin Rabee al Ansari رضي الله عنه Sahabi the.³⁰³

1. Imam al Laith (bin Sa'ad, *Siqa* imam d175 h) ne kaha: Abu Qataada al Haaris bin Rabee bin an Noman al Ansari رضي الله عنه 54h mein faut hue.³⁰⁴
2. Saeed bin Afeer (d 226 *Sadooq* aalim bin Nasab) ne kaha: Abu Qataada رضي الله عنه 54h mein 70 saal ki umar mein faut hue.³⁰⁵
3. Imam Yahya bin Muyeen (*Siqa* imam) ne farmaya: Aap رضي الله عنه 54h mein faut hue.³⁰⁶
4. Yehi baat Imam Tirmizi (*Siqa* imam) aur
5. Abu Abdullah bin Mandah al Haafiz (*Siqa* Imam) ki hai.³⁰⁷
6. Imam Bayhaqi (*Siqa* Imam) ne farmaya: Ahle Tareekh ka is par ijma hai ke Abu Qataada al Haaris bin Rabee bin an Noman al Ansari رضي الله عنه 54h mein faut hue the.³⁰⁸
7. Ibrahim bin al Munzir ne kaha: Abu Qataada رضي الله عنه Madina mein 54h ko faut hue.³⁰⁹
8. Zahabi ne kaha: "Aap 54h ko faut hue".³¹⁰
9. Ibne Hajar ne kaha: "Aap 54h ko faut hue".³¹¹
10. Ibne Kaseer ne unhe'n 54h ki wafiyaat mein zikr kiya hai.³¹²

Naqaab Kushaai

In jamhoor ulama ke muqable mein Habibullah Derwi Sahab Deobandi ne Nur ul Subah P207 par kaha: Imam Haitham bin A'adee farmate hain ke Hazrat Abu Qataada رضي الله عنه 38h mein faut hue hain.³¹³

Awwal to Ibne Kaseer ne ولهذا غريب و... زعم الهم بن عدى وغيره... keh kar is qaul ki tardeed kardi hai. (Dekhiye Al Bidaaya wan Nihaaya) doosre ye ke Haitham bin A'adee mashoor *Kazzab* hai, jaisa ke guzar chuka hai.³¹⁴

³⁰² Al Ehsan: 1863

³⁰³ Al Jirah wa Ta'adeel: V3 P74

³⁰⁴ Kitab al Ma'arefa wat Tareekh by Yaqoob bin Sufiyan: V3 P322

³⁰⁵ Tareekh e Baghdad: V1 P161

³⁰⁶ Kitab al Kana by Dulaabi (hanafi): V1 P49

³⁰⁷ Tehzeb as Sunan by Ibnul Qaiyyim Ma'a A'aun al Ma'aboobd: V2 P422

³⁰⁸ As mentioned above

³⁰⁹ Mustadrak Haakim: V3 P480

³¹⁰ Tajreed Asmaa us Sahaba: V2 P194

³¹¹ Taqreeb ut Tehzeeb: P422

³¹² Al Bidaaya wan Nihaaya: V8 P70

³¹³ Al Bidaaya wan Nihaaya: V8 P68

³¹⁴ P40

Umme Kulsoom bint Ali bin Abi Taalib ka inteqal 50h aur 60h ke darmiyan (54h mein) hua.³¹⁵

Naafe رضي الله عنه bayan karte hain ke Umme Kulsoom ka janaaza padhaya gaya to logo'n mein Ibne Umar, Abu Huraira, Abu Saeed aur Abu Qataada رضي الله عنه bhi maujood the.³¹⁶

Is qism ki riwayat Ammaar Maula al Haaris bin Naufal se bhi marwi hai. Ye janaza Saeed bin al A'aas رضي الله عنه ke daur e imaat mein padha gaya hai. Saeed bin al A'aas 48h se 55h tak ikhtedaar mein rahe.³¹⁷

Ye baad aqalan muhaal hai ke 38h mein faut hone waala 50h aur 60h ke darmiyan (54h) main hone waale janaza mein shareek ho lehaza darj e baala riwayat nass e qaate hai ke Syedna Abu Qataada رضي الله عنه 50h ke baad (54h mein) faut hue. Syedna Ali رضي الله عنه ke zamane mein faut nahi hue.

Baaz muta'assibeen ka munqata o be-sanad riwayat aur Haitham bin A'adee jisey *Kazzab* ke qaul par unhe'n 38h mein faut shuda qaraar dena intehaai ghalat aur dhaandhi hai.

Haafiz ibne Qaiyyim al Jauzi ne is hadees par tehzeeb Sunan Abu Dawood mein mufassil aur ser haasil bahes ki hai aur mukhalefeen o ma'anadeen ke dandaan e shikan jawab diye hain.

Ek Aur Nukta

Muhammad bin Sireen رضي الله عنه Abu Qataada رضي الله عنه ke shagird hain.³¹⁸

Abu Qataada رضي الله عنه se unki ek riwayat Sunan Tirmizi waghaira mein hai.³¹⁹

Aap 77 saal ki umar mein 110h ko faut hue.³²⁰ Yaane aap 33h ko paeda hue.

Abu Humaid ke shagird Muhammad bin Umro al Amri 83 saal ki umar mein Hisham bin Abdul Malik ki khilafat ke aakhir mein faut hue.³²¹

Hisham 125h mein faut hua.³²² Yaane Muhammad bin Umro 42h ko paeda hue. Yaane aap Muhammad bin Sireen se sirf 9 saal chote the.

Jab Ibne Sireen Syedna Abu Qataada رضي الله عنه se mulaqaat kar sakte hain to kya amr maane'e مانع hai ke Muhammad bin Umro ki bhi unse mulaqaat hui ho.

Yaad rahe ke Abu Humaid رضي الله عنه se Muhammad bin Umro ki riwayat Saheeh Bukhari mein bhi hai. Muhammad bin Sireen jin Sahaba Ikram رضي الله عنه ke shagird hain, unki wafiyaat 48h aur uske baad ki hain.

Syedna Huzaifa رضي الله عنه waghaira se unki riwayat mursal hai.³²³

Is riwayat ki mufassil tehqeeq ke liye dekhiye: Syedna Abu Humaid as Sa'adi رضي الله عنه ki mashoor hadees, isi kitab ke 244-270 page number.³²⁴

³¹⁵ At Tareekh as Sagheer by Bukhari: V1 P125-128

³¹⁶ Musannaf Abdul Razzaq: V3 P465, H6337; Sunan Nisai: V4 P71, H1978 (Sanad Saheeh)

³¹⁷ Tehzeeb as Sunan: V2 P423

³¹⁸ Tehzeeb ut Tehzeeb: V9 P190

³¹⁹ Sunan Tirmizi: 995; Tohfa al Ashraaf: V9 P264 wa qaal Tirmizi: Hasan Ghareeb

³²⁰ Mulkhisan min at Tehzeeb wat Taqreeb

³²¹ Kitab as Suqaat by Ibne Hibban: V3 P368

³²² Shazraat az Zahab: V1 P163

³²³ Jaame at Tehseel Fee Ahkaam al Maraseel by Hafiz al A'alaai: P264

³²⁴ To be updated once PDF is ready

Syedna Ali ؑ farmate hain ke Nabi ﷺ jab namaz (adaa karne) ke liye khade hote to takbeer keh kar kandho'n tak hath uthaate aur qiraa-at khatam karke ruku jaate hue bhi isi tarha karte aur ruku se uth kar bhi isi tarha karte aur baithne ki haalat mein kisi bhi jagah raful yadain naa karte aur jab sajdatain (rakate'n/2 rakat) padh kar khade hote to isi tarha raful yadain karte aur takbeer kehthe the.³²⁵

6. سليمان بن داود الهاشمي: أخبرنا عبدالرحمان بن أبي الزناد عن موسى عن عبدالله بن الفضل الهاشمي: أخبرنا عبدالرحمن الأعرج عن عبيدالله بن أبي رافع عن علي بن أبي طالب عن النبي صلى الله عليه وسلم أنه كان إذا قام إلى الصلوة المكتوبة كبر ورفع يديه حذو منكبيه ويصنع مثل ذلك إذا قضى قراءته وأراد أن يركع ويصنعه إذا رفع من الركوع ولا يرفع يديه في شيء من صلاته وهو قاعد وإذا قام من السجدة رفع يديه كذلك وكبر.

Sanad Ki Tehqeeq

Is sanad ke sab raawi bil ittefaaq Siqa hain. Siwaae Abdur Rahman bin Abi az Zanaad ke, wo mukhtalif fiya hain. Ibne Muyeen aur Abu Haatim waghairahuma ne unhe'n Zaeef qaraar diya hai.

Maalik, Timiriz aur Al A'ajali ne unhe'n Siqa qaraar diya hai.

Lehaza wo jamhoor ke nazdeek Siqa o Sadooq hain. Hafiz Zahabi ne kaha:

Iski hadees Hasan ki qism se hai, wo Hasan ul Hadees hai aur baaz isey hujjat samajhte hain.³²⁶

حديث من قبيل الحسن... هو حسن الحديث و بعضهم يراه حدة.

Is tamaam jirah o ta'adeel ke muqable mein Imam Ibnul Madeeni ka qaul hai ke:

Maine isse Sulaiman bin Dawood al Hashmi ki ahadees ko dekha hai (jaa'nch padtaal ki hai) in ki isse ahadees maqaarib hain.³²⁷

قد نظرت فيما روى عنه سليمان بن داود الهاشمي فرأيتها مقاربة.

Abdul Hai Luckhnawi Sahab ne Maqaarib al Hadees ko Hasan ul Hadees se pehle zikar kiya hai.³²⁸ Yaane ye lafz kalimat Tauseeq ke hain.

Imam Ibne Madeeni ki ye ta'adeel mufasssir hai, lehaza isey taze'ef e mubham par muqaddam kiya jaaega. Ibtadaaiya mein ham arz kar chuke hain ke ta'adeel mufasssir jirah mubham par muqaddam hogi.

Yaad rahe ke kisi imam ne Ibne Abi Az Zinaad ko jab isse Sulaiman bin Dawood al Hashmi riwayat kare'n to Zaeef nahi qaraar diya. Balke muta'adid aimma ne iski hadees ki tasheeh ki hai. Lehaza isse Sulaiman ki tamaam riwayaat ko Saheeh o Hasan tasleem kiya jaaega.

Baaz logo'n ne is marfoo hadees ke muqable mein:

Syedna Ali ؑ namaz mein pehli takbeer ke saath raful yadain karte the phir a'adaah nahi karte the. Ka asar pesh kiya hai.³²⁹

عن أبي بكر النهشلي: ثنا عاصم بن كليب عن أبيه أن علياً رضي الله عنه كان يرفع يديه في أول تكبيرة من الصلوة ثم لا يعود.

Is riwayat se istedlal 2 wajah se mardood hai:

1. Is par khaas taur par jirah mufasssir hai.

(Marwi hai ke) Sufiyan Soori ne is asar ka inkaar kiya hai.³³⁰

³²⁵ Saheeh Ibne Khuziama: V1 P294-295, H584; Saheeh Ibne Hibban & Al Umdah by A'aini: V5 P277; Sunan Tirmizi: V5 P487-488, H3423 (Saheeh Hasan).... سمعت أبا إسماعيل الترمذي محمد بن إسماعيل بن يوسف يقول سمعت سليمان بن داود الهاشمي يقول وذكر هذا الحديث aur Ahmad bin Hambal ne Saheeh kaha: Nasbur Raaya: V1 P412; Ad Daraayah: V1 P153;

At Talkhees al Habeer: V1 P219; Al Fataawa al Kubra by Ibne Taimiya: V1 P105; Majmua Fataawa: V22 P453

³²⁶ Ser E'elaam an Nubala: V8 P168-170

³²⁷ Tareekh e Baghdad: V10 P229, 5359 (Sanad Hasan)

³²⁸ Ar Rifa'ah wal Kameel Fee Jirah wa Ta'adeel: P72

³²⁹ Nasbur Raaya: V1 P406; Ma'ani ul Asaar by Tahawi: V1 P225

³³⁰ Juz Raful Yadain by Bukhari: P47, H11

Imam Usman bin Saeed ad Daarmi ne isko waahi (kamzor) kaha.³³¹

Imam Ahmad ne goya iska inkaar kiya hai.³³²

Imam Bukhari ne *Zaeef* kaha.³³³

Ibne Mulqin ne kaha: *فأثر علي ضعيف لا يصح عنه وممن ضعفه البخاري* Ali عليه السلام [se intesaab] waala asar *Zaeef* hai. Unse *Saheeh* saabit nahi aur Bukhari ne (bhi) isey *Zaeef qaraar* diya hai.³³⁴

(Zaafraani se marwi hai ke) “*Shafai ne kaha*”:

*Aur ye Ali عليه السلام se saabit nahi hai.*³³⁵

ولا يثبت عن علي.....

Lehaza ye asar ma'alool (*Zaeef*) hai. Kisi qaabil e etemaad mohaddis ne is asar ko *Saheeh* nahi kaha. Lehaza raawiyo'n ki *Tauseeq* naqal karna is jirah e mufassir ke muqable mein mardood hai.

2. Is asar mein Ruku ki saraahat nahi hai, yaane ye aam hai aur raful yadain waali ahadees khaas o sareeh hain. Ye guzar chuke hai ke khaas aam par muqaddam hota hai.

Warna phir tarikeen e raful yadain qunoot aur eidain mein kyou'n raful yadain karte hain?

Agar Ameer ul Momineen se mansoob is riwayat ko tasleem kar liya jaae to iske umoomi mafhom ki wajah se eidain aur qunoot ka raful yadain khatam ho jaata hai. Agar wo doosre Dalaael se makhsas hai to indar tuku waala sahihain ki marfoo o mufassir ahadees ki wajah se makhsas kyou'n nahi hai.

Syedna Abu Huraira رضي الله عنه Se Marwi Hadees

Syedna Abu Huraira رضي الله عنه (Haafiz as Sahaba, Al Faaeq al Imam Mahboobana رضي الله عنه) se riwayat hai ke “*Rasool Allah ﷺ jab namaz ka iftetaah karte to takbeer kehte, phir apne dono hath apne kandho'n tak uthaate, jab ruku (ka iraada) karte to isi tarha karte aur jab (ruku se khade hote aur) sajde (ka iraada) karte to isi tarha karte aur sajdo'n se sar uthaate waqt aisa naa karte the aur jab 2 raka'te'n padh kar khade hote to isi tarha karte the*”.³³⁶

7. عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم إذا افتتح الصلوة كبر ثم جعل يديه حذو منكبيه وإذا ركع فعل مثل ذلك وإذا سجد فعل مثل ذلك ولا يفعل حين يرفع رأسه من السجود وإذا قام من الركعتين فعل مثل ذلك.

Ibne Juraij ne Sima'a ki tasreeh kardi hai.

Tambeeh: Is riwayat ki sanad Zohri ki tadlees ki wajah se *Zaeef* hai. Isey saabeqa riwayat'o'n ke shahid ke taur par pesh kiya gaya hai.

Baaz logo'n ne Syedna Abu Huraira رضي الله عنه se 2 riwayat'e'n aisee naqal ki hain jin mein ruku se pehle aur baad ke raful yadain ka zikar nahi hai.³³⁷ Ham saabit kar aae hain ke adm e zikar nafee e zikar ko mustalzim nahi hai.

Aagey aaraha hai ke Syedna Abu Huraira رضي الله عنه raful yadain ke raawi aur faail the. Lehaza sareh riwayat ke muqable mein mubham aur ghair mutalliq riwayat ko pesh karna baatil hai.

³³¹ As Sunan al Kubra: V2 P80-81

³³² Al Masael by Ahmad: V1 P243

³³³ Sharah Tirmizi by Ibne Syed an Nas ba-hawaala Hashiya Jila al A'ainain: P48

³³⁴ Al Badr ul Muneer: V3 P499

³³⁵ Sunan al Kubra by Bayhaqi: V2 P81

³³⁶ Saheeh Ibne Khuzaima: V1 P344, H694-695; At Talkhees al Habeer: V1 P219 (rijaal *Suqaat*)

³³⁷ Nur as Subah: {72-74}

Syedna Abu Musa al Asha'ari رضي الله عنه Se Marwi Hadees

Syedna Abu Musa al A'ashari رضي الله عنه farmate hain ke main aapko Rasool Allah ﷺ waali namaz padh kar dikhau'n? Pas aapne Allahu Akbar keh kar rafil yadain kiya phir (ruku ke waqt) Allahu Akbar keh kar rafil yadain kiya. Phir Sami Allahu Liman Hamida keh kar rafil yadain kiya aur farmaya ke is tarha kiya karo aur sajdo'n mein rafil yadain naa kiya jaae.³³⁸

8. عن أبي موسى الأسعري قال: هل أريكم سلوة رسول الله صلى الله عليه وسلم فكبروا رفع يديه ثم كبر و رفع يديه ثم قال: سمع الله لمن حمده ثم رفع يديه ثم قال: هكذا فاصنعوا ولا يرفع بين السجدين.

Sanad Ki Tehqeeq

Ye hadees ba-lehaaz e sanad *Saheeh* hai. Iske saare raawi *Siqa* hain aur isme koi illat e qaadeha nahi hai.

- (1) Da'alaj bin Ahmad Shaikh ad Daraqutni *Siqa* sabt the.³³⁹
- (2) Abdullah bin Sheeruya *Siqa* bil ittefaq the.³⁴⁰
- (3) Ishaq bin Rahwiya mashoor *Siqa* Imam aur musannif hain. Unki ahadees *Sahihain* mein maujood hain aur unke al musnad bhi mashoor hai. (Riwayat hai ke) Imam Nisai ne kaha: ثقة مأمون إمام³⁴¹
- (4) Ikhtelaat ke daawa ki tardeed ke liye mulaheza farmae'n.³⁴²
- (5) An Nazar bin Shameel *Siqa* sabt hain.³⁴³ Hammab bin Salma *Siqa* the.³⁴⁴ Hammad se nazar bin Shameel ki riwayat Saheeh Muslim mein maujood hai.³⁴⁵ Lehaza Nazar ka sima'a Hammad se ikhtelaat se pehle ka hai.
- (6) Arzaq bin Qais: *Siqa*.³⁴⁶
- (7) Hattan bin Abdullah: *Siqa*.³⁴⁷

Hattan رضي الله عنه Syedna Abu Musa رضي الله عنه se ye riwayat kar rahe hain. Ye marfoo hadees ba-lehaz Sanad Saheeh hai aur mauqoofan bhi Saheeh Sanad se marwi hai.³⁴⁸

Lehaza marfu'u aur mauqoof dono tarha *Saheeh* hai. Wallahu A'alam

³³⁸ Sunan Daraqutni: V1 P292, H1111 (Sanad Hasan)

³³⁹ Tareekh Baghdad: V8 P388

³⁴⁰ Tazkirah tul Huffaz: V2 P706 ت 725

³⁴¹ Tazkirah al Huffaz by Zahabi: V2 P434

³⁴² Ser E'laam an Nubala: V11 P377-378

³⁴³ Taqreeb at Tehzeeb: 7135

³⁴⁴ Al Jirah wa Ta'adeel: V3 P142 a'an Ibne Muyeen wa Sanad Saheeh

³⁴⁵ Tehzeeb ul Kamaal by Mazee: V7 P258

³⁴⁶ Taqreeb at Tehzeeb: 302

³⁴⁷ Taqreeb at Tehzeeb: 1399

³⁴⁸ Masael Ahmad bin Hambal ba-riwaaya Saaleh bin Ahmad bin Hambal: P174 (Mauqoof Isnad Saheeh); Al Ausat by Abi Bakar Muhammad bin Ibrahim bin Al Munzir an Nisapuri (makhtoot): V1 P148 (printed): V3 P138 (Sanad Saheeh)

Syedna Abu Bakar Siddiq رضي الله عنه aur Syedna Abdullah bin Zubair رضي الله عنه Se Marwi Hadees

Ataa bin Abi Rabah رضي الله عنه ne kaha: “Maine Abdullah bin Zubair رضي الله عنه ke peeche namaz padhi hai wo namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the. Maine unse poocha to Abdullah bin Zubair رضي الله عنه ne kaha: Maine Abu Bakar Siddiq رضي الله عنه ke peeche namaz padhi hai. Wo namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the. Aur Syedna Abu Bakar رضي الله عنه ne farmaya ke maine Rasool Allah ﷺ ke peeche namaz padhi. Aap ﷺ namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the.”³⁴⁹

9 10. عن عطاء بن أبي رباح قال: صليت خلف عبدالله بن الزبير فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع فسألته فقال عبدالله بن الزبير: صليت خلف أبي بكر الصديق رضي الله عنه فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع وقال أبو بكر: صليت خلف رسول الله صلى الله عليه وسلم فكان يرفع يديه إذا افتتح الصلوة وإذا ركع رأسه من الركوع.

Imam Bayhaqi, Haafiz Zahabi aur Ibne Hajar ne kaha ke is (hadees) ke raawi Siqa hain.

Sanad Ki Tehqeeq

Abu Abdullah Muhammad bin Abdullah al Safaar az Zahaad ke baare mein Haafiz Zahabi ne kaha: “Ash Shaikh al Mohaddis al Qadwah”.³⁵⁰

Unhe’n Bayhaqi waghaira ne Siqa qaraar diya hai. Haakim aur Zahabi ne unki bayan karda hadees ko صحيح على شرط الشيخين keh kar unki tauseeq kardi hai.³⁵¹

Unke halaat darj e zail kitabo’n mein mazkoor hain: Akhbaar Asbahan³⁵², Al Insaab³⁵³, al Muntazim³⁵⁴, Al A’abr³⁵⁵, unho’n ne Imam Abdullah bin al Imam Ahmad bin Hambal se Al Musnad al Kabeer ka sima’a kiya tha.³⁵⁶

Muhammad bin Abdullah al Asfaar ne Abu Ismail as Salma se hadees suni hai.³⁵⁷

Wo Mudallis nahi the.³⁵⁸ Lehaaza inka a’ana’ana عنعنة itsaal par mahmool hai.

Muhammad bin Ismail Abu Ismail as Salma Siqa the.³⁵⁹

Unko Nisai, Daraqutni, Al Haakim, Abu Bakar, Al Khalaal aur Ibne Hibban waghairahum ne Siqa kaha.³⁶⁰

Ibne Abi Haatim ka qual تكلموافيه ka ilehaz se mardood hai:

- (1) Ye aksariyat ki tauseeq ke khilaf hai.
- (2) Ye jirah ghair mufassir hai.
- (3) Iska jaareh naa-maloom hai.

Haafiz Ahmad bin Ali Asqalaani ne kaha: “Ye Siqa Haafiz hain, aur unme Ibne Abi Haatim ka kalaam ghair waazeh (mubham) hai”.³⁶¹

Abu An Noman Muhammad bin Al Fadhal Aarim kutub e sitta ke markazi raawi hain. Unhe’n Abu Haatim waghaira ne Siqa qaraar diya hai. Haafiz Zahabi ne kaha: الحافظ الثبت الإمام³⁶²

³⁴⁹ As Sunan al Kubra by Bayhaqi: V2 P73 (raawi Siqa); Al mazhab Fee Ikhtesaar as Sunan al Kubra by Zahabi: V2 P49, H1943 (raawi Siqa); At Talkhees al Habeer by Ibne Hajar Asqalani: V1 P219, H328 (rijaal Siqa)

³⁵⁰ Ser E’elaam an Nubala: V15 P437

³⁵¹ Dekhiye Al Mustadrak: V1 P30, H82

³⁵² V2 P271

³⁵³ V3 P546

³⁵⁴ V6 P368

³⁵⁵ V2 P250

³⁵⁶ Ser E’elaam an Nubala: V15 P437

³⁵⁷ Al Mustadrak: V1 P117, H403

³⁵⁸ Haashiya Jilaa al A’ainain (ba-takhreej e riwaayat Juz Raful

Yadain: P8 (Faizur Rahman as Soori)

³⁵⁹ Ser E’elaam an Nubala: V13 P242

³⁶⁰ Tehzeeb ut Tehzeeb: V9 P53-54

³⁶¹ At Taqreeb: 8738

³⁶² Ser E’elaam an Nubala: V10 P265

Wo aakhir umar mein taghaiyyur ka shikar ho gae the.³⁶³

Unhe'n ikhtelaat hua.³⁶⁴

Hatta ke unki aqal zaael ho gai.³⁶⁵

Ye keh kar Haafiz Zahabi ne is bahes ka qatai faisla kar diya ke **تغير قبل موته فما حدث** wo maut se pehle taghaiyyur (zoaf e haafeza o ikhtelaat) ka shikar hue aur is haalat e taghaiyyur mein unho'n ne koi hadees bhi bayan nahi ki.³⁶⁶

Doosre ye ke unke peeche is hadees ke raawi Abu Ismail As Salmi ne namaz padhi hai. Jiski aqal zaael ho gai ho iske peeche wohi namaz padhta hai jiski khud aqal zaael hoti hai! Lehaza ye riwayat ikhtelaat se pehle ki hai aur bilkul saheeh hai. Wallahu A'alam

³⁶³ Taqreeb at Tehzeeb: 6226 **ولفظه: ثقة ثبت تغير في آخر عمره**

³⁶⁴ Hadee as Saari: P441

³⁶⁵ Al Jirah wa Ta'adeel: V8 P59

³⁶⁶ Al Kaasfh: V3 P79 **ت 1597**

Ahadees e Mazkoora Ka Khulaasa

Ruku se pehle aur baad waale raful yadain ko Rasool Allah ﷺ se darj e zail Sahaba Ikram رضى الله عنه ne riwayat kiya hai:

- | | |
|---|--|
| 1. Syedna Abdullah bin Umar رضى الله عنه | Bukhari: 735.736,738; Muslim: 390 |
| 2. Syedna Maalik bin Al Huwairis رضى الله عنه | Bukhari: 737; Muslim: 391 |
| 3. Syedna Waael bin Hajar رضى الله عنه | Muslim: 401; Ibne Khuzaima: 698 |
| 4. Syedna Abu Humaid as Sa'adi رضى الله عنه | Ibne Hibban; Al Ehsaan: 1867 |
| 5. Syedna Abu Qataada رضى الله عنه | Ibne Hibban; Al Ehsaan: 1873 |
| 6. Syedna Sahal bin Sa'ad as Sa'adi رضى الله عنه | Ibne Hibban: 1868 |
| 7. Syedna Abu Asyad as Sa'adi رضى الله عنه | Ibne Hibban: 1868 |
| 8. Syedna Muhammad bin Muslimah رضى الله عنه | Juz Raful Yadain: 5 (Sanad Hasan) |
| 9. Syedna Ali bin Abi Taalib رضى الله عنه | Ibne Khuzaima: 854 |
| 10. Syedna Abu Musa Asha'ari رضى الله عنه | Daraqutni: V1 P292, H1111 (Sanad Hasan) |
| 11. Syedna Abdullah bin Zubair رضى الله عنه | Al Kubra lil Bayhaqi: V2 P73 (Sanad Hasan) |
| 12. Syedna Abu Bakar Siddiq رضى الله عنه | Al Kubra lil Bayhaqi: V2 P73 (Sanad Hasan) |
| 13. Syedna Jaabir bin Abdullah al Ansari رضى الله عنه | Musnad As Siraj: P62, H92 (Sanad Hasan) |

Is tehqeeq se maloom hua ke raful yadain ki ahadees mutawaatir hain. Darj e zail aimma ne raful yadain ke mutawaatir hone ki tasreeh ki hai:

- | | |
|--|---|
| 1. Al Kataani | Nazm al Mutanaaisr Min al Hadees al Mutawaatir: P96, 97, H67 |
| 2. Ibnul Jauzi | As above |
| 3. Ibne Hajar | As above; Fathul Baari: V1 P203 |
| 4. Zakariya al Ansaari | As above |
| 5. Muhammad Murtaza al Hussaini al Zubaidi | Al Laali Al Mutanaaserah Fil Ahadees al Mutawaatirah: P207, H62 |
| 6. Ibne Hazam | Haashiya Al Laali Al Mutanaaserah Fil Ahadees al Mutawaatirah: P205 |
| 7. As Suyuti | Qatf al Azhaar al Mutanaaserah: P95, H33 |
| 8. Al Iraaqi | At Taqaayyud wal Izaah Sharah Muqadaama ibne Salah: P270 |
| 9. As Sakhaawi | Fathul Mughees Sharah Al Fiyah al Hadees: V3 P41 |
| 10. Maufaq ad Deen Ibne Qadaama | Al Mughni: V1 P295, Mas-ala: 690 |
| 11. Shamsuddin Ibne Qadaama | As Sharah al Kabeer: V1 P538-539 |
| 12. Ibne Taimiya رضى الله عنه | Al Qawaaed an Nuraaniya: P48 |
| 13. Abdul Aziz Al Farhaari | Kausar an Nabi: P10 |

Faaeda: Imam Istahri, Allama Suyuti, Ashraf Ali Thanwi Deobandi aur Muhammad Yusuf Ludhiyanwi Deobandi waghairahum ke nazdeek har wo hadees mutawaatir hai, jisey kam-az-kam 10 raawi bayan kare'n. Dekhiye³⁶⁷
Lehaza raful yadain ka isbaat qatai us suboot hai. Usme zarra baraabar bhi shak nahi hai.

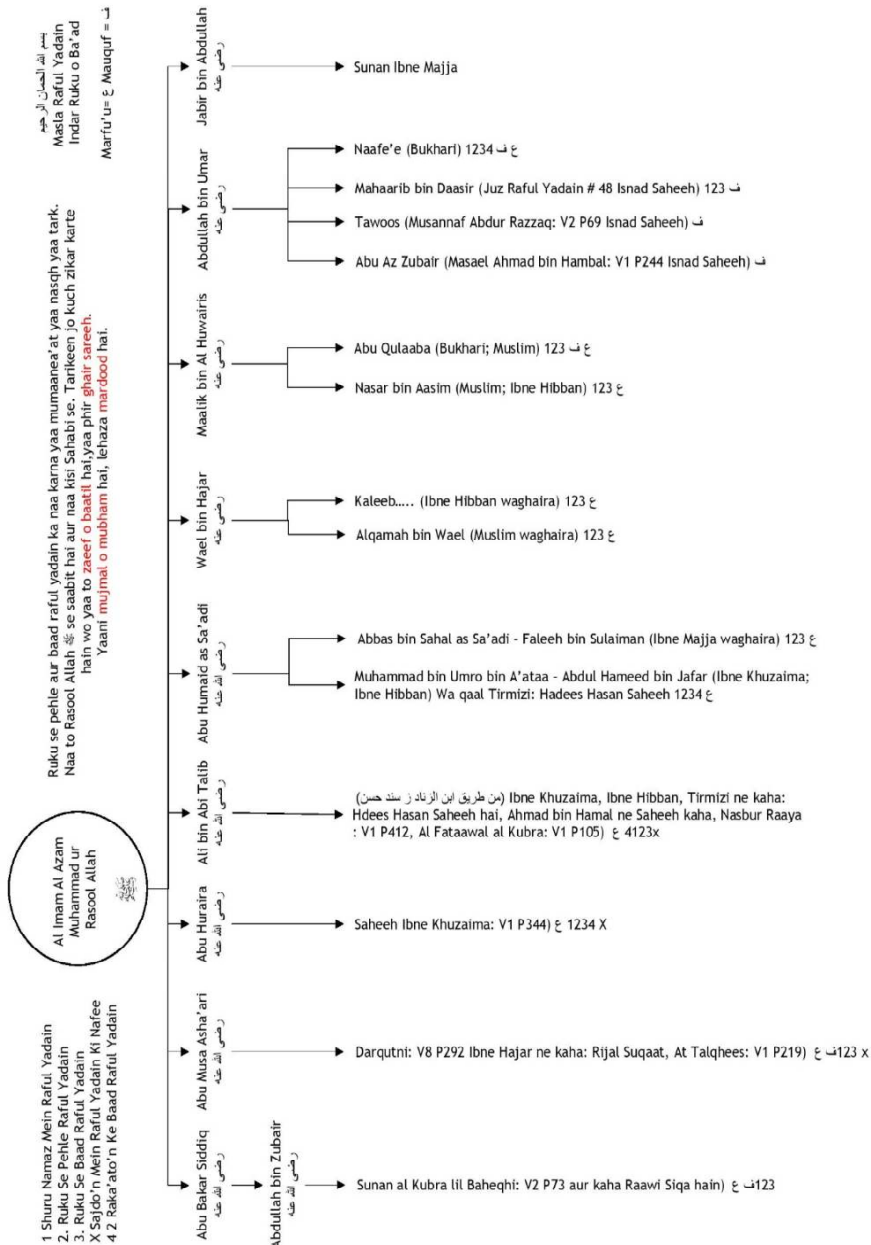
³⁶⁷ Tadreeb ar Raawi: V2 P179; Qatf al Azhaar al Mutanaaserah: V1 P21; Bawadir an Nawaadir: P136; Tohfa Qaadiyaaniya: V1 P17

Raful Yaddin Ki Riwayat: Karne Waale Sahaba Ikram
 رسول الله عليه اجمعين

1. Abdullah bin Umar Marfu'u o Mauquf
2. Maalik bin Al Huvairis Marfu'u o Mauquf
3. Wael bin Hajar Marfu'u
4. Abu Humaid as Sa'adi Marfu'u
5. Abu Qataada Marfu'u
6. Sa'ad bin Sa'ad as Sa'adi Marfu'u
7. Muhammad bin Muslimah Marfu'u
8. Ali bin Abi Talib Marfu'u
9. Abu Huraira Marfu'u
10. Abu Musa Ash'ari Marfu'u o Mauquf
11. Abu Bakar Siddiq Marfu'u o Mauquf
12. Abdullah bin Zubair Marfu'u o Mauquf
13. Abdullah bin Zubair Marfu'u o Mauquf

Raful Yaddin mutawaatir hai. Mulaheza farmae'n:
 نظم مشترك من الحديث المتواتر، الذي يستلزم في الاحاديث المتواترة غير هذا

Darf e zail Sahaba Ikram رسول الله عليه اجمعين bhi raful yaddin karne the
 Anas bin Maalik, Khadim e Rasool (Juz); Abdullah bin Abbas (Musannaf Ibn Abdur Razzaq: V2 P69); Abdullah bin Umar Raful Yaddin naa karne waalo'n ko kariyo'n se maarte the. (Juz Bukhari wa Saehah Nawawi); Saeed bin Jubair Tabai rahimahullah ne bataya ke Sahaba Ikram رسول الله عليه اجمعين bhi raful yaddin karne the. (Sunan al Kubra lil Baheqhi: V2 P75 Sanad Hasan)



Tarikeen e Raful Yadain Ke Shubaat

Pehla Shuba: Hadees Syedna Jabir bin Samrah رضي الله عنه

Baaz logo'n ne Syedna Jabir bin Samrah رضي الله عنه ki hadees raful yadain ke khilaf pesh ki hai:

Rasool Allah ﷺ hamare paas tashreef laae aur farmaya:
Kya hai ke main tumhe'n hath uthaae hue, is tarha dekhta hu'n jaise shareer ghodo'n ki dume'n hoti hain?
Namaz mein sukoon ikhteyaar kiya karo.³⁶⁸

خرج علينا رسول الله صلى الله عليه وسلم فقال: مالي أراكم رافعي
أيديكم كأنها أذناب خيل شمس، اسكنوا في الصلوة.

Pehla Jawab:

Jis tarha Quran e Majeed apni tashreeh khud karta hai isi tarha hadees, hadees ki tashreeh karti hai. Syedna Jabir bin Samrah رضي الله عنه farmate hain: “*Ham Rasool Allah ﷺ ke saath namaz padhte to (namaz ke aakhir mein) Assalamualaikum wa Rahmatullah kehte hue hath se ishaara bhi karte the. Ye dekh kar Aap ﷺ ne farmaya: Tumhe'n ye kya ho gaya hai? Tum apne hatho'n se is tarha ishaara karte ho jaise shareer ghodo'n ki dume'n hoti hain. Tum Mein se jab koi (namaz ke aakhir mein) salam phere to apne bhai ki taraf mu'n karke sirf zuban se Assalamualaikum wa Rahmatullah kahe aur hath se ishaara naa kare*”.³⁶⁹

Syedna Jabir bin Samrah رضي الله عنه ki doosri riwayat mein hai ke Rasool Allah ﷺ ke saath jab ham namaz padhte to (namaz ke aakhir mein) daae'n baae'n Assalamualaikum wa Rahmatullah kehte hue hath se ishaara bhi karte the. Rasool Allah ﷺ ne farmaya: “*Tum apne hatho'n se is tarha ishaara karte ho jaise shareer ghodo'n ki dume'n hilti hain, tumhe'n yehi kaafi hai ke tum qaaeda mein apni raano'n par hath rakhe hue daa'en baae'n mu'n mod kar Assalamualaikum wa Rahmatullah kaha karo*”.³⁷⁰

Lafz *أذناب خيل شمس shareer ghodo'n ki dume'n* teeno'n ahadees mein maujood hain. Jo ittehad e waaqea ki waazeh daleel hai. Lehaza is hadees ke saath istedlal bilkul hi mardood hai.

Doosra Jawab:

Tamaam mohaddiseen kai spar ijma hai ke is hadees ka talluq tassahud ke saath hai. Raful Yadain indar ruku o ba'ad mu'n ke saath nahi hai. Khair ul quroon mein kisi ne bhi is hadees ke saath raful yadain (ke mas-ale) ki mumaaneat par istedlal nahi kiya hai.

Masalan darj e zail mohaddiseen ne is hadees par “*Salam*” ke abwab baandhe hain:

- (1) Allama Nawawi: ³⁷¹ باب الأمر بالسكون في الصلوة والنهي عن الإشارة باليد ورفعها عند السلام
- (2) Abu Dawood: ³⁷² باب في السلام
- (3) Ash Shafai: ³⁷³ باب السلام في الصلوة
- (4) An Nisai: ³⁷⁴ باب السلام بالأيدي في الصلوة و باب موضع اليدين عند السلام
- (5) Tahaawi: ³⁷⁵ باب السلام في الصلوة كيف هو؟
- (6) Bayhaqi: ³⁷⁶ باب كراهة الإيماء باليد عند التسليم من الصلوة

³⁶⁸ Muslim: V1 P181, H430

³⁶⁹ Muslim: V1 P181, H430

³⁷⁰ Muslim: H430

³⁷¹ Muslim Ma'a Sharah Nawawi: V4 P152

³⁷² Sunan Abu Dawood: P988-999

³⁷³ Kitab al Um: V1 P122

³⁷⁴ Al Mu'taba Qabl: H1185, Al Kubra Qabl: H1107, Baab as Salam bil Yadain al Mu'taba: H1327, Wal Kubra Qabl: H1249

³⁷⁵ Sharah Ma'ani al Asaar: V1 P268-269

³⁷⁶ Sunan al Kubra: V2 P181

Kisi mohaddise ne is par mana raful yadain indar ruku wa ba'ad ka baab nahi baandha, mohaddiseen ki is ijmaai tabweeb se maloom hua ke is hadees ka talluq sirf tasshahud waale raful yadain ke saath hai. Ruku se pehle aur baad waale raful yadain ke saath iska koi talluq nahi hai.

Haafiz Ibne Hajar ne kaha: “(Syedna Jabir bin Samrah رضي الله عنه ki pehli hadees) se ruku ke waqt raful yadain ke mana par daleel laana durust nahi hai, kyou'nke pehli hadees doosri taaweel hadees ka ikhtesaar hai”.³⁷⁷

Imam Bukhari ne farmaya: “Ye baat mashoor hai, isme koi ikhtelaaf nahi hai ke is hadees ka talluq tasshahud ke saath hai”.³⁷⁸

Iske ham ma'ane baat Haafiz Ibne Hibban ne bhi kahi hai.³⁷⁹

Imam Nawawi Shareh Saheeh Muslim ne kaha: “Is hadees se ruku ko jaate aur ruku se sar uthate waqt raful yadain ke naa karne par istedlal karne waala jahaalat e qabeeh ka murtakib hai aur baat ye hai ke indar ruku raful yadain karna saheeh o saabit hai, jiska radd nahi ho sakta. Pas nahi khaas apni moorid e khaas par mahmool hogi, taake dono mein taufeeq o muwaafeqat ho aur (mazu'umah) ta'aruz rafa'a ho jaae”.³⁸⁰

Haafiz Ibnul Mulqin (d 804h) رحمته الله ne farmaya:

Is hadees is istedlal intehaai buree jahaalat hai, jisey Syedna Rasool Allah ﷺ ki sunnat ke saath rawaa rakha gaya hai, kyou'nke ye hadees ruku se pehle aur ruku ke baad waale raful yadain ke baare mein warid nahi hui. Wo to namaz ki haalat e salam mein hatho'n se ishara karte the.... Is mein Ahle Hadees (mohaddiseen) ke darmiyan koi ikhtelaaf nahi aur jis shakhs ko hadees ke saath zarra baraabar talluq hai wo bhi tasleem karta hai (ke isey raful yadain qabl ar ruku o ba'ad ke khilaf pesh karna ghalat hai).³⁸¹

...من أقبح الجهالات لسنة سيدنا رسول الله صلى الله عليه وسلم لأنه لم يرد في رفع الأيدي في الركوع والرفع منه وإنما كانوا يرفعون أيديهم في حالة السلام من الصلوة... وهذا لا (اختلاف) فيه بين أهل الحديث ومن له أدنى اختلاط بأهله.

Teesra Jawab:

Agar ye hadees raful yadain ki mumaaneat par daleel hai to tarikeen e raful yadain darj e zail muqamaat par kyou'n raful yadain karte hain?

- (1) Takbeer e Tehreema
- (2) Witr
- (3) Eidain

Agar ruku waala raful yadain is hadees ke saath mamnoo hai to darj e baala teeno'n raful yadain ba-tareeq e oola mamnoo hone chaahiye.

Jo unka jawab hai wohi hamara jawab hai. Agar unki takhsees doosri ahadees ke saath ahi to ruku waale raful yadain ki takhsees bhi doosri ahadees ke saath hai.

³⁷⁷ Allah Ta'ala Talkhees al Habeer: V1 P221

³⁷⁸ Allah Ta'ala Talkhees al Habeer: V1 P221; Juz Raful Yadain: P37

³⁷⁹ Saheeh Ibne Hibban: V3 P178, H1877

³⁸⁰ Al Majmu'u Sharah al Mohzab: V3 P403; Hashiya As Sandi A'alaa An Nisai: P176

³⁸¹ Al Badar al Muneer: V3 P485

Chautha Jawab:

Tariqueen ki pesh karda hadees mein ruku waale raful yadain ka zikar aur saraahat nahi. Majuzeen ki pesh karda ahadees mein ruku waale raful yadain ka zikar aur saraahat hai. Lehaza mufassir ko mujmal par muqaddam kiya jaaega.

Haafiz Ibne Hajar likhte hain:

*Aur Mufassir Mubham par Muqaddam hai.*³⁸²

ولهذا المفسر مقدم على المبهم.

Paachwaa Jawab:

Agar is hadees ke alfaaz ko raful yadain par mahmool kiya jaae to maloom hota hai ke raful yadain karna ek qabeeh fe'a' al e qabeeh ka murtakib nahi hua karta to maloom hua ke is hadees ka ruku waale raful yadain ke saath koi talluq nahi hai. Warna nauzu billah Nabi ﷺ ke fe-a' al ko qabeeh tasleem karna padega. Jiske tasawwur se hi ham panah chaahte hain.

Tambeeh: Baaz logo'n ne pehle jawab ka jawab dene ki koshish ki hai ke: “*Ye hadees tadaad waaqea par mushtamil hai*” un logo'n ka ye daawa ghalat hai.

Haafiz Abdul Mannan Sahab Noorpuri ne Abdur Rasheed Kashmiri (Deobandi) ke naam apne ghair matboo khat mein likha: “*Jaabir bin Samrah ؓ waali riwayat mein to ruku waale raful yadain se mana ka sirey se naam o nishan hi nahi. Waqeaat khwah 2 hi banaa liye jaae'n, kyou'nke ek waaqea mein salam waale raful yadain ke muraad naa hone se ruku waale raful yadain ka muraad hona laazim nahi haata. Lehaza is riwayat ko ruku waale raful yadain ke mana hone ki daleel banana mahez tahkam aur naree seena zori hai*”.

³⁸² Fathul Baari: V10 P283, H5827; V10 P347

Doosra Shuba: Hadees Ibne Masood رضي الله عنه

(Kaha jaata hai ke) Syedna Abdullah bin Masood رضي الله عنه ne farmaya: “Main tumhe’n Rasool Allah ﷺ ki namaz naa padhaau’n? Phir Aap ﷺ ne namaz padhi aur hath nahi uthaae siwaae pehli dafa’a ke.”³⁸³

سفيان (الثوري) عن عاصم بن كليب عن عبدالرحمان بن أسود عن علقمة قال قال عبدالله بن مسعود: ألا أصلي بكم صلاة رسول الله صلى الله عليه وسلم فصلّي فلم يرفع يديه إلا في أول مرة.

Tehqeeq: Ye Hadees illat e qaadeha ke saht *ma’alool* hai aur sanadan o matanan dono tarha se *Zaeef* hai. Darj e zail aйма (aur ulama e hadees) ne isey *zaeef o ma’alool qaraar* diya hai:

Pehla jawab:

Mohaddiseen ki askariyat ne is riwayat ko *zaeef o ma’alool qaraar* diya hai:

(1) Shaikh ul Islam Mujahid as Siqa Abdullah bin Mubarak (d 181h) ne kaha:

*Ibne Masood رضي الله عنه ki (taraf mansoob ye) hadees saabit nahi hai.*³⁸⁴

لم يثبت حديث... ابن مسعود.

Baaz logo’n ne Ibnul Mubaarak ki jirah ko asr e jadeed mein is hadees se hataane ki koshish ki hai, magar darj e zail aйма o ulama e ikram ne Ibne Mubaarak ki jirah ko Ibne Masood رضي الله عنه se mansoob is mutanaaze riwayat ke mutalliq qaraar diya hai.

- 1) Tirmizi.³⁸⁵
- 2) Ibnul Jauzi:³⁸⁶ وقال فيه عبدالله بن المبارك: لا يثبت لهذا الحديث
- 3) Ibne Abdul Haadi.³⁸⁷
- 4) Nawavi.³⁸⁸
- 5) Ibne Qadaama.³⁸⁹
- 6) Ibne Hajar.³⁹⁰
- 7) Ash Shawkani.³⁹¹
- 8) Al Baghwi.³⁹²
- 9) Bayhaqi.³⁹³

Hadees ke kisi imam ne ye nahi kaha ke Ibnul Mubarak ki jirah hadees e ibne Masood رضي الله عنه se mutalliq nahi hai.

(2) Imam Shafai (d 204h) ne tark e raful yadain ki ahadees ko radd kar diya ke ye saabit nahi hain.³⁹⁴

(3) Ahmad bin Hambal (d 241h) ne is riwayat par kalaam kiya.³⁹⁵

(4) Abu Haatim ar Raazi (d 277h) ne kaha:

Ye hadees kahtaa hai, kaha jaata hai ke (Sufiyan) Soori ko is (ke ikhtesaar) mein wahem hua hai. Kyou’nke ek jamat ne isko Aasim bin Kaleeb se in alfaaz ke saath bayan kiya ke Nabi ﷺ ne namaz shuru ki, pas hath uthaae, phir ruku kiya aur tatbeeq ki aur ﷺ apne

هذا خطأ يقال: وهم الثوري فقد رواه جماعة عن عاصم وقالوا كلهم: أن النبي صلى الله عليه وسلم افتتح فرفع يديه ثم ركع فطبق وجعلهما بين الركبتين ولم أحد ما روى الثوري.

³⁸³ Tirmizi: V1 P59, H257 (Hadees Hasan); Al Mahalla by Ibne Hazam: V4 P87-88, Mas-ala: 442 (khabar Saheeh)

³⁸⁴ Sunan Tirmizi: V1 P59, H256 (sanad Saheeh)

³⁸⁵ Sunan Tirmizi: V1 P59, H256

³⁸⁶ At Tehqeeq: V1 P278; (another edition): V1 P335

³⁸⁷ At Talqeeh: V1 P278

³⁸⁸ Al Majmu’u Sharah al Mohzab: V3 P403

³⁸⁹ Al Mughni: V1 P295, Mas-ala: 690

³⁹⁰ At Talkhees al Habeer: V1 P222, H328

³⁹¹ Neel ul Autaar: V2 P180 (another edition): V1 P696, H668

³⁹² Sharah as Sunnah: V3 P25, H561

³⁹³ Sunan al Kubra: V2 P79; Ma’arefa as Sunan wasl Asaar: V1 P551

³⁹⁴ Kitab al Um: V7 P201, Baab Raful Yadain fis Salah; Sunan Al Kubra lil Bayhaqi: V2 P81; Fathul Baari: V2 P220

³⁹⁵ Juz Raful Yadain: 32; Masaal Ahmad Riwaya Abdullah bin Ahmad: V1 P240 fakhra: 326

*hatho'n ko ghutno'n ke darmiyan rakha. Kisi doosre ne Soori waali baat bayan nahi ki hai.*³⁹⁶

(5) Al Imam ad Daraqutni (d 385h) ne isey ghair mehfooz qaraar diya hai.³⁹⁷

(6) Haafiz Ibne Hibban (d 354h) ne (kitab) As Salah mein kaha: “*Ye riwayat haqeeqat mein sabse ziyada Zaeef hai, kyou'nke iski illate'n hain jo isey baatil qaraar deti hain*”.³⁹⁸

(7) Imam Abu Dawood Sajistaani (d 275h) ne kaha: *هذا حديث مختصر من حديث طويل وليس هو بصحيح على هذا اللفظ*³⁹⁹

Imam Abu Dawood aur Hadees Ibne Masood *رحمهما الله*

14th Sadee mein baaz logo'n ne Imam Abu Dawood ki is hadees par jirah ka inkaar kiya hai aur Saheb e Mishkat ke baaz auhaam jamaa karke ye faisla kar diya hai ke Abu Dawood se is qaul ka intesab bhi inka wahem hai. Halaa'nke darj e zail ulama ne is qaul ko Imam Abu Dawood se mansoob kiya hai.

(1) Ibnul Jauzi (d 597h)⁴⁰⁰ وقال أبو داود: ليس بصحيح

(2) Ibne Abdul Barr al Andalusi (d 463h):

وقال أبو داود في حديث عاصم بن كليب عن عبد الرحمن بن الأسود عن علقمة عن ابن مسعود قال: ألا أصلي بكم صلاة رسول الله صلى الله عليه وسلم؟ فصلّى فلم يرفع يديه واحدة. هذا حديث يختصر من طويل وليس بصحيح على هذا اللفظ.⁴⁰¹

(3) Ibne Abdul Haadi (d 744h).⁴⁰²

(4) Ibne Hajar Asqalaani (d852h).⁴⁰³

(5) Ibnul Mulqin.⁴⁰⁴

(6) Ibnul Qattan al Faasi.⁴⁰⁵

(7) Shamsul Haq Azeemabadi (d 1329h) ne kaha: “*Maaloom hua ke ibaatat Imam Abu Dawood hi ki hai aur isi hadees par hai*”.⁴⁰⁶

(8) Yahya bin Adam (d 203h).⁴⁰⁷

(9) Abu Bakar Ahmad bin Umro al Bazzaar (d 292h) ne is hadees par jirah ki.⁴⁰⁸

(10) Muhammad bin Waddah (d 289h) ne tark e raful yadain ki tamaam ahadees ko Zaeef kaha.⁴⁰⁹

(11) Imam Bukhari (d 256h).⁴¹⁰

(12) Ibnul Qattan al Faasi (d 628h) se Ze'eli Hanafi ne naqal kiya hai ke unho'n ne is ziyadat (dobaarana naa karne) ko khataa qaraar diya.⁴¹¹ Mujhe⁴¹² ye kalaam “*Bayan al Waham wa Alyahaam*” mein nahi mila.⁴¹³ Taaham ishaara zaroor milta hai.⁴¹⁴

(13) Abdul Haq Al Shibli ne kaha: لا يصح⁴¹⁵

(14) Ibnul Mulqan (d 804h) ne isey Zaeef kaha.⁴¹⁶

³⁹⁶ E'elal ul Hadees: V1 P96, H258

³⁹⁷ Al E'elal by Daraqutni: V5 P173, Mas-ala: 804

³⁹⁸ At Talkhees al Habeer: V1 P222, H328; Al Badr al Muneer: V3 P494

³⁹⁹ Sunan Abu Dawood Nuskha Hamsiya: V1 P478, H748; Nushqa Bait ul Ifkaar ad Dauliya: P102; Nuskha Maktaba Ma'arif (Riyadh): P121; Mishkat al Masabeeh: 1326 edition: P77, H809

⁴⁰⁰ At Tehqeeq Fee Ikhtelaaf al Hadees: V1 P278

⁴⁰¹ At Tamheed: V3 P220

⁴⁰² At Tanqeeh: V1 P278

⁴⁰³ At Talkhees al Habeer: V1 P222

⁴⁰⁴ Al Badr al Muneer: V3 P493

⁴⁰⁵ Bayan al Waham Wa Alyahaam Fee Kitab al Ahkam: V3 P365-366 faqrah: 1109

⁴⁰⁶ Aun al Ma'abood: V3 P449

⁴⁰⁷ Juz Raful Yadain: P32; At Talkhees al Habeer: V1 P222

⁴⁰⁸ Al Bahr az Zakhaarij: V5 P47, H1608; At Tamheed: V9 P220-221

⁴⁰⁹ At Tamheed: V9 P221 (sanad Qawee)

⁴¹⁰ Juz Raful Yadain: P32; At Talkhees al Habeer: V1 P222; Al Majmu Sharah al Mohzab: V3 P403

⁴¹¹ Nasbur Raaya: V1 P395

⁴¹² T: Haafiz Zubair Ali Zai rahimahullah ko

⁴¹³ V3 P365-367 faqrah: 1109

⁴¹⁴ P366

⁴¹⁵ Al Ahkam al Waasti: V1 P367

⁴¹⁶ Al Badr al Muneer: V3 P492

(15)Al Haakim (D 405h) ⁴¹⁷

(16)An Nawawi (d 670h) ne kaha: اتفقوا على تضعيف ⁴¹⁸ Yaane Imam Tirmizi ke alaawa sab muta-qaddimeen ka is hadees ke Zaeef hone par ittefaq hai.

(17)Ad Darmi (d 280h) ⁴¹⁹

(18)Al Bayhaqi (d 458h) ⁴²⁰

(19)Muhammad bin Nasar al Maroozi (d 294h) ⁴²¹

(20)Ibne Qadaama al Maqdisi (d 620h) ne kaha: ضعيف ⁴²²

(21)Qurtubi ne bhi hadees e Ibne Masood o hadees e Baraa ko ghair saheeh kaha. ⁴²³

Ye sab ummat e muslim ke mashoor ulama tha. Unka is riwayat ko muttafeqa taur par *Zaeef o Ma'alool* qaraar dena Tirmizi o Ibne Hazam ki *Tasheeh* par har lehaz se muqaddam hai. Lehaza ye hadees bila-shak o shuba *Zaeef* hai.

E'elal e hadees ke maahir ulama agar *Siqa* raawiyo'n ki riwayat ko *Zaeef* kahe'n to unki tehqeeq ko tasleem kiya jaaega, kyou'nke wo is fun ke maahir hain aur fun e hadees mein unki theqeeq hujjat hai.

⁴¹⁷ Al Khilafiyaat ba-hawaala Al Badr al Muneer: V3 P493

⁴¹⁸ Khulaasa al Ahkam: V1 P354, H180

⁴¹⁹ Ba-hawaala Tehzeeb as Sunan by Haafiz Ibnul Qaiyyim al Jauzi: V2 P449 (Ye hawaala mujhe ba-sanad saheeh nahi mila)

⁴²⁰ Ba-hawaala: Tehzeeb as Sunan: V2 P449; Sharah al Mohzab by Nawawi: V3 P403 (Ye hawaala bhi ba-sanad saheeh nahi mila)

⁴²¹ Ba-hawaala Nasbur Raaya: V1 P395; Al Ahkam al Waasti by Abdul Haq ash Shibli: V1 P367

⁴²² Al Mughni: V1 P295, Mas-ala: 690

⁴²³ Al Mufham: V2 P19

Doosra Jawab:

Sufiyan Soori Ki Tadlees

Is riwayat ka daar o madaar Sufiyan Soori رحمہ اللہ par hai, jaisa ke iski takhreej se zaahir hai. Sufiyan Soori *Siqa*, *Haafiz*, *Aabid* hone ke saath *Mudallis* bhi the.⁴²⁴

Unko darj e zail Aemma e Hadees ne Mudallis qaraar diya hai:

- 1- Yahya bin Saeed al Qattan.⁴²⁵
- 2- Bukhari.⁴²⁶
- 3- Yahya bin Muyeen.⁴²⁷
- 4- Abu Mahmood al Maqdisi.⁴²⁸
- 5- Ibnul Turkamaani Hanafi.⁴²⁹
- 6- Ibne Hajar Asqalaani.⁴³⁰
- 7- Az Zahabi.⁴³¹

وقال: إنه كان يدلّس عن الضعفاء ولكن له نقد وذوق ولا عبرة لقول من يدلّس ويكتب عن الكذابين.⁴³²

Aur kaha:

وربما دلّس عن الضعفاء.⁴³³

Aur kaha:

لأنه كان يحدث عن الضعفاء.⁴³⁴

Haafiz Zahabi ki gawahi se maloom hua ke Sufiyan رحمہ اللہ *Zaeef* logo'n se tadlees karte the. Yaad rahe ke jo zoafa se tadlee kare iski a'an (baghair tasreeh sima'a) waali riwayat *Zaeef* hoti hai. Abu Bakar As Seraani (d 330h) ne kitab ad Dalaael mein kaha:

كل من ظهر تدليس عن غير الثقات، لم يقبل خبره حتى يقول: حدثني أو سمعت.

Har raawi, jiski ghair siqa raawiyo'n se tadlees zaahir ho jaae to iski riwayat us waqt tak maqbool nahi jab tak wo *Haddasni* yaa *Same'etu* naa kahe. Yaane aiske sima'a ki tasreeh ke baad hi iski riwayat maqbool hoti hai.⁴³⁵

8- Salahuddin Al E'elaai ne kaha:

*Sufiyan Soori in majhool logo'n se tadlees karte the, jinka pataa bhi nahi chalta.*⁴³⁶

من يدلّس عن أقوام مجهولين لا يدري من هم كفيان الثوري....

9- Haafiz Ibne Rajab ne kaha:

*Sufiyan Soori waghaira un logo'n se bhi tadlees karte the, jin se inka sima'a nahi hota tha.*⁴³⁷

وقد كان الثوري وغيره يدلّسون لم يسمهوا منه أيضاً.

10- Abu Nayeem al Fadhal bin Dakeen al Kufi.⁴³⁸

⁴²⁴ Taqreeb at Tehzeeb: 2445

⁴²⁵ Kitab al E'elal wa Ma'arefa ar Rijaal by Ahmad: V1 P207, # 1130; Al Kifaaya by Khateeb: P362 (Sanad Saheeh)

⁴²⁶ Al E'elal al Kabeer by Tirmizi: V2 P966; At Tamheed: V1 P34

⁴²⁷ Al Jirah wa Ta'adeel: V4 P225 (sanad Saheeh)

⁴²⁸ Qaseeda Fil Mudalliseen: P47 (Shar Thaani)

⁴²⁹ Al Jauhar an Naqi: V8 P262 wa qaal: As Soori Mudallis waqad A'ana'an

⁴³⁰ Tabaqat al Mudalliseen al Murattaba as Saaniya: P32; Taqreeb at Tehzeeb: 2445

⁴³¹ Mizan ul Etedaal: V2 P169

⁴³² Mizan ul Etedaal: V2 P169

⁴³³ Ser E'elaam an Nubala: V7 P242

⁴³⁴ Ser E'elaam an Nubala: V7 P274

⁴³⁵ Al Nukat by Zarakshi: P184; Sharah al Fiya by Iraqi: (bilaa tabsara wa bilaa tazkirah) V1 P183-184

⁴³⁶ Jaame at Tehseel Fee Ahkam al Maraseel: P99

⁴³⁷ Sharah E'elal by Tirmizi: V1 P385

⁴³⁸ Tareekh Abi Zara'ah ad Damishqi: 1193 (Sanad Saheeh)

- 11- Abu Asim Zahack bin Mukhlad al Nabeel.⁴³⁹
- 12- Ali bin Abdullah al Madeeni.⁴⁴⁰
- 13- Abu Zar'ah ibne Iraqi: مشهور بالتدليس⁴⁴¹
- 14- Haakim Saheb al Mustadrak.⁴⁴²
- 15- Al A'ainee: وسفيان من المدلسين والمدلس لا يحتج بعننته إلا أن يثبت سماعه من طريق آخر⁴⁴³
- 16- Al Karmaani.⁴⁴⁴
- 17- Ibne Hibban.⁴⁴⁵
- 18- As Suyuti.⁴⁴⁶
- 19- Al Halabi.⁴⁴⁷
- 20- Qastalaani ne kaha:

*Sufiyan raawi Mudallis hain, aur Mudallis ka a'ana'anh qaabil e hujjat nahi hota, illa ye ke uske sima'a ki tasreeh (yaa matabea'at) saabit ho jaae.*⁴⁴⁸ سفيان مدلس وعنة المدلس لا يحتج بها إلا أن يثبت سماعه بطريق آخر.

Sarfaraaz Safdar Sahab Deobandi Taqleedi apni kitab "Ahsanul Kalaam" mein likhte hain: "Abu Qalaaba go Siqa the, magar ghazab ke mudallis the... Abu Qalaaba ki jin se mulaqaat hui unse bhi aur jin se nahi hui unse bhi sabse tadlees karte the".⁴⁴⁹

Agar Haafiz Zahabi ke qaul ki buniyad par Abu Qulaaba "Ghazab Ke Mudallis" qaraar diye jaa sakte hain to Haafiz Ibne Rajab ke qaul par Sufiyan Soori ko "Ghazab Ke Mudallis" kyou'n nahi qaraar diya jaata.

Lo Aap Apne Daam Mein Sayyaad Aagaya

Halaa'nke Abu Qulaaba mudallis nahi the. Imam Abu Haatim Raazi ne in par tadlees ke ilzam ki tardeed ki hai.⁴⁵⁰

Abu Qulaaba ki ma'ana'an معنعن riwayat ki tasheeh mutaddid mohaddiseen e ikram masalan Bukhari, Muslim, Tirmizi, aur Zahabi waghairahum ne ki hai.

Mutaqaddemeen ke muqable mein muta-akkkhereen ki baat kab qaabil e masmu'u ho sakti hai? Kya kisi mohaddis yaa faqeeh ne ye bhi kaha hai ke Abu Qulaaba zoafaa se tadlees karte the?

Abu Qulaaba jo-ke mudallis nahi the, unse a'ana'an ko radd karna aur Soori jo-ke zoafa se tadlees karte the unke a'ana'an ko qubool karna insaaf ka khoon karne ke barabar hai. Allah Ta'ala zaalimo'n se zaroor hisaab lega. Is din iski pakad se koi naa bacha sakega.

Tambee: Allama Shaikh Muhammad Nasiruddin Albani rahimahullah ne ek sanad ko Abu Qulaaba ke a'ana'an ki wajah se zaef kaha.⁴⁵¹ Kaha: إسناد ضعيف لعنة أبي قلابه وهو مذكور بالتدليس

Halaa'nke Abu Qulaaba ka mudallis hona saheeh nahi hai. Jinho'n ne kai sau saal ke baad isey mudallis kaha, unho'n ne is isey tabqa oola (jinki ma'ana'an معنعن riwayat un logo'n ke nazdeek saheeh hoti hain) mein shumar kiya hai. Iska zoafa se tadlees karna bhi saabit nahi hai. Iski rwiayat ko Allama Albani ne zaef kaha hai. Magar

⁴³⁹ Sunan Daraqutni: V3 P201, H3423 (sanad Saheeh)

⁴⁴⁰ Al Kifaaya by Khateeb: P362 (sanad Saheeh)

⁴⁴¹ Kitab al Mudalliseen: P21

⁴⁴² Ma'arefa Uloom al Hadees by Haakim: P105-106 ت 251-253

⁴⁴³ Umdatul Qaari: V3 P112

⁴⁴⁴ Sharah Saheeh Bukhari: V3 P62, H213

⁴⁴⁵ Al Ehsan Taba'a Jadeed: V1 P61

⁴⁴⁶ Asma Min urf bi Tadlees: P24

⁴⁴⁷ At Tibiyyen Fee Asma al Mudalliseen: P27

⁴⁴⁸ Irshad as Saari Sharah Saheeh Bukhari: V1 P286

⁴⁴⁹ Ahsan ul Kalaam: V2 P111

⁴⁵⁰ Al Jirah wa Ta'adeel: V5 P8

⁴⁵¹ Hashiya Saheeh Ibne Khuzaima: V3 P268, H2043

(usool se rugardaani karte hue) Sufiyan Soori mudallis a'an az zoafa (jo-ke baqaul Haakim tabqa saalesa ke mudallis hain) ki ma'ana'an معنعن riwayat tark e raful yadain ki ta'aliqaat e mishkat mein tasheeh kardi hai.

Ham Dalaael se saabit kar chuke hain ke Allama Albani رحمه الله ki ye tasheeh ghalat hai aur mohaddiseen ke qawaaed ke khilaf hai, lehaza mardood hai.

Zahabi asr e haqqa Shaikh Abdur Rahman al Ma'almi al Yamaani ne bhi is riwayat ko Sufiyan Soori ke a'ana'an ki wajah se ma'alool qaraar diya hai.⁴⁵²

Khulasa ye ke Sufiyan Soori Mudallis the, balke ye tehqeeq Sarfaraz Khan Safdar "*Ghazab ke Mudallis the*" lehaza unki ma'ana'an معنعن riwayat mataabea'at ki ghair maujoodgi mein *Zaeef* hoti hai.

Mudallis ka A'ana'anah

Haafiz Ibne Salah (d 643h) farmate hain:

*Hukum ye hai ke mudallis ki sirf wohi riwayat qubool ki jaaegi jisme wo sima'a ki tasreeh kare. Ye baat (imam) shafai رحمه الله ne har us shakhs par jaari farmai hai jo ek dafa hi tadlees kare.*⁴⁵³

والحكم بأنه لا يقبل من المدلس حتى يبين قداً جراه الشافعي رضي الله عنه
فيمن عرفناه دلس مرة، والله أعلم.

Imam Yahya bin Muyeen (d 233h) ne kaha: "*Mudallis apni tadlees (ma'ana'an معنعن riwayat) mein hujjat nahi hota*".⁴⁵⁴

Lehaza Sufiyan Soori رحمه الله (jo-ke zoafa aur majaaheel se tadlees karte the) ki ye ma'ana'an معنعن (a'an عن waali) riwayat *Zaeef* hai aur saheeh ahadees ke muqable mein zaeef ka wujood aur adm e wujood dono baraabar hain.

Tabqa e Saniya Ki Bahes

Darj e baala tafseel se maloom hua ke Janab Sufiyan Soori رحمه الله ghazab ke mudallis the, lahaza inko darja Saniya mein zikar karna ghalat hai. Magar Hafiz Ibne Hajar رحمه الله ne inko darja e Saniya mein zikar kiya hai.⁴⁵⁵

Haakim Nishapuri ne Haafiz ibne Hajar se phele inko tabqa saalesa mein zikar kiya hai.⁴⁵⁶

Haakim Nishapuri Hafiz Ibne Hajar se ziyada maahir aur mutaqaddim the aur darj e zail Dalaael ki raushni mein Haakim ki baat Saheeh aur Haafiz Ibne Hajar ki baat Ghalat hai.

Faaeda 1: Sufiyan Soori darj e zail shuyooq se tadlees nahi karte the: Habeeb bin Abi Saabit, Salma bin Kaheel aur Mansoor (waghairahum).⁴⁵⁷

Faaeda 2: Sufiyan Soori se Yahya bin Saeed al Qataan ki riwayat sima'a par mahmool hoti hai. Tehqeeq ke liye mulaheza farmae'n⁴⁵⁸

Faaeda 3: Mudallis ki agar motabar mataabea'at saabit ho jaae to iski riwayat qawee ho jaati hai. Sufiyan Soori is riwayat mein Asim bin Kaleeb se munfarid hain aur unki koi motabar mataabea'at nahi hai, lehaza ye sanad *Zaeef* hai.

⁴⁵² At Tankeel Bimaa Fee Taneeb al Kausari Minal Abaateel: V2 P20

⁴⁵³ Uloom ul Hadees Urf Muqaddama Ibe Salah: P99; Ar Risaalah by Shafai: P380, fakhrah: 1035

⁴⁵⁴ Al Kifaaya: P362 لا يكون حجة فيما دلس (sanad Saheeh)

⁴⁵⁵ Tabaqat al Mudalliseen: P32

⁴⁵⁶ Ma'arefa Uloom al Hadees: P106; Jaame at Tehseel: P99

⁴⁵⁷ Al E'elal al Kabeer by Tirmizi: V2 P966; At Tamheed by Ibne Abdul Barr: V1 P34; Sharah E'elal by Tirmizi: V2 P751

⁴⁵⁸ Kitab al E'elal wa Ma'arefa ar Rijaal: V1 P207, #1130; Al Kifaaya by Khateeb: P362 (sanad Saheeh); Tehzeeb at Tehzeeb: V11 P192 (tarjuma Yahya bin Saeed al Qataan)

Teesra Jawab:

Sufiyan Soori ki is hadees mein ruku se phele aur baad ke raful yadain ka zikar nahi hai. Lehaza ye riwayat mujmal hai. Agar isko aam tasawwur kiya jaae to phir tarikeen e raful yadain ka khud is riwayaat par amal nahi hai.

(1) Wo witar mein takbeer e tehreema ke baad ruku se pehle raful yadain karte hain.

(2) Wo eidain mein takbeer e terheema ke baad raful yadain karte hain.

Agar witr aur eidain ki takhsees deegar riwayat se saabit hai to ruku se pehle aur baad ki takhsees bhi sahihain ki riwayat se saabit hai.

Is hadees se istedlal karne waalo'n ke liye zaroori hai ke wo is hadees ke umoom se witar aur eidain ke raful yadain ko bachaane ki koshish kare'n, jo un logo'n ka jawab hai, wohi hamara jawab hai.

Tambeeh: Ruku se pehle aur baad waale raful yadain ki mumaneat yaa tark kisi saheeh hadees se saabit nahi hai. Taariqueen ki pesh karda sab ahadees baatil, zaeef o mardood hain.⁴⁵⁹

Chautha Jawab:

Jaisa ke oopar guzar chuka hai, is hadees mein ruku se pehle aur baad ke raful yadain ka zikar nahi hai. Imam Faqeeh Mohaddis Abu Dawood رحمہ اللہ ne is *Zaeef* hadees par ye baab baandha hai.

Baab Iska Jisne Ruku Se PEhle Raful Yadain Ka Zikar
Nahi Kiya.⁴⁶⁰

باب من لم يذكر الرفع عند الركوع.

Aur ye baat aam talaba ko bhi maloom hai ke (suboot e zikr ke baad) adm e zikr se nafee e zikr laazim nahi hai.

Ibnul Turkamani Hanafi (d 745h) ne farmaya:

*Jo kisi cheez ko zikr naa kare wo is par hujjat nahi hai,
jo kisi cheez ko zikr kare.*⁴⁶¹

ومن لم يذكر ابشئ ليس بحجة على من ذكره.

Mashoor Mohaddis Hafiz Ibne Hajar Asqalani (d 852h) ne farmaya:

*Kisi cheez ke adm e zikr se iska adm e wuqoo laazim
nahi aata.*⁴⁶²

ولا يلزم من عدم ذكر الشيء عدم وقوعه.

Lehaza Imam Sufiyan Soori ki adm e zikr waali is zaeef hadees se bhi tark e raful yadain indar ruku o ba'ad saabit nahi ho sakta.

⁴⁵⁹ Mazeed tehqeeq ke liye Hafiz Ibnul Qaiyyim ki Al Manar al Muneef: P137 ka mutalea kare'n

⁴⁶⁰ Abu Dawood: V1 P477 before H748

⁴⁶¹ Al Jauhar an Naqee: V4 P317

⁴⁶² Ad Daraaya: V1 P225, H292 Baab al Istesqa

Paachwaa Jawab:

Sufiyan ki hadees mein nafee hai aur sahihain waghairahuma ki mutawaatir ahadees mein isbaat hai. Ye baat aam talaba ko bhi maloom hai ke isbaat nafee par muqaddam hota hai.

Allama Nawavi ne kaha:

*Raful Yadain ki (saheeh) ahadees par amal karna oola hai, kyou'nke wo asbaat hain aur ye (Sufiyan Soori ki za'ee'f hadees) nafee hai. Pas asbaat ko ziyaadat e ilm ki wajah se nafee par muqaddam kiya jaaega.*⁴⁶³

إن أحاديث الرفع أولى لأنها إثبات وهذا نفي فيقدم الإثبات لزيادة العلم.

Hanafi kehte hain ke Karqi Hanafi⁴⁶⁴ (d 317h) ne bhi musbat ko nafee par oola bil amal qaraar diya hai.⁴⁶⁵

Mazeed tehqeeq ke liye mulaheza farmae'n: Nasbur Raaya⁴⁶⁶, Fathul Baari⁴⁶⁷

Chattha Jawaab:

Baaz ulama ne kaha hai ke is hadees ka ye matlab hai ke takbeer e tehrima ke saath sirf ek dafa raful yadain kiya baar baar nahi kiya.⁴⁶⁸

Nawavi (d 676h) farmate hain:

*Hamare saathiyo'n ne zikr kiya hai ke agar ye hadees Saheeh hoti to iska mafhoom ye hota ke shuru namaz mein aur baaqi rakat ke shuru mein dobara raful yadain nahi karte the. (iska ruku waale raful yadain se koi talluq nahi hai) is taaweel ke saath tamaam ahadees (ba-lehaz e jamaa o tatbee'q) par amal ho jaata hai.*⁴⁶⁹

ذكره أصحابنا قالوا: لو صح وجب تأويله على أن معناه لا يعود إلى الرفع في ابتداء استفتاحه ولا في أوائل باقي ركعات الصلوة الواحدة ويتعين تأويله جمعاً بين الأحاديث.

Saatwaa Jawab:

Ye hadees agar ba-farz e muhaal saheeh hoti (!) to bhi mansookh hoti.

Imam Ahmad bin al Hussain al Bayhaqi ne farmaya:

*Ho sakta hai ke ibteda mein tark e raful yadain raha ho, jis waqt raful yadain ki mashru'iyat nahi hui thi. Uske baad (Ibne Masood رضي الله عنه ki) tatbee'q mansookh ho gai aur sunnat mein raful yadain ruku se pehle aur baad ka shuru ho gaya aur ye dono baate'n (tatbee'q aur baad ka shuru hone waala raful yadain) Syedna Ibne Masood رضي الله عنه par makhfi reh gae.*⁴⁷⁰

وقد يكون ذلك في الإيذاء قبل أن يشرع رفع اليدين في الركوع ثم صار التطبيق منسوخاً وصار الأمر في السنة إلى رفع اليدين عند الركوع ورفع الرأس منه وخفياً جميعاً على عبد الله بن مسعود.

Tambee'h: Ye ilzaami jawab hai, warna haqeeqat ye hai ke ye riwayat Syedna Ibne Masood رضي الله عنه se saabit hi nahi.

Imam Bayhaqi ke daawa ki tasdeeq isse bhi hoti hai ke Imam Hafiz Abdullah bin Idrees (*Siqa bil Ijma*) ne is hadees ko ba'ena isi sanad ke saath Asim bin Kaleeb se riwayat kiya hai.⁴⁷¹

Isme ruku mein tatbee'q ka zikr hai, jo-ke bil-ittefaaq mansookh hai.

⁴⁶³ Al Majmua Sharah al Mohzab: V3 P403

⁴⁶⁴ T: Abul Hasan Karqi

⁴⁶⁵ Noor ul Anwaar: P197

⁴⁶⁶ V1 P359

⁴⁶⁷ V1 P333

⁴⁶⁸ Mishkat al Masabeeh: P77, H809

⁴⁶⁹ Al Majmua Sharah al Mohzab: V3 P403

⁴⁷⁰ Ma'arefa as Sunan wal Asaar (Qalmi): V1 P220; At Tehqeeq ar Raasikh Fee in Ahadees Raful Yadain Laish Lahaa Naasikh by Shaikh al Imam Hafiz Muhammad Gondalwi: P118

⁴⁷¹ Musnad Ahmad: V1 P418 (Sanad Saheeh)

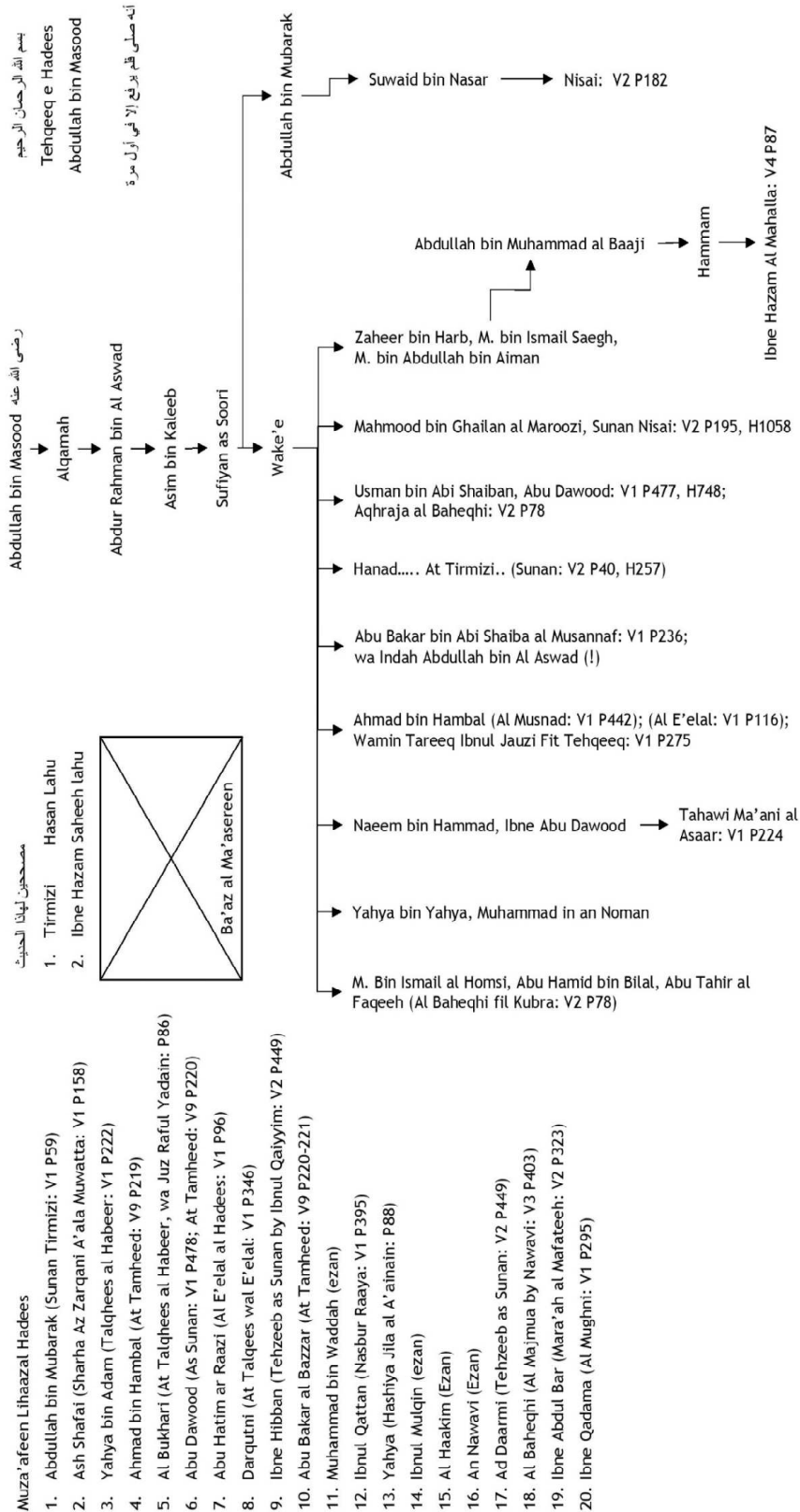
Haafiz ibne Hazam رحمه الله Abdullah bin Masood رحمه الله ki is hadees ke baare mein likhte hain:

Agar ye hadees naa hoti to har jhukne, buland hone,
takbeer aur tamheed ke waqt raful yadain farz
hota.⁴⁷²

ولو لا هذا الخبر لكان رفع اليدين عند كل رفع وخفض و تكبير و تحميد
في الصلوة فرضاً...

Darj e baala tehqeeq ki roo se Ibne Hazam ki pesh karda hadees mutaddid e'elal ki wajah se *zaeef* aur *naqaabil e istedlal* hai. Lehaza qaraeen faisla kare'n ke Ibne Hazam ke nazdeek raful yadain ka kya muqaam theherta hai? Kya wo Ibne Hazam ke nazdeek farz nahi ho jaata?

⁴⁷² Al Mahalla: V4 P88

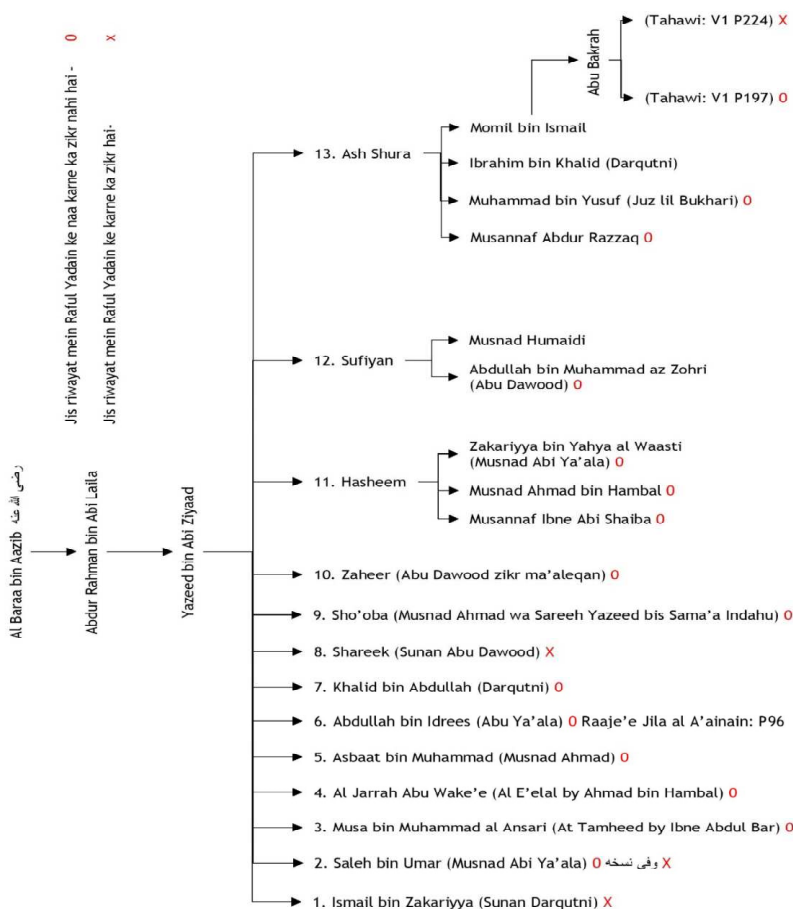


Teesra Shuba: Hadees e Al Baraa bin Aazib رضي الله عنه

Yazid bin Abi Ziyad ne (Abdur Rahman) bin Abi Laila se wo Al Baraa bin Aazib رضي الله عنه ki sanad se riwayat kiya hai ke Nabi ﷺ shuru namaz mein raful yadain karte the, yaha'n tak ke Aap ﷺ ke anghothe kaano'n ki loo tak ho jaate the, phir dobara nahi karte the.⁴⁷³

Jadwal

يزيد بن أبي زياد عن ابن أبي ليلى عن البراء بن عازب رضي الله عنه قال: كان النبي صلى الله عليه وسلم إذا لإفتتاح الصلوة رفع يديه حتى يكون ابها ماه قريباً من شحمتي أذنيه ثم لا يعود...



Pehla Jawab:

Is hadees ka daar o madaar Yazeed bin Abi Ziyaad al Quraishi al Hashmi al Kufi par hai, jo-ke *Zaeef* aur *Shia* tha.

Yazeed bin Abi Ziyaad Ka Ta'aruf

⁴⁷³ Ma'ani ul Asaar by Tahawi: V1 P224; Sunan Abu Dawood: 749,752

S. N.	Jaareh	Jirah	Suboot Jirah	Ma'adal	Ta'adeel	Suboot Ta'adeel
1	Sho'oba	كان يزيد بن أبي زياد رفاعاً	Al Jirah wa Ta'adeel: V9 P265	Ibne Shaheen	نكره في الثقات	الثقات # 1561
2	Abu Haatim ar Raazi	لم يكن بالحافظ ليس بذلك ليس بالقوى	Al Jirah wa Ta'adeel: V9 P265	Ahmad Saleh	ثقة لا يعجبني قول من تكلم فيه	ثقات ابن شاهين بغير سند
3	Yahya bin Mueeen	لا يحتج بحديثه, ضعيف الحديث, ليس بالقوى	Al Kamil By Ibne Adee: V7 P2729	Al A'ajali	كوفي ثقة جازز الحديث وكان باخره يلقن	معرفة الثقات # 2019
4	Abu Zara'ah	كوفي لين, يكتب حديثه ولا يحتج به	Al Jirah wa Ta'adeel: V9 P265	Yaqoob bin Sufiyan	فهو على العدالة والثقة	تهذيب التهذيب
5	Ibnul Mubarak	ارم به	Az Zoafa al Kabeer by Uqaili: V P380	Ibne Sa'ad	وكان ثقة في نفسه الا انه	Tabaqaat al Kubra: V6 P340
6	Wake'e	حديث الرايات ليس بشئ	Az Zoafa al Kabeer by Uqaili: V P380		اختلف في آخر عمره فجاء بالعجائب	
7	Abu Usaama	لو حلف عندي خمسين يمينا قسامة ما صدقته	Az Zoafa al Kabeer by Uqaili: V P380			
8	Al Oqaili	(نكره في الضعفاء)	Az Zoafa al Kabeer by Uqaili: V P380			
9	An Nisai	ليس بالقوى	Az Zoafa wal Matrukeen: # 651			
10	Al Jozjaani	سمعتهم يضعفون حديثه	Ahwal ar Rijaal: # 135			
11	Ahmad bin Hambal	حديثه ليس بذلك	Kitab al E'elal wa Ma'a'rafa ar Rijaal: V2 P33			
12	Ibne A'adee	ويزيد من شيعة أهل الكوفة مع ضعفه يكتب حديثه	Al Kamil by Ibne Adee: V7 P2730			
13	Ibne Hazam	ضعيف	Al Mahalla: V7 P484			
14	Al Baheqhi	غير قوى	Al Kubra: V2 P26			
15	Al Haithami	وهو ضعيف	Majmua Az Zawaed: V5 P71			
16	Ibne Kaseer	وهو ضعيف	Tafseer ibne Kaseer: V2 P98 & V4 P112			
17	Ibne Turkamani	مضعيف	Al Jauhar an Naqee: V2 P208			
18	Abu Dawood	لا اعلم احذترك حديثه وغيره احب الي منه ضعيف	Tehzeeb ul Kamal by Maze: V3 P1534 ★			
19	Ibne Qaa'e	ضعيف	Tehzeeb ut Tehzeeb: V11 P288			
20	Al Haakim Abu Ahmad	ليس بالقوى عندهم	Tehzeeb ut Tehzeeb: V11 P289			
21	Al Barodeeji	ليس هو بالقوى	Tehzeeb ut Tehzeeb: V11 P289			
22	Ibne Khuzaima	في القلب منه	Tehzeeb ut Tehzeeb: V11 P289			
23	Darqutni	لا يخرج عنه في الصحيح, ضعيف يخطئي كثيرا و يلقن اذا لقن	Tehzeeb ut Tehzeeb: V11 P289			
24	Ibne Fuzail	كان من ائمة الشيعة الكبار	Tehzeeb ut Tehzeeb: V11 P289			
25	Ibne Hajar	ضعيف كبير, فتغير صار يلقن الكبار	Taqreeb at Tehzeeb			
26	Az Zahabi	مشهور سئ الحفظ	Al Mughn Fee Zoafa: 7101			
27	Ibnul Madeeni	(ضعف امره)	Az Zoafa by Oqaili: V4 P380			
28	Sufiyan bin Uaiana	(لم يكن سفيان صنف يزيد بالحفظ)	Al Umm by Shafai: V1 P104			
29	Ibne Hibban	(نكره في الضعفاء)	Al Majruheen: V3 P99			
30	Al Haakim Abu Abdullah	كان يذكر بالحفظ فلما كبر ساء حفظه فكان يقلب الاسانيد وي زيد في المتن ولا يميز	Nasbur Raaya: V1 P402			

Maloom hua ke asma ur rijaal ke imamo'n ki aksariyat ke nazdeek Yazeed bin Abi Ziyaad al Hashmi Zaeef hai. Uske zoaf ki wajah iska soo e hifz aur kasrat e khataa hai. Jin aimma ne isey siqa yaa sadooq kaha wo mohaddiseen ki aksariyat ke muqable mein mardood hai.

Boosri ne Yazeed bin Abi Ziyaad ke baare mein kaha:

*Aur jamhoor ne isey Zaeef kaha hai.*⁴⁷⁴

وضعفه الجمهور.

Haafiz ibne Hajar ne kaha:

*Aur jamhoor iski hadees ko zaeef kehte hain.*⁴⁷⁵

والجمهور على تضعيف حديثه....

Sunan Abu Dawood⁴⁷⁶ waali hadees ke baare min Ashraf Ali Thanwi Deobandi likhte hain: “Yazeed bin Ziyaad ki wajah se Zaeef kaha hai”.⁴⁷⁷

Tambeeh: Aimma e hadees ne bil ittefaq ye tasreeh kardi hai ke Yazid ne ye mutanaaza riwayat haalat e ikhtelaat waaq hone ke baad bayan ki hai, jaisa ke aagey aaraha hai.

Doosra Jawab:

Ye riwayat Yazid bin Abi Ziyad ne ikhtelaat ke baad bayan ki hai.

Sufiyan bin Uaiana farmate hain ke hame'n Yazid bin Abi Ziyad ne Makkah mein hadees sunai:

عن عبدالرحمان بن أبي ليلي عن البراء بن عازب قال: رأيت النبي عليه الصلوة والسلام إذا افتتح للصلاة رفع يديه⁴⁷⁸

Yaane is qadeem riwayat mein raful yadain ke naa karne (laa-yaud waghaira) ka zikr nahi hai.

Sufiyan bin Uaiana farmate hain:

*Phir main Kufa aaya aur Yazid se mulaqaat ki, main isey ye hadees bayan karte hue sua aur isne is hadees mein ke alfaaz badhaa diye the. Mera khayal hai ke kufiyo'n ne isey talqeen ki thi yaane ye alfaaz iski zuban mein daal diye the.*⁴⁷⁹

ثم قدمت الكوفة فلقيت يزيد بها فسمعت يحدث بهذا وزاد فيه: ثم لم يعد إذا هم لقنوه.

Imam Daraqutni ne bhi yehi kaha hai ke Yazid ne aakhri umar mein talqeen qubool karke ye alfaaz badha diye the.⁴⁸⁰

Haafiz Ibne Hibban ne kaha:

Is riwayat ko iraqiyo'n ne ruku ko jaate aur ruku se uthte waqt ke raful yadain ki nafee ke liye (etemaadan) pesh kiya hai aur is riwayat mein ke alfaaz (phir naa karte the) ki ziyaadati nahi thi aur kufiyo'n ne Yazid bin Abi Ziyad ki aakhri umar mein (jabke inka hafeza mutaghaiyyar ho chuka tha) ye izaafa bataur e talqeen rataa diya tha. Pas Yazid ne is talqeen ko qubool kar liya, jaisa ke Sufiyan bin Uaiana ne bayan farmaya ke unho'n ne Makkah mein pehle isey ye hadees in alfaaz ke baghair bayan karte hue suna tha. Aur jis shakhs ka mashghala ilm ho (is ibarat mein

هذا خبر عول عليه أهل العراق في نفي رفع اليدين في الصلوة عند الركوع وعند رفع الرأس منه وليس في الخبر “ثم لم يعد” وهذه الزيادة لقنها أهل الكوفة يزيد بن أبي زياد في آخر عمره فتلقن كما قال سفيان بن عيينة أنه سمعه قديماً بمكة يحدث بهذا الحديث باسقاط هذه اللفظة ومن لم يكن العلم صناعته لا يذكر له الإحتجاج بما يشبه هذا من الأخبار الواهية.

⁴⁷⁴ Zawaed ibne Majah: 2116

⁴⁷⁵ Hadees Saari: P459

⁴⁷⁶ V2 P93, H3153

⁴⁷⁷ Nashr at Taiyyab Fee Zikr an Nabi al Habeeb: P244

⁴⁷⁸ Kitab al Majrooheen by Ibne Hibban: V3 P100 (sanad Saheeh ilaa Sufiyan; Musnad Humaidi: 724 (another edition) #741

⁴⁷⁹ Kitab al Um by Shafai: V1 P104

⁴⁸⁰ Sunan Daraqutni: V1 P2945, H1118

مآاااa

Mohaddiseen ki in tasrihaat se maloom hua ke Yazid bin Abi Ziyad al Kufi ash Shaebi apni zindagi ke ibtedaai daur mein is riwayat ko لا يعود ki ziyaadati ke baghair bayan karta tha. Baad mein jab iska hafeza budhaape ki wajah se kharab ho gaya to isne “yaar logo’n” ki talqeen qubool karke is hadees mein “naa karne” ke (ثم لا يعود waale) alfaaz badhaa diye. Lehaza is riwayat se isteldal karna halal nahi hai.

Teesra Jawab:

Yazid bin Abi Ziyad *Mudallis* tha.⁴⁸²

Isey Imam Daraqutni aur Haakim waghairahuma ne *Mudallis* qaraar diya hai.

Yazid bin Abi Ziyad se raful yadain naa karne ki yaane لا يعود waghaira ke mukhtalif alfaz ke saath jitni riwayaat bhi milti hai, kisi mein bhi sima’a ki tasreeh nahi hai. Sha’aba ki riwayat mein sima’a ki tasreeh hai, magar isme raful yadain naa karne ka zikr nahi hai.

Lehaza maloom hua ke ye riwayat Yazid *Mudallis* ke a’ana’anah عنعنة ki wajah se *Zaeef* hai. Yaad rahe ke *Mudallis* ka a’ana’anah sehat e hadees ke manaaafi hota hai.

Chautha Jawab:

Mohaddiseen ka ijma hai ke ye hadees *Zaeef* hai aur “naa karne” ke alfaaz isme Yazid bin Abi Ziyad ne izaafa kar diye hain.

Ibnul Mulqin ne kaha:

*Is hadees ke Zaeef hone par huffaz e hadees ka ittefaq (ijma) hai.*⁴⁸³

فهو حديث ضعيف باتفاق الحفاظ....

Masalan darj e zail mohaddiseen ne khaas taur par is hadees ke *Zaeef* hone ki saraaht ki hai:

- | | | |
|--------------------------------|------------------------------------|---------------|
| 1. Sufiyan bin Uaiana | 2. Ash Shafai | 3. Al Humaidi |
| 4. Ahmad bin Hambal | 5. Yahya bin Muyeen ⁴⁸⁴ | 6. Ad Daarmi |
| 7. Al Bukhari | 8. Ibne Abdul Barr | 9. Al Bayhaqi |
| 10. Ibnul Jauzi ⁴⁸⁵ | 11. Al Bazaar ⁴⁸⁶ | |

Kisi ek mohaddis ya imam ne bhi is hadees ko *Saheeh* yaa *Hasan* nahi kaha.

⁴⁸¹ Kitab al Majrooheen: V3 P100

⁴⁸² Jaame at Tehseel Fee Ahkam al Maraseel by Haafiz al E’elaai: P112 #62; Uloom al Hadees by Haakim: P105; Qaseeda fil-Mudalliseen by Abi Mahmood Sha’ar: P6; Risaala As Suyuti Fee Mudalliseen: P67; Abu Zara’ah al Iraqi: P71; waz Zahabi Fee Arjuztah Tabaqaat al Mudalliseen by Ibne Hajar (Al Murattaba as Saalesa: V3 P112)

⁴⁸³ Al Badr al Muneer: V3 P487; Neel ul Autaar: V2 P180

⁴⁸⁴ Qaal: Yahya bin Muyeen fee riwaaya ad Doori: V3 P264

Hadees Baraa an Nabi ﷺ kaan yarfa’a yadaihi lais hua as saheeh ul asnaad (T: Baraa bin Azib رضي الله عنه waali hadees jisme zikr hai ke Nabi ﷺ ne raful yadain nahi kiya ki sanad saheeh nahi hai)

⁴⁸⁵ Al Badr al Muneer: V3 P487

⁴⁸⁶ Ba-hawaala Umdatul Qaari by Aini Hanafi: V5 P273; Talkhees al Habeer: V1 P221

Paachwaa Jawab:

Is baat par bhi aimma e hadees ka ijma hai ke Yazid al Kufi ki hadees mein لم يعد ke alfaaz mudraj hain.

Haafiz Ibne Hajar ne kaha:

*Huffaz e hadees ka is par ittefaq hai ke is hadees mein لم يعد ka qaul Yazid ka mudaraj hai. Isse Sha'aba, Soori, Khalid aur Zuhair waghairhum ne is qaul ke baghair is riwayat ko bayan kiya hai.*⁴⁸⁷

واتفق الحفاظ على أن قوله ثم لم يعد مدرج في الخبر من قول يزيد بن أبي زياد و رواه عنه بدونها شعبة والثوري و خالد الطحان وزهير وغيرهم من الحفاظ.

Nez, mulheza farmae'n chautha jawab aur Al Mudarraaj Ilaa al Mudarraaj⁴⁸⁸

Chattha Jawab:

Syedna Ibne Masood رضي الله عنه se mansoob hadees ka teesra, chautha, paachwa aur chattha jawab dobara mulaheza farmae'n. Is hadees par bhi wohi eterazaat qaaem hain.

Khulaaya ye ke hadees *Zaeef* hai aur apne mafhoom par ghair sareeh hai.

Tambeeh: Muhammad bin Abi Laila ne is riwayat ko عن أبيه عيسى عن الحكم عن عبدالرحمان بن أبي ليلى عن البراء بن عازب ki sanad se bayan kiya hai.⁴⁸⁹

Imam Abu Dawood ne kaha:

Ye hadees Saheeh nahi hai.

هذا الحديث ليس بصحيح.

Is mein illat e qaadeha ye hai ke Muhammad ibne Abi Laila ne ye hadees Yazid bin Abi Ziyad se sunee thi. Imam Ahmad bin Hambal ne Muhammad bin Abdullah bin Nameer (*Siqat Imam*) se bayan kiya hai ke maine Ibne Abi Laila ki kitab mein dekha to is hadees ko Yazid bin Abi Ziyad se riwayat kar raha tha.⁴⁹⁰

Is par turra ye ke Muhammad bin Abi Laila khud bhi *Zaeef* hai. Hatta ke Tahawi Hanafi ne bhi isey *Muztarib ul Hifz Jiddan* qaraar diya hai.⁴⁹¹

Ze'eli ne kaha: *Zaeef*.⁴⁹²

Anwar Shah Kashmiri ne kaha:

*Wo jamhoor mohaddiseen ki tarha mere nazkeed (bhi) Zaeef hai.*⁴⁹³

فهو ضعيف عندي كما ذهب إليه الجمهور.

Lehaza ye mataabea'at mardood hai. Asar daar o madaar Muhammad bin Abi Laila ke ustad Yazid bin Abi Ziyaad *Zaeef Kufi Shia Mudallis* par hai.

⁴⁸⁷ Talkhees al Habeer: V1 P221

⁴⁸⁸ By Imam Suyuti: P19, H4

⁴⁸⁹ Abu Dawood: V1 P479, H752

⁴⁹⁰ Al E'elal by Ahmad bin Hambal: V1 P143, # 693 (sanad Saheeh); Ma'arefa as Sunan wal Asaary by Bayhaqi: V1 P219 (qalimi)

⁴⁹¹ Mushkil ul Asaar: V3 P226

⁴⁹² Nasbur Raaya: V1 P318

⁴⁹³ Faiz ul Baari: V3 P168

Chautha Shuba: Hadees e Muhammad bin Jabir As Suhaimi Al Yamaani

Muhammad bin Jabir ne (apni manghadat sanad ke saath) Syedna Abdullah bin Masood رضي الله عنه se naqal kiya hai ke maine Nabi ﷺ aur Abu Bakar aur Umar رضي الله عنه ke saath namaz padhi hai. Wo shuru namaz mein takbeer e tehreema ke siwa hath nahi uthaate the.

محمّد بن جابر عن حماد عن إبراهيم عن علقمة عن عبد الله قال: صليت مع النبي صلى الله عليه وسلم ومع عمر رضي الله عنهما فلم يرفعوا أيديهم إلا عند التكبيرة الأولى في افتتاح الصلاة.

Imam Daraqutni ne kaha: Is hadees ko sirf Muhammad bin Jabir ne bayan kiya hai aur wo *Zaeef* tha.⁴⁹⁴

Pehla Jawab:

Ye hadees *Mauzoo* hai. Isey kisi Imam ne bhi *saheeh* nahi kaha, balke be-shumar aimma ne isey saaf taur par *zaeef* o mauzoo qaraar diya hai.

- (1) Imam Ahmad bin Hambal ne kaha: “*Ye hadees munkar hai aur unho’n ne is hadees ka sakht inkaar kiya hai*”.⁴⁹⁵
- (2) Imam Haakim ne kaha: yaane “*Ye sanad zaeef hai aur isey maqloob wa ghair mahfooz qaraar diya*”.⁴⁹⁶
- (3) Daraqutni.⁴⁹⁷
- (4) Al Bayhaqi.⁴⁹⁸
- (5) Ibnul Jauzi ne mauzoo qaraar diya.⁴⁹⁹
- (6) Ibnul Qaisraani.⁵⁰⁰
- (7) Ash Shawkani.⁵⁰¹
- (8) Ibnul Qaiyyim.⁵⁰²
- (9) Ibne Iraq.⁵⁰³

Doosra Jawab:

Iska raawi Muhammad bin Jabir *Zaeef* hai.

⁴⁹⁴ Sunan Daraqutni: V1 P295 wa qaal: tafrrud ba Muhammad bin Jabir wa kaana *zaeefan*

⁴⁹⁵ Kitab al E'elal: V1 P144 #701

⁴⁹⁶ Ma'arefa as Sunan wal Asaar by Bayhaqi: V1 P220; Al Khilafiyat by Bayhaqi ba-hawaala Al Badr al Muneer: V3 P494

⁴⁹⁷ Sunan Daraqutni: V1 P295

⁴⁹⁸ Sunan al Kubra: V2 P80

⁴⁹⁹ Al Mauzuat: V2 P96

⁵⁰⁰ Tazkirah al Mauzuat: P78

⁵⁰¹ Al Fawaaed al Majmua'ah Fil Ahadees al Mauzu'ah: P29

⁵⁰² Al Manar al Muneef: P138

⁵⁰³ Tazniya ash Sharaiyya: V2 P101

S.N.	Jaareh	Jirah	Hawaala
1	Ahmad bin Hambal	لا يحدث عنه إلا شرمه كان ربما ألحق أو يلحق في كتابه يعني الحديث	Tehzeeb ut Tehzeeb
2	Yahya bin Muyeen	ضعيف (لا يحدث عنه إلا من هو شرمه)	.....
3	Umro bin Ali	صدوق كثير الوهم متروك الحديث	.....
4	Bukhari	ليس بالقوي يتكلمون فيه روى مناكير	.....
5	Abu Dawood	ليس بشئ	.....
6	Nisai	ضعيف	.....
7	Ibne Mahdi	(بضعفه)	.....
8	Yaqoob bin Sufiyan	ضعيف	.....
9	Al A'ajali	ضعيف	.....
10	Ibne Hibban	كان أصم يلحق في كتبه ما ليس من حديثه ويسرق ما ذكره فيحدث به	.....
11	Ad Darqutni	ضعيف	.....
12	Az Zahabi	ضعيف	.....
13	Al Baheqhi	ضعيف	.....
14	Al Uqaili	(ذكره في كتاب الضعفاء)	Az Zoa'afa by Uqaili
15	Az Ze'eli	ضعيف	Nasbur Raaya
16	Al Haakim	ضعفه	Al Ma'arefa by Baheqhi: V1 P525 (ق220)
17	Al Haithami	ضعيف وقد وثقه غير واحد	Majmua az Zawaaed: V4 P295
18	As Sama'aani	ابن حبان فيه (ذكر نحو مائة)	Al Insaab: V3 P229
19	Ibnul Qaiyyim	(جرحه)	Al Manaar al Muneef
20	Ibne Hajar	صدوق ذهبت كتبه فساء حفظه كثيراً وعمى فصار يلحق ورجحه أبو حاتم على ابن لهيعة	Taqreeb at tehzeeb

Is jam e ghafeer aur sail e jarrar ke muqable mein sirf 2 ashkhaas ne iski ta'adeel ki hai:

(1) Az Zahli: وقال لا بأس فيه⁵⁰⁴

(2) Ishaq bin Abi Israel.⁵⁰⁵

Is tafseel se maloom hua ke aimma e muslimeen o momineen ki azeem aksariyat ne isey iske burey haafze, ikhtelaat aur talqeen-giri aur ilhaaq fil-kutub ki wajah se *Zaeef o Matrook* qaraar diya hai.

Intehaai motadil Imam Abu Zara'ah ar Raazi ne kaha:

*Ulama ke nazdeek Muhammad bin Jabir Saaqit ul Hadees hai.*⁵⁰⁶

محمد بن جابر ساقط الحديث عند أهل العلم.

Haafiz Nooruddin Haithami ne kaha:

Is sanad mein Muhammad bin Jabir al Yamaani hai, jo-ke jamhoor ke nazdeek zaeef hai aur uski tauseeq bhi ki gai hai.

وفيه محمد بن جابر اليمامي وهو ضعيف عند الجمهور وقد وثق.

⁵⁰⁴ Tehzeeb ut Tehzeeb

⁵⁰⁵ Nasbur Raaya ba-hawaala Ibne A'adee

⁵⁰⁶ Al Jirah wa Ta'adeel: V7 P220

(Ye tauseeq mardood hai, ghalebani is liye Haafiz Haithami ne uske liye *seghe tamreez* istemaal kiya hai.⁵⁰⁷

Teesra Jawab:

Aakhri umar mein Muhammad bin Jabir ikhtelaat ka shikar ho gaya tha.⁵⁰⁸

Usse ye hadees iske qadeem shagird riwayat nahi karte, balke ek mutaakhir raawi Ishaq bin Abi Israel bayan karte hain jo-ke 151h mein paeda hue.⁵⁰⁹

Muhammad bin Jabir taqreeban 170h ke chand saal baad faut hue.⁵¹⁰ Yaane iski wafat ke waqt Ishaq mazkoor taqreeban 20 yaa khuch ziyaada baras ke naujawan the, lehaza unho'n ne ye hadees Muhammad bin Jabir ke ikhtelaat ke baad suni hai.

Chautha Jawab:

Hammad bin Abi Sulaiman aakhri umar mein ikhtelaat ka shikar ho gae the. Ibne Sa'ad ne kaha:

اختلط في آخر أمره⁵¹¹

Haafiz Nooruddin al Haithami ne kaha:

*Hammad ki sirf wo riwayat qubool ki jaati hai jo isse iske qadeem shagirdon Sha'aba, Sufiyan Soori aur Al Dastawaai ne bayan ki hai. Unke alaawa saare logo'n ne isse ikhtelaat ke baad sima'a kiya hai.*⁵¹²

ولا يقبل من حديث حماد إلا مارواه عنه القدماء شعبة و سفيان الثوري والد ستوائي ومن عدا هؤلاء روى عنه بعد الإختلاط.

Lehaza maloom hua ke Muhammad bin Jabir ka Hammad se sima'a baad az ikhtelaat hai.

In E'elal e qaadeha ki wajah se maloom hua ke ye hadees *Zaeef o Baatil* hai aur uske saath istedlal mardood hai.

⁵⁰⁷ Majmua az Zawaad: V5 P191

⁵⁰⁸ Kawakib al Niraat Fee Ma'arefa Min Ikhtelaat Min Rawaah as Suqaat by Ibne Akyaal: P495; Al Jirah wa Ta'adeel & Ser E'elaam an Nubala: V8 P238

⁵⁰⁹ Tehzeeb ut Tehzeeb: V1 P196

⁵¹⁰ Ser E'elaam an Nubala: V8 P238

⁵¹¹ Tehzeeb ut Tehzeeb: V3 P15

⁵¹² Majmua az Zawaad: V1 P119-120

Baaz kazzabeen ne raful yadain ke khilaf riwayat pesh ki hain jo ke bilaa ittefaq mauzoo aur man-ghadat hain.

- (1) Ek hadees jo Syedna Ibne Umar رضي الله عنه se mansoob ki gai hai, Imam Haakim ne kaha: *Mauzoo hai*, Haafiz Ibne Hajar ne Haakim ki taa'eed ki hai.⁵¹³

Haafiz ibne Qaiyyim ne kaha:

*Jisne hadees ki khusbhu door se soo'nghi hai wo Allah Ta'ala ki qasam khaa kar gawaahi deta hai ke ye hadees mauzoo hai.*⁵¹⁴

ومن شَمِ رِوَايَاحِ الْحَدِيثِ عَلَى بُعْدٍ: شَهِدَ بِاللَّهِ أَنَّهُ مُوْضُوعٌ.

- (2) Ek riwayat Syedna Anas رضي الله عنه se mansoob ki gai hai.⁵¹⁵

Ye sanad mauzoo hai aur uska ghadne waala Muhammad bin Akkasha hai. Muhammad bin Akkasha mashoor kazzab tha.⁵¹⁶

Isse Mamoon bin Ahmad kazzab ne is riwayat ko chori kiya hai.⁵¹⁷

- (3) Isi tarha Ebad bin Az Zubair naami kisi shakhs ki taraf ek riwayat mansoob ki gai hai, jisme

Awwal: Inqeta'a hai. (Ba-shart e tauseeq e raawi o tasleem e irsaal lazimaan)

Duwwam: Ebad bin az Zubair naa-maloom hai (yaad rahe ke ye Ebad bin Abdullah bin az Zubair nahi hai)

Suwwam: Iske baaz raawiyo'n mein nazar bhi hai.⁵¹⁸

Chaharrum: Iski sanad mein Hafs bin Ghayas *Mudallis* hai aur riwayat ma'ana'an معنعن hai.

Haafiz Ibne Qaiyyim ne is riwayat ke baare mein kaha: "*Ye riwayat Mauzoo hai*".⁵¹⁹

Jhooti riwayat se sirf wohi istedlal karta hi jo khud jhoota hota hai.

⁵¹³ Ad Diraaya: V1 P152

⁵¹⁴ Al Manar al Muneef: P138 # 314

⁵¹⁵ Al Alaali Al Mansua'ah Fil Ahadees al Mauzua'ah: V2 P19

⁵¹⁶ Lisan al Mizan: V5 P324 wa a'amma kutub az Zoafa

⁵¹⁷ Ad Diraaya: V1 P152

⁵¹⁸ Ad Diraaya: V1 P152

⁵¹⁹ Al Manar al Muneef Fis Saheeh waz Zaeef: P139 # 315

Chetta Shuba: A'adme Zikr

Baaz logo'n ne tark e raful yadain ke istedlal ki bharti mein in riwayat ko bhi darj karne ki nakaam koshish ki hai jin mein raful yadain ke karne yaa naa karne ka zikr nahi hai. Ye un logo'n ki mukammal jahaalat ki waazeh daleel hai. Warna in par laazim aata hai ke takbeer e tehreema, qunoot aur eidain waala raful yadain bhi naa kare'n. Kyoun'ke bohut si saheeh ahadees mein inka zikr tak nahi hai.

Ham shuru mein waazeh kar aae hain ke (suboot e zikr ke baad) adm e zikr se nafee e zikr laazim nahi hai, lehaza ye istedlal bilkul mardood hai.

Isi tarha لا ترفع الأيدي waali riwayat mein ruku waale raful yadain ka zikr nahi hai. Doosre ye ke iska buniyad raawi Muhammad bin Abi Laila *Zaeef* hai. Jaisa ke qawi Dalaael ke saath saabit kar diya gaya hai. (kaha jaata hai ke) Imam Abdullah bin Mubarak ne Muhammad bin Abi Laila ki is لا ترفع waali riwayat ke baare mein kaha:

*Ye Ibne Abi Laila ki fahash ghalatiyo'n mein se hai.*⁵²⁰

هَذَا مِنْ فَوَاحِشِ ابْنِ أَبِي لَيْلَى.

Aur isme doosri bohut si illate'n hain, teesre ye ke isme qunoot aur eidain ke raful yadain ka zikr nahi hai, to wo kis daleel se kiya jaata hai?

⁵²⁰ Al Majrooheen by Ibne Hibban: V2 P246

Baaz logo'n ne intehai seena-zori ka suboot dete hue raful yadain ke naskh ka be-buniyad daawa kiya hai. Ye daawa kai Dalaael ki roo se mardood hai:

- (1) Iska sareeh saheeh naasikh maujood nahi hai.
- (2) Sahaba Ikram ؓ o Taabaeen ke mubarak daur mein raful yadain par amal hota raha hai aur raful yadain ka tark kisi ek Sahabi se bhi baa-sanad e saheeh saabit nahi hai. Jiski tafseel aagey aarahi hai.
- (3) Tark e raful yadain hi saabit nahi hai, lehaza daawa e naskh kaisa?
- (4) Naasikh o mansookh par jo kitabe'n likhi gai hain, masalan Kitab al Haazmi, Kitab Ibne Shaheen, Kitab inbul Jauzi waghaira. In kitabo'n ke musannefeen ne is mas-ala ko apni kitabo'n mein zikr tak nahi kiya. Hai ko! Jo is mauzoo ki kisi ek kitab se ye mas-ala nikaal kar hame'n dikhae?
- (5) Maine Dalaael raful yadain mein saheeh hadees se saabit kar diya hai ke Nabi ؐ 9h aur 10h mein raful yadain karte rahe hain. Ab hame'n saheeh hadees ke saath bataaya jaae ke kis san e hijri mein raful yadain mansookh yaa tark kar diya gaya tha?
- (6) Agar maaz Allah! Raful Yadain mansookh ho gaya tha to phir takbeer e tehreema, qunoot e naazela aur eidain waala kis tarha is naskh se bach gaya?
- (7) Nabi ؐ ki saari zindagi mein sirf ek namaz ka bhi suboot nahi hai ke aapne raful yadain naa kiya ho. Jab tark hi saabit nahi hai to naskh kis tarha saabit hoga?
- (8) Abdullah bin Umar ؓ raful yadain naa karne waalo'n ko kankariyo'n se maarte the.⁵²¹ Kisi Sahabi ne kisi ko bhi raful yadain karne par nahi maara, lehaza daawa e naskh baatil hai.
- (9) Raful Yadainki ahadees mein كان ka lafz aaya hai.

Haafiz Ze'eli Hanafi ne kaha: كان "المقتضية للدوام" yaane كان ka lafz dawaam ka mukhtada hai.⁵²²

Yahaa'n par koi qareena saarefa bhi nahi hai, lehaza maloom hua ke hanfiyo'n ke nazdeek Nabi ؐ hamesha (على) raful yadain karte rahe hain, lehaza daawa e naskh mardood hai.

(10) Haafiz Ibne Qaiyyim ne kaha:

(Mauzoo ahadees mein se) namaz mein ruku se pehle aur baad mein raful yadain karne ki mumaneat ki saari ahadees baatil hain. Unme se koi bhi saheeh nahi hai. Masalan Syedna Ibne Masood ؓ ki (sanad se mansoob) hadees ke unho'n ne sirf pehli martaba raful yadain kiya (baatil hai).⁵²³

ومن ذلك أحاديث المنع من رفع اليدين في الصلوة عند الركوع والرفع منه كلها باطله على رسول الله صلى الله عليه وسلم لا يصح منها شيء كحديث عبد الله بن مسعود رضي الله عنه: إنما أصلي بكم صلوة رسول الله صلى الله عليه وسلم قال: فصلّي فلم يرفع يديه إلا في أول مرة.

Naskh ke daawedaaro'n ka farz hai ke pehle tark to saabit kare'n.

⁵²¹ Juz Raful Yadain: 15 (sanad saheeh)

⁵²² Nasbur Raaya: V1 P31

⁵²³ Al Manaar al Muneef: P137

Tehqeeq Ka Khulaasa

Rasool Allah ﷺ ruku se pehle aur baad raful yadain kiya karte the. Is baat ko darj e zail Sahaba Ikram رضى الله عنهم ne bayan kiya hai:

Ibne Umar, Maalik bin al Huwairish, Wael bin Hajar, Abu Humaid as Sa'adi, Ali bin Abi Taalib, Abu Musa al Ashari, Abu Bakar Siddiq, Abdullah bin Zubair, Abu Qataada, Sahal bin Sa'ad as Sa'adi, Abu Asyad, Muhammad bin Muslimah aur Jabir waghairahum رضى الله عنهم (in riwayat ki sanade'n saheeh hain)

Uske khilaf kisi bhi Saheeh yaa Hasan hadees mein tark e raful yadain baa-saraahat saabit nahi hai. Lehaza musalmano ke liye zaroori hai ke wo har namaz mein raful yadain kare'n.

Imam Ali bin Abdullah al Madeeni (Siqa Imam) ne raful yadain ki ek hadees ke baad kaha:

Is hadees ki binaa par musalmano par ye laazim hai ke wo (namaz mein) raful yadain kare'n.

حق على المسلمين أن يرفعوا أيديهم لهذا الحديث.

Dekhiey unki is appeal par kaun labbaik kehta hai.

Baab Duwwam

Asaar e

Sahaba Ikraam

رضوان الله عليهم أجمعين

Baab Duwwam: Asaar e Sahaba Ikram ﷺ

Saheeh aur Hasan sanado'n ke saath saabit hai ke darj e zail Sahaba Ikram ﷺ ruku se pehle aur baad mein raful yadain kiya karte the.

1. Abdullah bin Umar ﷺ

Syedna Ibne Umar ﷺ se raful yadain ko darj e zail taabaeen ne riwayat kiya hai.

(1) Naafe.⁵²⁴

(2) Mahaarib bin Dasaar.⁵²⁵

(3) Taous.⁵²⁶

(4) Saalim.⁵²⁷

(5) Abu Az Zubair.⁵²⁸

Balke Imam Naafe ﷺ (taabai) bayan karte hain ke:

*Ibne Umar ﷺ jis shakhs ko dekhte ke ruku se pehle aur baad raful yadain nahi karta to isey kankariyo'n se maarte the.*⁵²⁹

أن ابن عمر رضي الله عنهما كان إذا رأى رجلاً لا يرفع يديه إذا ركع وإذا رفع رماه بالحصى.

Nawavi ne kaha:

*Iski sanad Saheeh hai.*⁵³⁰

بإسناده الصحيح عن نافع.

Ibne Mulqin ne kaha: بإسناد صحيح عن نافع⁵³¹

2. Maalik bin Al Huwairis ﷺ⁵³²

3. Abu Musa Ashari ﷺ⁵³³

4. Abdullah bin Zubair ﷺ⁵³⁴

5. Abu Bakar Siddiq ﷺ⁵³⁵

6. Anas bin Malik ﷺ

Imam Bukhari ﷺ ne farmaya: “Syedna Anas ﷺ shuru namaz, ruku se pehle aur ruku se sar uthate waqt raful yadain karte the.”⁵³⁶

قال البخاري في جزء رفع اليدين: “حدثنا مسدد: ثنا عبد الواحد بن زياد عن عاصم الأحول قال: رأيت أنس بن مالك رضي الله عنه إذا افتتح الصلوة كبر ورفع يديه ويرفع كلما ركع ورفع رأسه من الركوع.

7. Abu Huraira ﷺ

⁵²⁴ Bukhari: 739

⁵²⁵ Juz Bukhari: 48 (sanad Saheeh); Musnad Abi Ya'ala: V2 P246 (Sanad Hasan)

⁵²⁶ Juz Raful Yadain: 28

⁵²⁷ Juz Raful Yadain: 77 (Saheeh)

⁵²⁸ Masael Imam Ahmad bin Hambal Riwaaya Adullah bin Ahmad: V1 P244 (Sanad Saheeh)

⁵²⁹ Juz Raful Yadain: 15 (Sanad Saheeh)

⁵³⁰ Al Majmua Sharah al Mohzab: V3 P405

⁵³¹ Al Badr al Muneer: V3 P478

⁵³² Bukhari: 73.7; Muslim: 391

⁵³³ Sunan Daraqutni: V1 P292, H1111 (sanad Saheeh); Masael Ahmad Riwaaya Saaleh: P174; Al Ausat by Ibnul Munzir: V3 P138 (sanad Saheeh)

⁵³⁴ Sunan al Kubra by Bayhaqi: V2 P73 (sanad Saheeh)

⁵³⁵ Sunan al Kubra by Bayhaqi: V2 P73 (sanad Saheeh)

⁵³⁶ Juz Raful Yadain: 20 (Sanad Saheeh); Juz Raful Yadain: 65

Imam Bukhari رحمہ اللہ ne farmaya: “Syedna Abu Huraira رضی اللہ عنہ takbeer e tehrima, (ruku ke liye) takbeer kehte waqt aur (ruku se) uthhte waqt raful yadain karte the”.⁵³⁷

قال البخاري في جزء رفع اليدين: حدثنا سليمان بن حرب: ثنا يزيد بن ابراهيم عن قيس بن سعد عن عطاء قال: صليت مع ألي هريرة رضي الله عنه فكان يرفع إذا كبر وإذا ركع (وإذا رفع).

8. Abdullah bin Abbas رضی اللہ عنہ

Aap رضی اللہ عنہ ruku se pehle aur baad raful yadain karte the.⁵³⁸ Iske raawi Muslim ke raawi aur *Siqa o Sadooq* hain.

Abu Hamza Imran bin Abi Ataa al Asadi ko darj e zail ulama ne *Siqa* qaraar diya hai:

- | | | |
|---------------------|--------------------------------|--|
| a. Ahmad bin Hambal | b. Ibne Muyeen | c. Ibne Nameer |
| d. Ibne Hibban | e. Muslim (ba-takhreej hadees) | f. Az Zahabi Fee Ser E'elaam an Nubala (V5 P387) |

Aur darj e zail ulama ne *Zaeef qaraar* diya hai:

- | | | | |
|----------------|---------------|----------|---------------------------------------|
| a. Abu Zara'ah | b. Abu Haatim | c. Nisai | d. Abu Dawood (Mulkhisan min Tehzeeb) |
|----------------|---------------|----------|---------------------------------------|

Lehaza baqaul raajeh Abu Hamza *Siqa o Sadooq* hai.

Tambeeh: Syedna Ibne Abbas رضی اللہ عنہ se mansoob Tafseer Ibne Abbas saari ki saari makzoob o mauzoo hai. Iske buniyad raawi Muhammad bin Marwan as Saadi, Al Kalbi aur Abu Saaleh teeno kazzaam (jhoote raawi) hain jaisa ke aagey aaraha hai, lehaza is naam nehad tafseer se istedlal kisi ke liye halaal nahi hai. Doosre ye ke is tafseer mein bhi raful yadain ke khilaf koi sareeh baat maujood nahi hai.

⁵³⁷ Juz Raful Yadain: 22 (sanad Saheeh)

⁵³⁸ Musannaf Ibne Abi Shaiba: V1 P235, H2431 (sanad Hasan)

Sahaba Ikram ﷺ ka Raful Yadain Karna

Imam Bayhaqi ne kaha:

Saeed bin Jubair ؓ taabai se raful yadain ke mutalliq poocha gaya to unho'n ne kaha: *“Ye namaz ki zeenat hai aur Rasool Allah ﷺ ke Sahaba Ikram ؓ shuru namaz mein, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the”*.⁵³⁹

أخبرنا محمد بن عبد الله: حدثني محمد بن صالح: حدثنا يعقوب بن يوسف الأخرم: حدثنا الحسن بن عيسى: أنبأنا ابن المبارك: أنبأنا عبد الملك بن أبي سليمان عن سعيد بن جبير أنه سئل عن رفع اليدين في الصلاة فقال: هو شيء يزين به الرجل صلوته وكان أصحاب رسول الله صلى الله عليه وسلم يرفعون أيديهم في الإفستاح وعند الركوع وإذا رفعوا رؤسهم.

Sanad Ki Tehqeeq

Ye sanad bilkul saheeh hai. Raawiyo'n ka a'alaat tarteeb jaaeza pesh e khidmat hai:

- (1) Imam Muhammad bin Abdullah al Haakim mashoor Imam hain aur *Sadooq* hain. Mustadrak ke Musannif hain. Mazeed tehqeeq ke liye mulaheza farmae'n.⁵⁴⁰ In par jirah mardood hai.
- (2) Muhammad bin Saaleh bin Haani *Siqa* the.⁵⁴¹
- (3) Yaqoob bin Yusuf al Aqam se unke bete Imam, Haafiz, Mutttaqin, Hujjat Muhammad bin Yaqoob bin Yusuf an Nisapuri, Ibne Ash Sharqi, Yahya al Ambari, Muhammad bin Saleh aur ek jamat ne hadees bayan ki hai. Unho'n ne misr mein padha. Qutaiba waghaira se sima'a e hadees kiya aur unse Imam Muslim ne hadees likhi hai. Haafiz Zahabi kehte hain: *وكان لبيباً نبيلاً فقيهاً كثير العلم*⁵⁴² Unki wafat 287h mein hui.
- Unko Imam Abu Haazim Umar bin Ahmad al A'abdui ne *Siqa* kaha.⁵⁴³
- (4) Al Hasan bin Isa *Siqa* the.⁵⁴⁴
- (5) Ibnul Mubarak *Siqa Sabt* Faqeeh aalim, Jawwad Mujaahid the.⁵⁴⁵
- (6) Abdul Malik bin Abi Sulaiman mashoor *Siqa* the.⁵⁴⁶

Unko Ahmad aur Ibne Muyeen waghairahuma ne *Siqa* qaraar diya hai. Waham ke mutalliq ilzam se unki har hadees saaqit nahi ho sakti, kaun hai jisey waham nahi hua hai? Yaad rahe ke unki ye riwayat kisi *Siqa* raawi ke mukhalif nahi hai.

- (7) Saeed bin Jubair taabai *Siqa Sabt Faqeeh* the.⁵⁴⁷

Khulasa ye ke is asar ki sanad bilkul *Saheeh* hai aur ye asar is baat ki waazeh daleel hai ke

- 1) Raful Yadain namaz ki zeenat hai.
- 2) Sahaba Ikram ؓ Raful Yadain kiya karte the.

Saeed bin Jubair mashoor Jaleel ul qadr taabai the, jinhe'n unki haq-goi ki wajah se Shaheed kar diya gaya tha. Unki gawahi se maloom hua ke (tamaam) Sahaba Ikram ؓ ruku se pehle aur baad raful yadain karte the. Unho'n ne kisi ek Sahabi ka bhi istesna nahi kiya hai, lehaza raful yadain par Sahaba Ikram ؓ ka ijma saabit ho gaya. Mazeed dekhiye⁵⁴⁸

Magar jo shakhs *“Main Naa Maanu'nga.....Main Naa Maanu'nga”* ki rat lagaae rakhe, iska kya ilaaj hai?

⁵³⁹ Sunan Kubra lil Bayhaqi: V2 P75 (Sanad Saheeh)

⁵⁴⁰ Ser E'elaam an Nubala: V17 P162; Mizan ul Etedaal: V3 P608; Tazkiratul Huffaz: V3 P1039; Tareekh Baghdad: V5 P473; Al Ansab by Sam-aani: V1 P432; Al Muntazim by Ibne Jauzi: V7 P274; Al A'abr: V3 P91; Al Bidaaya wan Nihaaya: V11 P351

⁵⁴¹ Al Muntazim: V4 P86

⁵⁴² Tareekh al Islam: V21 P338

⁵⁴³ Sunan al Kubra lil Bayhaqi V5 P230

⁵⁴⁴ At Taqreeb: 1288

⁵⁴⁵ At Taqreeb: 3570

⁵⁴⁶ Mizan ul Etedaal: V2 P656

⁵⁴⁷ At Taqreeb: 2278

⁵⁴⁸ Juz Raful Yadain: 29 (Sanad Saheeh)

Taarikeen o Maane-een Ke Asaar

Guzishta safhaat mein saabit kiya jaa chuka hai ke tamaam Sahaba Ikram رضي الله عنهم raful yadain karte the.

Hujjatul Islam, Imam ul Fuqaha wal Mohaddiseen Muhammad bin Ismail al Bukhari رحمته الله farmate hain: “Kisi ek Sahabi se bhi raful yadain naa karna saabit nahi hai”.⁵⁴⁹

Is baab mein Munkireen e Raful Yadain jo asaar pesh karte hain inka mukhtasar o jaame jaeza pesh e khidmat hai:

1. Syedna Umar رضي الله عنه se mansoob asar

Ibrahim a'an Aswad ki sanad se riwayat hai ke maine (Syedna) Umar bin Khattab رضي الله عنه ko dekha hai ke wo shuru takbeer mein raful yadain karte phir dobara nahi karte the.⁵⁵⁰

إبراهيم عن الأسود قال: رأيت عمر بن الخطاب يرفع يديه في أول تكبيرة ثم لا يعود.

Imam Abu Abdullah al Haakim Nishapuri ne is riwayat par ye eteraz kiya hai ke ye riwayat *Shaa*z hai, iske saath hujjat qaaem nahi hoti. Saheeh ahadees mein hai ke Syedna Umar رضي الله عنه ruku se pehle aur baad mein raful yadain karte the.⁵⁵¹

Imam Abu Zara'ah Raazi ne Al Hasan bin Ayaash ke muqable mein Sufiyan Soori ki is riwayat ko *Asah* qaraar diya hai, jisme phir naa karne ka zikr nahi hai.⁵⁵²

Ibne Jauzi ne kaha ke ye asar saheeh (saabit) nahi hai.⁵⁵³

Imam Abu Zara'ah, Imam Haakim aur jamhoor ki tehqeeq Imam Tahawi ki tehqeeq par muqaddam hai. Doosre ye ke is riwayat mein Ibrahim Nakhai Kufi *Mudallis* hain.⁵⁵⁴ Aur ye riwayat ma'ana'an معنعن hai.

Hadees Ibne Masood ke tahat bayan kar diya gaya hai ke Mudallis ki a'an waali riwayat *Zaeef* hoti hai. Allama Nawawi ne kaha:

“Agar Mudallis a'an ke saath riwaayat kare to wo riwayat bil ittefaq hujjat nahi hoti”.⁵⁵⁵

والمدلس إذا عنعن لا يحتج به بالإتفاق.

Ek illaat ye bhi hai ke gar Syedna Umar رضي الله عنه raful yadain naa karne waale hote to inka Jaleel ul qadr aur faqeeh beta Abdullah رضي الله عنه bhi raful yadain naa karta, halaa'nke maamla bar-aks hai. Ibne Umar رضي الله عنه raful yadain karte the, balke naa karne waalo'n ko maarte the, lehaza ye riwayat saheeh nahi hai.

Ek jawab ye bhi hai ke is riwayat se munkireen e raful yadain ka istedlal saheeh nahi hai. Ye log qunoot, witr aur eidain mein raful yadain karte hain. Agar Syedna Umar رضي الله عنه se mansoob ye asar *saheeh* hota to phir istedlal kiya jaa sakta hai ke unho'n ne takbeer e tehrima ke baad (Qunoot, Witr aur Eidain) mein bhi raful yadain nahi kiya hai (!) To phir ye log kyou'n karte hain? Agar Qunoot, Witr aur Eidain ki takhsees deegar Dalaael se saabit hai to ruku se pehle aur baad waale raful yadain ki takhsees bhi deegar Dalaael se saabit hai. Munkireen raful yadain ko chaahiye ke koi aisa sareeh saheeh asar pesh kare'n jisme saaf ho ke falaa'n Sahabi ne ruku se pehle aur baad mein raful yadain nahi kiya yaa nahi karte the. Asal tanaaza to ruku waale raful yadain ka hai. Jab dawa khaas hai to phir daleel bhi khaas honi chaahiye.

⁵⁴⁹ Juz Raful Yadain: 40, 176; Al Majmua Sharah al Mohzab: V3 P405

⁵⁵⁰ Ma'ani al Asaar by Tahawi: V1 P227

⁵⁵¹ Nasbur Raaya: V1 P405; Al Badr al Muneer: V3 P501

⁵⁵² Al E'elal la Hadees by Ibne Abi Haatim: V1 P95

⁵⁵³ Al Badr al Muneer: V3 P501; At Tehqeeq Fee Ikhtelaaf al Hadees: V1 P1282 Ma'an at Tanqeeh

⁵⁵⁴ Tabaqat al Mudalliseen by Ibne Hajar: P28, # 35; Jaame at Tehseel Fee Ahkam al Maraseel by Hafiz Salahuddin bin Kekaldi Al E'elal: P104; Ma'arefa Uloom al Hadees by Haakim: P108; Al Mudalliseen by Abu Zara'ah Ibn al Iraqi: 2; Wal Mudalliseen by Suyuti: 1; Wat Tibbiyeen by Halabi: 14

⁵⁵⁵ Nasbur Raaya: V2 P34

2. Syedna Ali عليه السلام Se Mansoob Asar

*Syedna Ali عليه السلام namaz mein pehli takbeer ke saath raful yadain karte the phir nahi karte the.*⁵⁵⁶

عن أبي بكر النهشلي: ثنا عاصم بن كليب عن أبيه أن علياً رضي الله عنه كان يرفع في أول تكبيرة من الصلوة ثم لا يعود.

Iska pehla jawab ye hai ke

- 1- Marwi hai ke Sufiyan Soori ne is asar ka inkaar kiya hai.⁵⁵⁷
- 2- Imam Usman ad Daarmi ne isko *Waahi* (kamzor) kaha.⁵⁵⁸
- 3- Imam Shafai ne isey ghair saabit kaha.⁵⁵⁹
- 4- Imam Ahmad ne goya iska inkaar kiya hai.⁵⁶⁰
- 5- Imam Bukhari ne jirah ki.⁵⁶¹
- 6- Ibnul Mulqin ne isey *ضعيف لا يضح عنه* kaha.⁵⁶²

Yaane jamhoor mohaddiseen ke nazdeek ye asar *zaeef* o ghair saabit hai, lehaza isse istedlal mardood hai.

Doosra jawab ye hai ke is hadees mein ruku ka zikr nahi hai, yaane ye aam hai aur raful yadain wali riwayaat (min-jumla hadees e Ali عليه السلام) khaas hain aur ye usool hai ke khaas aam par muqaddam hota hai. Warna phir munkireen e raful yadain qunoot aur eidain mein kyou'n raful yadain karte hain?

⁵⁵⁶ Ma'ani ul Asaar: V1 P225; Nasbur Raaya: V1 P406

⁵⁵⁷ Juz Raful Yadain: P11

⁵⁵⁸ As Sunan al Kubra lil Bayhaqi: V2 P80-81; Ma'arefa as Sunan wal Asaar: V1 P550

⁵⁵⁹ Sunan al Kubra lil Bayhaqi: V2 P81

⁵⁶⁰ Al Masael by Ahmad: V1 P343

⁵⁶¹ Juz Raful Yadain: P11

⁵⁶² Al Badr al Muneer: V3 P499

3. Syedna Abdullah bin Masood رضي الله عنه Se Mansoob Asar

Ek riwayat ke baare mein ham pehle saabit kar aae hain ke *Zaeef* aur *Mardood* hai. Doosra asar darj e zail hai.

Ibrahim Nakhai ne kaha: *Ibne Masood رضي الله عنه kisi namaz mein bhi raful yadain nahi karte the, siwaae shuru namaz mein.*⁵⁶³

عن إبراهيم النخعي قال: كان عبدالله بن مسعود لا يرفع يديه في شيء من الصلوة إلا في الإفتتاح.

Pehla Jawab:

Syedna Ibne Masood رضي الله عنه 32 ya 33 hijri ko faut hue hain.⁵⁶⁴ Aur Ibrahim bin Yazeed Nakhai 37 hijri ke baad paeda hue the.⁵⁶⁵ Lehaza ye sanad munqata hai.

Agar kaha jaae ke ye riwayat Ibrahim Nakhai ne “*ghair waahid*” (kai ashkhaas) se sunee hai, yaa ek jamat se sunee hai.⁵⁶⁶ To iska jawab ye hai ke “*ghair waahid*” aur “*jamat*” dono naa-maloom aur ghair mutaiyyan hain. Lehaza unse istedlal maqdoosh hai.

Hafiz Gonadalwi رحمته الله farmate hain: “*Lekin isse ye saabit nahi hota ke wo riwyaat fee nafsehi qaabil e hujjat bhi ho sakti hai, kyou’n ke hujjat hona yaa naa hona to itsaal o inqeta’a aur sehat o zoaf par mauqoof hai*”.

Ye ibaatat Marwiyat e Ibrahim ke qaabil e hujjat hone par daal nahi hai.

Awwal: Is liye ke mumkin hai ke 2-3 koofi jamaa hokar isey hadees sunae’n aur wo teeno’n *Zaeef ul Haafeza* ho’n.

Saniyan: Pataa nahi ke silsila e asnaad Abdullah tak kitne waasto’n se poho’nchta hai. Baaz auqaat Taabai aur Sahabi ke darmiyan 2-4 balke 7 waaste bhi hote hain. Unke mutalliqaat tehqiqaat nihayat zaroori hain.

Saalesan: Mumkin hai ke Ibrahim ke nazdeek wo *Siqa* ho’n, magar deegar aimma e fan ke yaha’n *Zaeef ho’n*.

والجرح مقدم على التعديل ta’adeel mubham muqallid ka maaya naaz ho sakti hai, ek tashna e tehqeeq ki sairaabi ke liye nakaafi hai.

Inhi khadshaat ki raushni mein jirah o ta’adeel ke ek bohot bade Imam ne yehi faisla farmaya hai ke Ibrahim se Abdullah ki riwyaat *Zaeef* hain. Yaane Imam Zahabi ka irshad hai:

Imam Shafai ne kaha: Ibrahim an Nakhai agar Ali aur Abdullah bin Masood رضي الله عنه se riwayat kare’n to wo qubool nahi ki jaaegi. Kyou’nke Ibrahim ki unme se kisi se bhi mulaqaat nahi hui hai.⁵⁶⁷

قلت: استقر الأمر على أن إبراهيم حجة وأنه إذا أرسل عن ابن مسعود وغيره فليس ذلك بحسن انتهى.
قال الإمام الشافعي: إن “برائيم النخعي لوروى عن علي و عبدالله لم يقبل منه لأنه لم يلق واحداً منهما. انتهى كلامه.

Is ibaatat ka khulaasa ye hai ke Imam Shafai aur Haafiz Zahabi ne Ibrahim an Nakhai ki Abdullah bin Masood رضي الله عنه se riwayat ko *Zaeef* qaraar diya hai.

⁵⁶³ Imam Tahawi ba-hawaala Nasbur Raaya: V1 P406

⁵⁶⁴ Tehzeeb ut Tehzeeb: V6 P25; Taqreeb ut Tehzeeb: 3613

⁵⁶⁵ Tehzeeb ut Tehzeeb: V1 P155

⁵⁶⁶ Nasbur Raaya: V1 P406-407

⁵⁶⁷ Kitab al Um: V7 P271-272 (Egyptian edition); At Tehqeeq ar Raasikh: P140-141

4. Syedna Ibne Umar رضي الله عنه Se Mansoob Asar

*Mujahid se riwayat hai ke maine Ibne Umar رضي الله عنه ke peeche namaz padhi to wo sirf takbeer e oola mein hath uthaate the.*⁵⁶⁸

أبو بكر بن عياش عن حصين عن مجاهد قال: صليت خلف ابن عمر رضي الله عنهما فلم يكن يرفع يديه إلا في التكبيرة الأولى من الصلوة.

Pehla Jawab:

Imam Yahya bin Muyeen رحمته الله ne farmaya:

*Abu Bakar Hussain se riwayat iska wahem hai, is riwayat ki koi asal nahi hai.*⁵⁶⁹

حديث أبي بكر عن حصين إنما هو توهم منه لا أصل له.

Is riwayat par Imam Ibne Muyeen ki jirah khaas aur mufsar hai. Iske muqable mein munkireen e raful yadain laakh jatan kare'n. Ye hadees behrehaal baatil o mardood hai. Ibne Muyeen ka niqaad e hadees mein jo muqam hai wo hadees ke ibtedaai taalib e ilmo'n par bhi posheeda nahi hai.

Is riwayat ke baare mein Imam Ahmad bin Hambal ne farmaya:

*"Isey Abu Bakar bin A'ayaash ne Hussain a'an Ibne Umar ki sanad se riwayat kiya hai aur ye baatil hai"*⁵⁷⁰

رواه أبو بكر بن عياش عن حصين عن مجاهد عن ابن عمر وهو باطل.

Imam Daraqutni ne farmaya:

قاله أبو بكر بن عياش عن حصين وهو وهم منه أو من حصين.⁵⁷¹

Aimma e Hadees ne Abu Bakar bin A'ayaash ki is riwayat ko waham o khataa bhi qaraar diya hai, lehaza unki ye riwayat baatil o be-asal hai.

Tambeeh e Baleegh: Raaqim ul Huroof ki qadeem tehqeeq ye thi ke Abu Bakar bin A'ayaash رضي الله عنه jamhoor mohaddisen ke nazdeek *Zaeef* raawi hain. Baad mein jab dobara tehqeeq ki to maloom hua ke wo jamhoor mohaddiseen ke nazdeek *Sadooq o Muwassaq* raawi hain. Lehaza maine apni sabeqa tehqeeq se elaaniya rujoo kiya.

Dekhiye Mahnaama Al Hadees Hazro 28: P54 (tehreer 22 Rabi ul Saani: 1427h)

Abu Bakar bin A'ayaash ki tauseeq o taqwiyat darj e zail ulama se saabit hai:

1. Bukhari (akhraj a'anh fee Saheeha)
2. Ibne Khuzaima (akhraj a'anh fee Saheeha)
3. Tirmizi (Qaal Fee Hadees 456 *Hadees Hasan Saheeh*)
4. Haakim: Al Mustadrak: V3 P200, H4903
5. Az Zahabi
6. Al Haithami: Majmua az Zawaed: V9 P180; Kashf al Astaar: 2623; Al Ehsan (latest edition) 4970; As Saheeha: 2197
7. Ibnul Jarood: Al Muntaqa: 331
8. Az Ziya al Maqdisi: Al Mukhtaara: V1 P225; V2 P114
9. Abu A'awaana: Musnad Abu A'awaana: V3 P186; V4 P117
10. Al Busiri: Hasan li Hadeesi A'an Abi Ishaq A'an Sala A'an Ammaar/ wa Saheeh lah: As Saheeha: 1596
11. Al A'ajali: Siqa (Ma'arefah as Suqaat)

⁵⁶⁸ Ma'ani ul Asaar: V1 P225; Nasbur Raaya: V1 P409

⁵⁶⁹ Juz Raful Yadain: P16; Nasbur Raaya: V1 P392

⁵⁷⁰ Masaal Ahmad Riwayat Ibne Haani: V1 P50

⁵⁷¹ Al E'elal: V13 P16 س2902

12. Abu Haatim ar Raazi: Siqa (E'elal al Hadees: 2233)
13. Ahmad bin Hambal: Siqa wa Rabima Ghalat (Al E'elal: 3155; Aqwal Ahmad: V4 P194)
14. Ibnul Mubarak: (Uthna A'alai) (Al Jirah wa Ta'adeel: V9 P349 (sanad Saheeh)
15. Abdur Rahman bin Mahdi (Kaan Yahdas A'anh) (As above Sanad Saheeh)
16. Ibne A'adee
17. Yahya bin Muyeen (Tareekh Usman bin Saeed ad Daarmi)
18. Muslim: (Rawee A'an Fee Muqaddama Saheeha)
19. Ibnul Jauzi: وكان ثقة متشدداً في السنة إلا أنه أخطأ في الحديث (Al Muntazim: V9 P232)
20. Yazeed bin Harun: (Tareekh Baghdad: V14 P380)
21. Ibne Ammaar: (Tareekh Baghdad: V14 P380)
22. Abu Nayeem al Asbahani: (Zikrah Fil Auliya wa Sahah Lahu Anzar Heelatul Auliya: V8 P313)
23. Al Baghwi: (Sahah Lahu) (Sharah as Sunnah)
24. Ibne Hibban
25. Ibne Hajar Asqalani: (Taqreeb ut Tehzeeb) waghairahum

Khulasa e Tehqeeq: Mohaddiseen e Ikram ki saraahat ke mutabiq Abu Bakar bin A'ayaash ko jin riwayaat mein ghalatiya'n lagee hain, akhtaa aur auhaam hue hain, unko chod kar wo baaqi tamaam riwayaat mein *Sadooq o Hasan ul Hadees* hain. Wal hamdulillah.

Abu Bakar bin A'ayaash ki riwayat e tark e raful yadain ko Yahya bin Muyeen aur Ahmad bin Hambal waghairahuma ne be-asal aur baatil waghaira qaraar diya hai, lehaza ye riwayat *Zaeef o Mardood* hi hai.

Doosra Jawab:

Abu Bakar bin A'ayaash aakhri umar mein ikhtelaat ka shikar ho gae the.⁵⁷²

Haafiz ibne Hibban ne bhi kitab as Suqaat mein iski tasreeh ki hai ke Ibne A'ayaash jab badi umar ke hue to inka haafeza kharab ho gaya tha. Jab wo riwayat karte to inko wahem ho jaata tha. Saheeh baat ye hai ke jis baat mein unhe'n wahem hua hai, isey chod diya jaae aur ghair wahem waali riwayat mein isse hujjat pakdi jaae.⁵⁷³

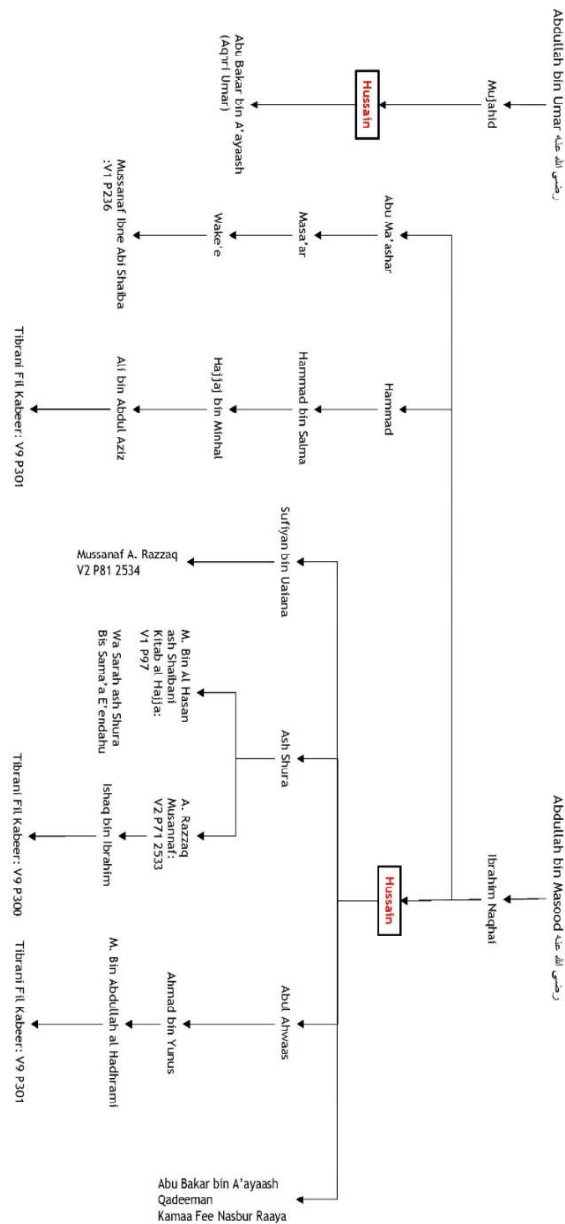
Imam Bukhari ne tafseel se bataaya hai ke qadeem zamane mein Abu Bakar bin A'ayaash is riwayat ko A'an Hussain A'an Ibrahim A'an Ibne Masood Mursal (Munqata) mauqoof bayan karte the aur ye baat mahfooz hai. Pehli baat (ye mutanaaza'a hadees) khataa e faash hai, kyou'nke usne isme Ibne Umar رضي الله عنه ke ashaab ki mukhalifat ki hai.⁵⁷⁴

⁵⁷² Al Kawaakib an Niraat Ma'arefa Min Ikhtelaat Minar Ruwaat ath Thuqaat by Ibne Al Kayaal: P439-444; Nasbur Raaya: V1 P409; Al Aghtabaat Bi Ma'arefa Min Rami Bil Ikhtelaat: P26

⁵⁷³ At Tehzeeb: V12 P39

⁵⁷⁴ Nasbur Raaya: V1 P409

Imam Bukhari ka ye qaul jirah mufassir hai jo mundmil nahi ho sakti. Ab aap Hussain se is riwayat ki takhreej mulaheza farmae'n:



Is tafseel se maloom hua ke Abu Bakar bin A'ayaash ne aakhri umar mein hafeza kharab hone ke baad jo riwayat bayan ki hai, isme unho'n ne bohot se *siqa* raawiyo'n ki mukhaalefat ki hai. Lehaza unki riwayat *shaaz* hui aur *shaaz mardood* ki ek qism hai. Is wajah se unki is riwayat ko Imam Yahya bin Muyeen aur Imam Ahmad waghairahuma ne *zaeef* qaraar diya hai. Is tafseel ke bawajood agar koi shakhs is hadees ki sehat par israr karta hai to iska ilaj kisi dimaaghi hospital mein karaana chaahiye.

Muhammad bin Hasan ash Shaibani ne kaha:

*Muhammad bin Abaan bin Saaleh ne Abdul Aziz bin Hakeem se riwayat kiya ke maine Ibne Umar ؓ ko dekha hai, wo namaz ki takbeer mein kaano'n tak hath uthaate the aur uske alaawa nahi uthaate the.*⁵⁷⁵

أخبرنا محمد بن أبان بن صالح عن عبدالعزيز بن حكيم قال: رأيت ابن عمر يرفع يديه حذاء أذنيه في أول تكبيرة افتتاح الصلاة ولم يرفعهما فيما سوى ذلك.

Jawab:

Ye sakht *zaeef* hai.

1. Muhammad bin al Hassan ash Shaibani talmeez Imam Abu Hanifa sakht *zaeef* hai.

Jamhoor mohaddiseen ne is par jirah ki hai. Imam Yahya bin Muyeen ne farmaya:

*(Muhammad bin al Hasan ash Shaibani) Jahmi Kazzab hai.*⁵⁷⁶

جهمي كذاب.

Nisai ne kaha: *Zaeef*.⁵⁷⁷

Ibne A'adee ne kaha: Ahle Hadees (Mohaddiseen e Ikram aur Muttabeen e Hadees) iski bayan karda hadeeso'n se be-niyaz hain.⁵⁷⁸

Abu Zara'ah ar Raazi ne kaha: "*Muhammad bin Al Hasan Jahemi tha*".⁵⁷⁹

Umro bin Ali al Falaas ne kaha: "*Zaeef*".⁵⁸⁰

Muhammad bin al Hassan ash Shaibani par tafseeli jirah ke liye dekhiye mera tehqeeqi mazmoon "*An Nasr ar Rabbani Fee Tarjumah Muhammad bin al Hasan ash Shaibani*" shae shuda Mahnaama al Hadeez Hazro 7: P11-20

2. Muhammad bin Abaan bin Saaleh al Jofi *zaeef* raavi hai. Jamhoor mohaddiseen ne is par jirah ki hai.⁵⁸¹

Imam Nisai ne kaha: "*Zaeef Kufi*" ضعيف كوفي.⁵⁸²

Imam Bukhari ne kaha: "*Wa Laisha Bil Qawee*" وليس بالقوي.⁵⁸³

Gharz ye sanad bhi *mauzoo*, *baatil* aur *mardood* hai.

Is tehqeeq se Imam Bukhari ki ye bat saheeh saabit hui ke kisi ek Sahabi se bhi tark e raful yadain saabit nahi hai.

⁵⁷⁵ Muwatta Muhammad bin al Hassan ash Shaibani: P92

⁵⁷⁶ Kitab az Zoafa by Uqaili: V4 P52 (sanad Saheeh)

⁵⁷⁷ Juz Fee Aakhir Kitab az Zoafa wal Matrukeen: P266

⁵⁷⁸ Al Kamil: V6 P2184

⁵⁷⁹ Kitab az Zoafa by Abi Zara'ah: P570

⁵⁸⁰ Tareekh Baghdad: V2 P181 (sanad Saheeh)

⁵⁸¹ Lisan ul Mizan: V5 P122

⁵⁸² Kitab az Zoafa wal Matrukeen: 512

⁵⁸³ Kitab az Zoafa Tehqeeqi: 321

Baab Suwwam

Asaar e Tabaeem

بِسْمِ اللَّهِ

Baab Suwwam: Asaar e Taabaeen ﴿بَابُ السُّوِّمِ﴾

Asal hujjat aur daleel Quran, Hadees aur Ijma hai. Asaar e taabaeen sirf is maqsad ke pesh e nazar tehreer kar raha hu'n ke khair ul quroon mein raful yadain ki sunnat par musalsal aur baghair kisi inqeta ke amal hota raha hai, lehaza naskh ka daawa baatil hai.

Darj e zail taabaeen se baa-sanad e saheeh ruku se pehle aur baad raful yadain karna yaa Iqraar saabit hai.

- (1) Abu Qulaaba.⁵⁸⁴
- (2) Muhammad bin Sireen.⁵⁸⁵
- (3) Wahab bin Munabba.⁵⁸⁶
- (4) Saalim
- (5) Al Qaasim bin Muhammad
- (6) A'ataa
- (7) Makhool.⁵⁸⁷
- (8) Noman bin Abi A'ayaash.⁵⁸⁸
- (9) Tawoos, shagird Ibne Abbas.⁵⁸⁹
- (10) Al Hasan Al Basri.⁵⁹⁰ **تلك عشرة كاملة**

Khalifa Umar bin Abdul Aziz ﴿عُمَرُ بْنُ عَبْدِ الْعَزِيزِ﴾ Aur Raful Yadain

Imam Bukhari ne Juz Raful Yadain mein kaha:

*“Umro bin Muhajir ne kaha: Abdullah bin Amir mujhse kehte ke main unhe'n Umar bin Abdul Aziz ke paas le jaau'n, maine Umar bin Abdul Aziz se jab iska zikar kiya to unho'n ne farmaya: Ye Abdullah bin Amir wohi hai, jisne apni bhai ko raful yadain karne par maara tha. Hame'n to raful yadain sikhaaya jaata tha, jabke ham Madina mein bacche the”. Pas Umar bin Abdul Aziz ne isey apne paas aane ki ijaazat naa di.*⁵⁹¹

حدثنا محمد بن يوسف: ثنا عبد الأعلى بن مسهر: ثنا عبد الله بن العلاء بن زبير: ثنا عمرو بن المهاجر قال: كان عبد الله بن عامر يسألني أن استأذن له علي عمر بن عبدالعزيز فاستأذنت له عليه فقال: الذي جلد أخاه في أن يرفع يديه، إن كالتؤدب عليه ونحن غلمان بالمدينة، فلم يأذن له.

Iski sanad Saheeh hai.

- (1) Muhammad bin Yusuf (Al Bukhari Abu Ahmad al Benkdi) *Siqa* hai.⁵⁹²
- (2) Abdul A'alaa bin Mashar *Siqa* Faazil the.⁵⁹³
- (3) Abdullah bin Al A'alaa bin Zabar *Siqa* the.⁵⁹⁴
- (4) Umro bin al Muhajir *Siqa* the.⁵⁹⁵

Gharz ye sanad bilkul Saheeh hai.

⁵⁸⁴ Musannaf Ibne Abi Shaiba: V1 P235, H2437 (sanad Saheeh); Juz Raful Yadain: P55

⁵⁸⁵ Musannaf Ibne Abi Shaiba: V1 P235, H2436 (Sanad Saheeh); Akhraj al Bayhaqi Fee Al Khilafiyat: P104 (Qalmi) (Sanad Saheeh)

⁵⁸⁶ Musannaf Abdur Razzaq: V2 P69, H2524; At Tamheed: V9 P228; Abdur Razzaq Sarah bis Sama'a Indahu (Sanad Saheeh)

⁵⁸⁷ Juz Raful Yadain: P62 (Sanad Hasan)

⁵⁸⁸ Juz Raful Yadain: P59 (Sanad Hasan)

⁵⁸⁹ Musnad Ahmad: V2 P44, H5033 (Sanad Saheeh)

⁵⁹⁰ Musannaf Ibne Abi Shaiba: V1 P235, H2435 (sanad Saheeh) walaa shawaahid

⁵⁹¹ Qalmi nuskha: P6; Nuskha matbua: P17; At Tamheed: V9 P218

⁵⁹² At Taqreeb: 6417

⁵⁹³ Taqreeb ut Tehzeeb: 3738

⁵⁹⁴ At Taqreeb: 3521

⁵⁹⁵ At Taqreeb: 5120

Ibne Abdul Barr ki riwayat mein hai ke Umar bin Abdul Aziz ne farmaya: “*Saalim ne apne baap (Abdullah bin Umar رضى الله عنه) se (Hadees Raful Yadain ko) yaad rakha*”.⁵⁹⁶

Maloom hua ke Umar bin Abdul Aziz jo-ke mashoor taabai aur aadil khalifa the, raful yadain ke qaael o faael the. Balke mana karne waale se mulaqaat tak gawaara nahi karte the. Ye hai jazba ataa-at e Rasool ﷺ ka.

اللهم صل وسلم على محمد وآله ز أزواجه وأصحابه أجمعين. آمين

⁵⁹⁶ At Tamheed: V9 P219 (Sanad Saheeh)

Baab Chaharrum: Aemma Ikram ﷺ Aur Raful Yadain

Asal hujjat Quran, Hadees aur Ijma hai. Aemma Ikram ﷺ ke aqwaal bataur e faham e *salaf o saleheen*, bataur e *istesh-haad* aur unke paerukaaro'n ki tasalli ke liye pesh kiye jaa rahe hain. Taa-ke un logo'n par ye saabit kar diya jaae ke saheeh ahadees par amal karte hue jaleel ul qadar Aemma Ikram ﷺ bhi raful yadain karte rahe hain.

1. Imam Maalik bin Anas ﷺ

- 1) Jaame Tirmizi Ma'a A'ardh al Hauzi⁵⁹⁷; Jaame Tirmizi Ma'a Takhreej Ahmad Shakir. (V2 P37 H256)
- 2) Tarha at Tathreeb lil Erazi. (V2 P253-254)
- 3) At Tamheed lil Ibne Abdul Barr.⁵⁹⁸
- 4) Al Mauzua'aat lil Ibne Jauzi. (V2 P98)
- 5) Al Istezkaar. (V2 P124)
- 6) Sharah Saheeh Muslim lil Nawawi. (V4 P95)
- 7) Al Majmua'a Sharah al Mohzab. (V3 P399)
- 8) Al Mughni lil Ibne Qadama. (V1 P294)
- 9) Hidayat al Mujaahid lil Ibne Rushd. (V1 P133)
- 10) Neel ul Autaar. (V2 P180; V4 P180)
- 11) Ma'alim as Sunan lil Al Khattabi. (V1 P193)
- 12) Sharah as Sunnah lil Baghwi. (V3 P23)
- 13) Al Mahalla lil Ibne Hazam. (V4 P87)
- 14) Al Mafham lil Qurtubi. (V2 P19)

In tamaam kitabo'n mein Imam Maalik ke raful yadain karne ka zikar hai.

Abdullah bin Wahab ne farmaya:

*Maine (Imam) Maalik bin Anas ko dekha, aap namaz shuru karte waqt, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the.*⁵⁹⁹

رَأَيْتُ مَالِكَ بْنَ أَنَسٍ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ.

Abu Abdullah Muhammad bin Jabir bin Hammad al Maroozi al Faqeeh ﷺ ne kaha: “*Maine Muhammad bin Abdullah bin Abdul Hakam se ye*⁶⁰⁰ *zikar kiya to unho'n ne farmaya:*

*Ye (Imam) Maalik Ka (Aakhri) Qaul Aur Fe-a'al Hai, Jis Par Wo Faut Hue Hain Aur Yehi Sunnat Hai. Main Isi Par Aamil Hu'n Aur Harmala (Bin Yahya) Bhi Isi Par Aamil Hai.*⁶⁰¹

هَذَا قَوْلُ مَالِكٍ وَفَعَلَهُ الَّذِي مَاتَ عَلَيْهِ وَهُوَ السَّنَةُ وَأَنَا عَلَيْهِ وَكَانَ حَرَمَةً عَلَى هَذَا.

Maloom hua ke Imam Maalik ﷺ aakhri daur mein wafat tak ruku se pehle aur baad waala raful yadain karte the

Imam Khattabi aur Imam Baghwi ne iski tasreeh ki hai ke Imam Maalik ka aakhri amal raful yadain ka tha.⁶⁰²

Balke Abul Abbas al Qurtubi ne kaha ke:

*In teeno'n jagaho'n par raful yadain karna Imam Maalik ka aakhri aur sabse saheeh qaul hai.*⁶⁰³

إِنَّ الرُّفْعَ فِي الْمَوَاطِنِ الثَّلَاثَةِ هُوَ آخِرُ أَقْوَالِهِ وَأَصَحُّهَا.

Iske muqable mein (kaha jaata hai ke) sirf Sahoos ne Imam Maalik se tark e raful yadain riwayat kiya hai. Lehaza ye riwayat *shaaz o mardood* hai.

⁵⁹⁷ V2 P57

⁵⁹⁸ V9 P213-22-223

⁵⁹⁹ Tareekh e Damishq by Ibne Asaakir: V55 P135 (sanad Hasan)

⁶⁰⁰ T: Referring to Asar of Imam Malik mentiond in reference above

⁶⁰¹ Tareekh e Damishq by Ibne Asaakir: V55 P134 (sanad Hasan)

⁶⁰² Ma'alim as Sunan: V1 P167, H236; Sharah as Sunnah: V3 P23, H561

⁶⁰³ At Tathreeb: V1 P254; Al Lafzah Lahu al Mafham: V2 P19

2. Imam Muhmmad bin Idrees Shafai رحمہ اللہ

- 1) Kitab al Um by Shafai.⁶⁰⁴
- 2) Jaame Tirmizi.⁶⁰⁵
- 3) Sharah Saheeh Muslim by Nawavi.⁶⁰⁶
- 4) Ahkam al Ahkam Sharah Umdatul Ahkam by Ibne Daqeeq al E'eid.⁶⁰⁷

Raful Yadain Imam Shafai se mutawaatir saabit hai.

3. Imam Ahmad bin Hambal رحمہ اللہ

- 1) Sunan Tirmizi.⁶⁰⁸
- 2) Masaal Imam Ahmad.⁶⁰⁹
- 3) Al Istezkar.⁶¹⁰
- 4) Zikr Mehna Al Imam Ahmad bin Hambal, al Hambal bin Ishaq.⁶¹¹

Imam Abu Dawood farmate hain:

Maine Imam Ahmad ko dekha hai wo ruku se pehle aur baad bhi shuru namaz ki tarha raful yadain kaano'n tak karte the aur baaz auqaat shuru namaz waale raful yadain se zara taqseer karke raful yadain karte the". "Aur maine Imam Ahmad ko kehte hue suna jab unse kaha gaya ke ek shakhs raful yadain ke baare mein Nabi ﷺ ki ye ahadees sunta hai, aur phir bhi raful yadain nahi karta, kya iski namaz poori ho jaati hai? To aapne farmaya: Poori namaz hone ka to mujhe maloom nahi hai, haa'n wo fee nafseh naqs waali namaz hai (naaqis namaz waala hai).⁶¹²

رأيت أحمد يرفع يديه عند الركوع وعند الرفع من الركوع كرفعه عند افتتاح الصلاة يحاذيان أذنيه وربما قصر عن رفع الإفتتاح قال: وسمعت أحمد، قيل له: رجل سمع هذه الأحاديث عنه صلى الله عليه وسلم ثم لا يرفع هو تام الصلاة؟ قال: تمام الصلاة لا أدري ولكن هو في نفسه منقوص.

Jo log raful yadain nahi karte, Imam Ahmad bin Hambal رحمہ اللہ ne unki namaz ko naaqis qaraar diya hai.⁶¹³

4. Imam Auzaai رحمہ اللہ

Imam Abu Umro Abdur Rahman bin Umro wal Auzaai (jo-ke al Faqeeh Siqa al Jaleel the) ne kaha:

Hame'n ye baat poh'nchi hai ke jis sunnat par ulama e hijaz, ulama e basrah aur ulama e sham ka ijma hai wo shuru namaz, ruku ke waqt, takbeer kehte waqt, sajda ko jhukte waqt (muraad ruku hi hai, kyou'nke uske baad ruku se sar uthaane ka zikr hai) aur ruku se sar uthaate waqt raful yadain ka karna hai. Sirf kufiyo'n ne ummat (muslima) ki is mas-ala mein mukhalifat ki hai.

بلغنا أن من السنة فيما أجمع عليه علماء الحجاز والصرة والشام أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه حين يكبر لإستفتاح الصلاة وحين يكبر للركوع ويهوي ساجداً وحين يرفع رأسه من الركوع إلا أهل الكوفة فإنهم خالفوا في ذلك أمتهم.

Auzaai se kaha gaya:

Pas, agar koi is raful yadain mein se kuch kamee kare

فإن نقص من ذلك شيئاً.

To unho'n ne farmaya:

*Ye Iski Namaaz Mein Nuqs Hai*⁶¹⁴

ذلك نقص من صلاته.

⁶⁰⁴ V1 P104

⁶⁰⁵ V2 P37, H256

⁶⁰⁶ V4 P95

⁶⁰⁷ V1 P220

⁶⁰⁸ V2 P37, H256

⁶⁰⁹ P70

⁶¹⁰ V2 P126

⁶¹¹ P110-111

⁶¹² Masaal Ahmad Riwaaya Abu Dawood: P33

⁶¹³ Al Manhaj by Ahmad: V1 P159

⁶¹⁴ At Tabri ba-hawaala At Tamheed: V9 P226; Sanad At Tabri Saheeh

Baab Panjum

Raful Yadain Karna

Zaroori Hai

Baab Panjum: Raful Yadain Karna Zaroori Hai

Daleel 1: Raful Yadain karne waali riwayaat Saheeh Bukhari o Saheeh Muslim waghairahuma mein hain aur naa karne ki ek riwayat bhi Saheeh nahi hai, lehaza raful yadain karna hi saabit hai.

Daleel 2: Raful Yadain ka naa karna (tark raful yadain) Nabi ﷺ se saabit nahi, naa Saheeh sanad ke saath aur naa Hasan sanad ke saath. Naa karne ki jumla riwayaat *zaeef o ma'alool* hain.

Daleel 3: Baaz Sahaba Ikram رضى الله عنه ne Raful Yadain karne ka hukum diya hai.⁶¹⁵

Daleel 4: Raful Yadain karne ki ahadees mutawaatir hain.

Daleel 5: Beshumar Sahaba Ikram رضى الله عنه se Raful Yadain karna ba-sanad *Saheeh o Hasan* saabit hai aur naa karna kisi ek Sahabi se bhi saabit nahi.

Daleel 6: Syedna Ibne Umar رضى الله عنه Raful Yadain naa karne waalo'n ko kankariya'n maarte the, Raful Yadain karne par kisi Sahabi ne kisi Sahabi ne kisi ko bhi nahi maara.

Daleel 7: Mutaddid Ulama ne Raful Yadain ko namaz ki zeenat qaraar diya hai. Kisi ek aalim ne bhi tark e raful yadain ko namaz ki zeenat nahi kaha.

Daleel 8: Ahle Sunnat wal Jamat ke mustanad ulama ne Raful Yadain ke karne par kitabe'n likhi hain, masalan Imam Bukhari waghaira. Kisi qaabil e etemaad aalim ne tark e raful yadain par koi kitab nahi likhi.

Daleel 9: Har raful yadain ke saath har ungli par ek neki ka darja milta hai. Imam Tabrani farmate hain:

*Syedna Uqba bin Amir رضى الله عنه ne farmaya: Namaz mein jo shakhs ishaara karta hai isey har (Masnoon) ishare ke badle ungli par ek neki yaa darja milta hai.*⁶¹⁶

حدثنا بشر بن موسى: ثنا أبو عبد الرحمن المقرئ عن ابن لهيعة: حدثني
ابن خبيرة أن أبا المصعب مشرح بن هاعان المعافري حدثه أنه سمع عقبة
بن عامر الجهني يقول: إنه يكتب في كل إشارة يشيرها الرجل بيده في
الصلوة بكل إصبع حسنة أو درجة.

Sanad Ki Tehqeeq

Uqba bin Amir رضى الله عنه mashoor Sahaabi hain. Aap Misr ke waali aur faqeeh e faazil the.⁶¹⁷

⁶¹⁵ Sunan Daraqutni: V1 P292, H1111 (Sanad Saheeh)

⁶¹⁶ Al Mo'ojam al Kabeer: V17 P297, H819 (sanad Hasan)

⁶¹⁷ Taqreeb ut Tehzeeb: 4641

Mushrih bin Haa-a'aan ka ta'aruf

1. Yahya bin Muyeen ne kaha: *Siqa* hai.⁶¹⁸
2. Ahmad bin Hambal ne kaha: *Maaroof* hai.⁶¹⁹
3. Ibne al Qattan ne *Siqa* qaraar diya.⁶²⁰
4. Zahabi ne kaha: *Sadooq*.⁶²¹ Aur kaha *Siqa*.⁶²²
5. Tirmizi ne iski ek riwayat ko *Hasan Ghareeb* kaha.⁶²³
6. Abdul Haq Shibli ne iski bayan karda hadees ko *Isnaad Hasan* kaha.⁶²⁴
7. Ibne A'adee ne kaha: أرجو أنه لا بأس به Arju Innahu Laa Baas Bih.⁶²⁵
8. Haafiz Haithami ne iski hadees ko *Hasan* kaha.⁶²⁶
9. Haakim ne iski hadees ko *saheeh ul asnaad* kaha.⁶²⁷
10. Ibne Taimiya ne Mushrih bin Haa-a'aan ki hadees ko *hasan* kaha.⁶²⁸

Tambeeh: Ibne Hibban ne isey Kitab as Suqaat mein kaha: يخطئ و يخالف⁶²⁹ aur Kitab az Zoaafa al Majrooheen mein kaha: يروي عن عقبه بن عامر أحاديث مناكير لا يتابع عليها⁶³⁰. Dono mein zikar kiya hai, lehaza unke dono qaul saaqit ho gae.⁶³¹

Ibne Hibban ne Mushrih Haa-a'aan ki Uqba bin Amir رضي الله عنه se riwayat Saheeh Ibne Hibban mein dark karke ye saabit kar diya hai ke unki jirah mansookh hai.⁶³²

Doosra Rukh

1. Haafiz al Munziri ne لا يحتج به kaha (?) Iske bar-aks Haafiz al Munziri ne Mushrih bin Ha-a'aan ki riwayat ko بإسناد جيد kaha.⁶³³
Ye unki taraf se Mushrih ki *tauseeq* hai. Lehaza inka لا يحتج به waala qaul *mansookh* aur *saaqit* ho gaya.
2. Haafiz Daarmi ne ليس بذلك وهو صدوق kaha.⁶³⁴

Maloom hua ke Mohaddiseen ki bohot badi aksariyat ke nazdeek wo *siqa* aur *jirah* mardood hai.

⁶¹⁸ Tareekh ad Daarmi a'an Ibne Muyeen: 755; Kitab al Jirah wa Ta'adeel: V8 P432

⁶¹⁹ Kitab al Jirah wa Ta'adeel: V8 P432 (sanad Hasan)

⁶²⁰ Bayan al Waham Walaa Yahaam: V3 P504, Fakhra: 1277; Nasbur Raaya: V3 P240

⁶²¹ Mizan ul Etedaal: V4 P117

⁶²² Al Kaashf by Imam Zahabi: V3 P129

⁶²³ Jaame Tirmizi: V5 P615, H3686; Kitab al Manaqib, Baab Fee Manaqib Umar bin Khattab رضي الله عنه, ye *Tauseeq* hai.

⁶²⁴ Al Ahkam al Wusta: V3 P156-157, Baab Fil Mahlil

⁶²⁵ Al Kamil by Ibne A'adee: V6 P2460; Tehzeeb ut Tehzeeb: V10 P141

⁶²⁶ Majmauz Zawaed: V2 P103

⁶²⁷ Al Mustadrak: V2 P198-199, H2804

⁶²⁸ Ibtaal al Heel: 105-106, ba-hawaala: Arwah al Ghaleel: V6 P310, H1897

⁶²⁹ V5 P452

⁶³⁰ V3 P28

⁶³¹ Mizan ul Etedaal: V2 P552

⁶³² Al Ehsan: 6054; (another edition): 6086

⁶³³ At Targheb wat Tarheeb: V4 P306, H5064

⁶³⁴ Tareekh Usman ad Daarmi: 755

Ka'aba Par Nasab Minjaneeq Ka Mas-ala

Ye waaqea jaali aur be-asal hai. Musa bin Dawood ne kaha: Mujhe ye baat poh'nchi hai. (*Ballighni*) ke ye Hajjaj ke Lashkar mein tha aur Ka'aba par Minjaneeq se hamla kiya tha, waghaira waghaira.⁶³⁵

Musa bin Dawood ne ye nahi bataaya ke isey ye baat kis tarha aur kis zariye se poh'nchi hai. Jab sanad hi unho'n ne zikar nahi ki to unki baat se istedlal baatil hua.

Deen ka daar o madaar sanado'n par hai. Hafiz Zahabi ne bhi is riwayat ke mardood hone ki taraf Mizan ul Etedaal mein قيل likh kar ishaara kar diya hai.

Kya is qism ke be-sanad aqwaal se kisi *siqa* ko *zaeef qaraar* diya jaa sakta hai?

Maloom hua ke Mushrih bin Ha-a'aan Makkah par hamle ke ilzam se baree o be-gunah hai. Isi liye to Asma ur Rijaaal ke Jaleel ul qadar Imam Ibne Muyeen ne isey *siqa* qaraar diya hai.

3. Abdullah bin Habeerah *siqa* the.⁶³⁶

4. Abdullah bin Lahiya al Misri *mukhtalif fiya* raawi hain. Unki baaz riwayaat Saheeh Muslim mein bataur e isteshaad maujood hain. Baaz ne unhe'n *sadooq mutqan o siqa* qaraar diya aur baaz ne *zaeef laa yahtaj behi* لا يحتج به waghaira kaha. Aap *mudallis* bhi the aur aakhri umar mein baqaul baaz ikhtelaat ka shikar bhi ho gae the, magar Imam Abdul Ghani bin Saeed al Azdi ne kaha:

*Jab Abdullah bin al Mubarak (Abdullah bin Yazid) Al Muqri, Abdullah bin Wahab aur Ibne Lahiya se riwayat kare'n to Saheeh hoti hai.*⁶³⁷

إذا روى العباد لة عن ابن لهيعة فهو صحيح، ابن المبارك وابن وهب والمقريء.

Yehi baat Imam as Saaji aur Imam al Falaas ne bhi kahi hai.⁶³⁸

Ye ta'adeel *mufsar* hai jo *jirah mubham* par muqaddam hai. Yaad rahe ke al Muqri ki riwayat ko kisi ne bhi *zaeef* nahi kaha.

5. Abu Abdur Rahman Abdullah bin Yazid al Muqri *siqa faazil* the.⁶³⁹

6. Basheer bin Musa *siqa ameen* the.⁶⁴⁰ Unhe'n Imam Daraqutni ne *siqa ameen* qaraar diya.⁶⁴¹

Maloom hua ke ye sanad qawee hai.

Haafiz Nuruddin al Haithami ne is sanad ke baare mein farmaya:

"Isey Tibrani ne riwayat kiya aur uski sanad hasan hai".⁶⁴²

رواه الطبراني وإسناده حسن.

Sarfaraaz Khan Safdar Deobandi likhte hain: "Aur apne waqt mein agar Allama Haithami رحمه الله ko sehat aur saqam ki parakh nahi to aur kisko thi?"⁶⁴³

Is Hadees Ka Mafhoom

1. Imam Bayhaqi ne kaha:

(Imam) Ishaq (ibne Rahwiya) ne kaha: "Uqba bin Amir Sahabi رحمه الله ne farmaya: Jab ruku se pehle aur baad raful

أخبرنا أبو عبد الله الحافظ قال: حدثني محمد بن صالح بن هانيء قال: ثنا أحمد بن سلمة قال: حدث إسحق بن إبراهيم قال... قال إسحاق: وقال

⁶³⁵ Kitab az Zoaafa by Uqaili: V4 P222; Tehzeeb ut Tehzeeb: V10 P141

⁶³⁶ Taqreeb ut Tehzeeb: 3678

⁶³⁷ Tehzeeb ut Tehzeeb: V5 P330

⁶³⁸ Mizan ul Etedaal: V2 P477

⁶³⁹ At Taqreeb: 3715

⁶⁴⁰ Tareekh Baghdad: V7 P86, t3523

⁶⁴¹ Tareekh Baghdad: V7 P87, Sanad Saheeh

⁶⁴² Majmua az Zawaed: V2 P103

⁶⁴³ Ahsana ul Kalaam: V1 P233 Hashiya ط بار دوم

yadain kiya jaae to har ishaare ke badle 10 nekiya'n milti hain".⁶⁴⁴

عقبة بن عامر الجهني صاحب رسول الله صلى الله عليه وسلم إذا رفع يديه عند الركوع و عند رفع رأسه من الركوع فله بكل إشارة عشر حسنات.

2. Imam Ahmad bin Hambal ne Raful Yadain ki bahes mein kaha:

Uqba bin Amer رضي الله عنه se riwayat kiya gaya hai ke unho'n ne namaz mein raful yadain ke baare mein kaha: Raful Yadain karne waale ko har ishaare ke badle 10 nekiya'n milti hain.⁶⁴⁵

يروى عن عقبة بن عامر أنه قال في رفع اليدين في الصلاة: له بكل إشارة عشر حسنات.

Imam Ahmad bin Hambal ki ye riwayat poori sanad ke saath Masael Ahmad ba-riwaayat Saleh bin Ahmad bin Hambal P174 qalmi par maujood hai.

3. Haafiz Haithami ne bhi ye qaul raful yadain ke baab mein zikar kiya hai.

In aimma ke muqable mein sirf Ali Muttaqi Hindi (hanafi) ne is par جواز الإشارة بافصيح فيه وقت قراءة التشهد ka baab baandha hai.⁶⁴⁶

Jabke Imam Ishaq bin Rahwiya, Imam Ahmad bin Hambal, Hafiz Haithami aur Imam Bayhaqi waghaira ne isey raful yadain ke mutalliq qaraar diya hai, lehaza unki tehqeeq *raajeh* hai.

Doosre ye ke is asar ka talluq dono se hai. Ruku waale raful yadain se bhi aur tasshahud waale ishare se bhi.

Ali Muttaqi ne ye nahi kaha ke is hadees ka talluq raful yadain se nahi hai.

Daleel 10: Mutaddid mustanad ulama ne raful yadain naa karne waale ki namaz ko naaqis qaraar diya hai. Masalan Imam Ahmad bin Hambal aur Imam Auzaai waghairahuma aur kisi ek mustanad aalim ne bhi raful yadain karne waale ki namaz ko naaqis nahi kaha.

Lehaza maloom hua ke raful yadain hi *raajeh* hai aur raful yadain karna chaahiye.

وما علينا إلا البلاغ

Hafiz Zubair Ali Zai

(Safar 1410h)

Baad az maraajee'at Rajab 1427h)

⁶⁴⁴ Ma'arefa as Sunan wal Asaar by Bayhaqi: V1 P225 qalmi (Sanad Saheeh) Ilaa Ishaq bin Rahwiya

⁶⁴⁵ Masael Ahmad Riwaaya Abdullah: V1 P237; At Talkhees al Habeer: V1 P220

⁶⁴⁶ Kanzul Amaal: V7 P481

Ziyaadat

Tehqeeqi Mazameen

Ka Izaafa

Ziyaadat (Tehqeeqi Mazameen Ka Izaafa)

Allah Ta'ala ne farmaya:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Jisne Rasool Ki Ataa-at Ki, To Usne Allah Ki Ataa-at Ki. ⁶⁴⁷

Rasool Allah ﷺ ne farmaya:

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ.

Jisne meri ataa-at ki wo jannat mein daakhil ho gaya. ⁶⁴⁸

⁶⁴⁷ Surah Nisa: 80

⁶⁴⁸ Bukhari: 7280

Sajdo'n Mein Raful Yadain Ka Mas-ala

Baaz log Sajdo'n Mein Raful Yadain waali riwayaat pesh karke ye saabit karne ki koshish karte hain ke sajdo'n mein bhi Raful Yadain karna sunnat hai. Halaan'ke in tamaam riwayaat mein se ek riwayat bhi usool e hadees ki roo se saabit nahi hai. Is silsile ki marfoo riwayat ka mukhtasar o jaame jaaeza darj e zail hai.

1. Maalik bin al Huwairis رحمہ اللہ

ابن أبي عدی سعید عن قتادة عن نصر بن عاصم عن مالك ابن الحويرث أنه رأى النبي صلى الله عليه وسلم رفع يديه في صلاته وإذا ركع وإذا رفع رأسه من الركوع وإذا سجد وإذا رفع رأسه من السجود حتى يحاذي بهما فروع أذنيه. ⁶⁴⁹

Is par tafseeli bahes guzar chuki hai. Mukhtasaran arz hai ke Al Mujtaba mein شعبه عن قتادة ka lafz *tasheef* aur *ghalat* hai. Saheeh lafz سعید عن قتادة hai. Jaisa ke Al Mujtaba ki asal Sunan al Kubra mein hai. Al Mujtaba isi kitab ka ikhtesaar hai. ⁶⁵⁰

Jab asal mein سعید hai to iske ikhtesaar ye intekhaab mein شعبه ban jaana kyou'n-kar saheeh ho sakta hai? Ustad e Mohtaram Maulana Ataullah Haneef Bhojiyaani رحمہ اللہ aur Ustad Ahmad bin Muhammad bin Shakir رحمہ اللہ waghairahuma ne bhi isey tasheef qaraar diya hai. ⁶⁵¹

Balke Anwar Shah Kashmiri Deobandi aur Muhamad Yusuf Bannori Deobandi bhi isey tasheef (ghalat) hi samajhte hain. كما تقدم

As Sunan al Mujtaba by Nisai mein doosre muqamaat par bhi kaatibo'n ki ghalati se سعید ko شعبه likh diya gaya hai. Masalan: Kitab ul Janaez: Baab 106; Ittehad al Quboor Masaajid: H2048; At-Ta'aliqaat as Salafiyya. ⁶⁵² Yehi riwayat Sunan al Kubra by Nisai. ⁶⁵³ waghaira mein سعید ki sanad se hai. وهو الصواب

Haafiz ibne Hibban رحمہ اللہ ne kamaal tehqeeq karte hue bataaya ke kaatibo'n ki ghalati se سعید, شعبه aur شعبه ban jaata hai. ⁶⁵⁴

Is tafseel se maloom hua ke is hadees ke raawi Saeed (bin Abi Urooba) hain, jinke ustad Qataada mashoor *mudallis* hain. Dekhiye Kutub at Tadrees o Fathul Baari: V13 P109, tahat H7135-7136 aur عن se riwayat kar rahe hain. Usool e hadees mein ye baat muqarrar hai ke *mudallis* ki عن waali riwayat ghair sahihain mein adm tasreeh e sima'a aur adm mataabea'at e motabarah ki soorate mein *zaeef* hoti hai. Lehaza ye sanad *zaeef* hai. ⁶⁵⁵ Qataada se riwayat bhi Qataada ke a'ana'anah عنعنہ ki wajah se *zaeef* hai.

Qaeleen Raful Yadain fis Sujood ki asah riwayat ka ye haal hai. Isi par unki deegar riwayaat ki haisiyat samajh le'n.

⁶⁴⁹ Sunan al Kubra by Nisai: V1 P228, H672; Al Lafz lah, As Sunan al Mujtaba by Nisai: V1 P129, H1086; At Taliqaat as Salafiya A'alaa Tasheef Fee al Mahalla by Inbe Hazam, Min Taareekh an Nisai: V4 P92 Mas-ala: 442; Fathul Baari a'an an Nisai: V2 P223, tahat H739

⁶⁵⁰ Hashiya as Sindhi A'alaa an Nisai: V1 P31 Zafar al Muhseleen Ba Ahwaal al Musannefeen, yaane Halaat e Musannefeen e Dars e Nizami: P107

⁶⁵¹ At Taliqaat as Salafiyya: P129 waghaira)

⁶⁵² V1 P233

⁶⁵³ V1 P687, H2173

⁶⁵⁴ Kitab al Majrooheen: V1 P59

⁶⁵⁵ Hisham ad Dastawaai An Nisai/Al Mujtaba: 1088

2. Wael bin Hajar رضي الله عنه

وإذا رفع رأسه من السجود أيضاً رفع يديه حتى فرغ من صلاته... إلخ ⁶⁵⁶

Isme As *Sujood* masdar hai, jo wahed aur jamaa dono par bola jaata hai lehaza doosre Dalaael ki roo se iska matlab ye hai ke jab aap 4 sajdo'n se (tasshahud ke baad) uthte to raful yadain karte the. Doosre alfaaz mein 2 rakate'n padh kar teesri rakat ke liye uthne ke baad waal raful yadain hai lehaza is hadees se sajdo'n ke darmiyan waala raful yadain kasheed karna saheeh nahi hai. Syedna Wael رضي الله عنه se baaz riwayat mein وإذا سجد ke alfaz bhi aate hain. ⁶⁵⁷

Iska mafhoom ye hai: Jab aap ruku (ka irada) karte to raful yadain karte aur aap jab sajda ka irada karte to raful yadain karte.

Ye dono raful yadain, qabl ar ruku aur baad ar ruku waale hain. Haalat sajda wuqood waale nahi hain aur yehi mafhoom e hadees Abu Huraira رضي الله عنه ka hai. Jisey Abu Dawood aur Ibne Khuzaima waghaira-huma ne riwayat kiya hai.

3. Anas bin Maalik رضي الله عنه

حدثنا الثقفى عن حميد عن أنس أن النبي صلى الله عليه وسلم كان يرفع يديه في الركوع والسجود. ⁶⁵⁸

Isme Hameed at Taaweel *mudallis* hain, lehaza ye sanad *zaeef* hai aur fir ruku se murad qabl ar ruku aur fis *sujood* se murad qabl as *sujood* hai. Yaane ye dono raful yadain *qiyaam* waale hain, *qu-ood* waale nahi hain.

Abu Ya'ala Al Mausuli farmate hain:

حدثنا أبو بكر (ابن أبي شبة): حدثنا عبد الوهاب الثقفي عن حميد عن أنس قال: رأيت رسول الله صلى الله عليه وسلم يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع. ⁶⁵⁹

Is riwayat ne oopar waali riwayat ki tashreeh kardi hai aur ye baat aam taalib e ilm bhi jaante hain ke hadees, hadees ki tashreeh karti hai.

4. Abdullah bin az Zubair رضي الله عنه

وصلى بهم يشير كفيه حين يقوم وحين يركع وحين يسجد وحين ينهض للقيام فيقوم و يشير بيديه. ⁶⁶⁰

Is ki sanad mein Ibne Lahiya ki *tadlees* aur Maimoon ki *jahaalat* ki wajah se *zaeef* hai. Ibne Lahiya mashoor *mudallis* hain. ⁶⁶¹ aur عن se riwayat kar rahe hain. Iska raawi Maimun al Makkai *majhool* hai. ⁶⁶²

Maimoon se sirf Ibne Habeerah raawi hain. ⁶⁶³ Aisa raawi, jiska shagird sirf ek ho aur kisi ne *tauseeq* naa ki ho, *majhool al a'ain* hota hai. *Majhool al a'ain* ki riwayat mohaddiseen e ikram ke nazdeek *zaeef* hai. Iske matan ka bhi wo mafhoom nahi hai, jo baaz hazraat kasheed kar rahe hain. Balke saheeh mafhoom ye hai ke wo *qiyaam* (takbeer e oola) ke waqt raful yadain karte aur ruku ke waqt raful yadain karte to (ruku ke baad *qiyaam* mein) sajda karne se pehle, raful yadain karte aur jab (2 rakate'n padhkar) *qiyaam* karte to raful yadain karte.

Maloom hua ke isse sajdo'n ke darmiyan, haalat e *qu-ood* waala raful yadain saabit karna saheeh nahi hai. Warna phir bataaiye ke ruku ke baad waala raful yadain kaha'n hai?

⁶⁵⁶ Abu Dawood Ma'a A'aun al Ma'abood: V1 P263 H723

⁶⁵⁷ Sunan Daraqutni: V1 P291, H1108

⁶⁵⁸ Musannaf Ibne Abi Shaiba: V1 P235

⁶⁵⁹ V2 P242-245 H1038

⁶⁶⁰ Abu Dawood Ma'a A'aun al Ma'abood: V1 P229, H739

⁶⁶¹ Kitab ul Mudalliseen

⁶⁶² At Taqreeb: 7054

⁶⁶³ Tehzeeb ut Tehzeeb

Iski sanad Nazar bin Kaseer ke *zoaf* ki wajah se *zaeef* hai.⁶⁶⁵

Ma'a Kul Takbeerah

Baaz *zaeef* riwayat mein تكبيرة مع كل رفع يديه ke alfaz aae hain. Masalan:

✦ A'an Umair bin Qataadah.....⁶⁶⁶

Boosri ne Zawaaed mein kaha: “*Is sanad mein Rafdah bin Qazaa-a'ah Zaeef hai aur Abdullah ne apne baat se kuch bhi nahi suna*” Inteha

Rafdah par jirah ki malumaat ke liye Tehzeeb ut Tehzeeb aur Taqreeb ut Tehzeeb waghairahuma ka mutalea kare'n.

✦ A'an Jabir bin Abdullah.....⁶⁶⁷

Iski sanad mein Hajjaj bin Irtaath *mudallis* hai aur عن se riwayat kar raha hai. Az Zayaal bin Harmala *majhool ul haal* hai aur Nasar bin Baab jamhoor mohaddiseen ke nazdeek *zaeef o majrooh* hai. Lehaza ye sanad *zaeef* hai. In riwayat ka mafhoom bhi wo nahi hai ke sajdo'n ke darmiyan raful yadain kiya jaae, balke تكبيرة في كل تكبيرة يكبرها قبل الركوع حتى تنقضى صلاته ka matlab wohi hai jo⁶⁶⁸

Khulaasa ye ke sajdo'n mein raful yadain Rasool Allah ﷺ se baa-sanad saheeh o saraahatan saabit nahi hai. Jo shakhs iske isbaat ka muddai hai, isse hamara ye mutaalba hai ke sirf ek saheeh yaa hasan riwayat aisee pesh kare, jisme ruku ke baad waale raful yadain ki saraahat ke baad sajdo'n mein kandho'n yaa kaano'n tak raful yadain ki saraahat ho.

Tambeeh 1: Janamb Muhammad Hussain as Salafi ne ek risaala “Sajdo'n Mein Raful Yadain Sunnat Hai” naami likha hai, jisme *zaeef o mardood* riwayat ko *saheeh* yaa *hasan* qaraar diya gaya hai. ان الله وانا اليه راجعون. unho'n ne kai riwayat ka mafhoom bhi ghalat bayan kiya hai.

Haafiz Muhammad Ayyub Sabir Sahab ne تحقيق أحاديث رفع اليدين في السجود ke naam se Muhammad Hussain Sahab ka behtareen radd kiya hai, jisey Maktaba as Sunnah ne shaaya kiya hai.

Tambeeh 2: Janab Abu Hafs bin Usman bin Muhammad al Usmani ad Daajli ne arbi mein ek risaala فضل الودود في تحقيق رفع اليدين للسجود likha hai, jisme sajdo'n mein raful yadain ke isbaat ki koshish ki hai. Is risaale ki buniyadi riwayat ka jawab is mazmoon mein aagaya hai.

وما علينا إلا البلاغ

⁶⁶⁴ Abu Dawood Ma'a A'aun al Ma'abood: V1 P229, H740; Al Mujtaba by Nisai Ma'a At Taliqaat as Salafiyya: V1 P135, H1174

⁶⁶⁵ Taqreeb ut Tehzeeb: 7147

⁶⁶⁶ Sunan Ibne Majah: H861

⁶⁶⁷ Musnad Ahmad: V3 P310

⁶⁶⁸ Abu Dawood: V1 P263, H722 (hadees Saheeh)

Raful Yadain Ka Hukum Aur Syedna Umar bin Khattab ؓ

Namaz mein ruku se pehle aur baad waala raful yadain mutawaatir ahadees se saabit hai.⁶⁶⁹

Sahaba Ikram ؓ masalan Ameer ul Momineen Syedna Abu Bakr, Ameer ul Momineen Syedna Umar aur Ameer ul Momineen Syedna Ali ؓ waghairahuma se bhi saraahatan raful yadain saabit hai.

Balke Ameer ul Momineen fil-Hadees Imam Bukhari ؓ farmate hain:

*Aur kisi ek Sahabi se bhi raful yadain naa karna saabit nahi.*⁶⁷⁰ ولم يثبت عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لا يرفع يديه.

Is mukhtasar mazmoon mein Ameer ul Momineen Syedna Umar bin Khattab ؓ ki hadees ma'a tehqeeq e sanad pesh ki jaati hai. Jisse saabit hota hai ke qaulan o fe-a'alan dono tarha raful yadain karna saabit hai. *Walhamdulillah*

Abdullah bin al Qaasim farmate hain:

Log Rasool Allah ﷺ ki masjid mein namaz padh rahe the ke (achanak) unke paas Umar bin Khattab ؓ tashreef laae aur farmaya: “Logo! Apne chehre meri taraf karo, main tumhe’n Rasool Allah ﷺ ki namaz padh kar dikhata hu’n, jo aap padhte the aur jiska hukum dete the. Pas aap qibla ki taraf mu’n karke khade ho gae aur apne kandho’n tak raful yadain kiya aur Allahu Akbar kaha. Phir aapne apni nazar jhukaali, phir aapne raful yadain kiya, hatta ke aapke dono hath kandho’n ke baraabar ho gae, phir aapne takbeer kahi, phir ruku kiya aur isi tarha (raful yadain) kiya. Jab aap ruku se khade hue.... Aapne (namaz ke baad) logo’n se kaha ke Rasool Allah ﷺ hame’n isi tarha namaz padhaate the”.⁶⁷¹

بينما الناس يصلون في مسجد رسول الله صلى الله عليه وسلم إخراج عليهم عمر بن الخطاب رضي الله عنه فقال اقبلوا علي بوجهكم أصلي بكم صلوة رسول الله صلى الله عليه وسلم التيكان يصلي ويأمر بها فقام مستقبل القلبة ورفع يديه حتى حاذا بهما منكيه وكبر ثم غض بصره ثم رفع يديه حتى حاذا بهما منكيه ثم كبر ثم ركع وكذلك حين رفع قال للقوم: هكذا كان رسول الله صلى الله عليه وسلم يصلي بنا.

Ab is hadees ke raawiyo’n ka mukhtsar ta’aruf pesh e khidmat hai:

1) Abdullah bin Al Qasim Maula Abu Bakar as Siddiq:

Aap Abdullah bin Umar, Abdullah bin Abbas aur Abdullah bin Zubari ؓ waghairahuma ke shagird hain. Aapse Fuzail bin Gazwaan, Qarrah bin Khalid aur Abu Isa Sulaiman bin Kisaan al Khorasaani ne riwayat ki hai.⁶⁷²

Imam Bukhair aur Abu Haatim ar Raazi ne is par koi jirah nahi ki. Haafiz ibne Hibban ne isey *siqa* kaha hai.⁶⁷³

Zafar Ahmad Thanwi Deobandi farmate hain:

*Aur isi tarha har wo raawi jisey Bukhari ne apni tareekh’o’n mein zikar karke jirah nahi ki wo siqa hai. Kyounke aapki aadat hai ke jirah aur majrooheen ka zikar karte hain. Ye baat (Mujaddid Uddin Abdus Salam bin Abdullah) Ibne Taimiya ne kahi hai.*⁶⁷⁴

وكذاكل من ذكره البخاري في تواريخه ولم يطعن فيه فهو ثقة، فإن عاداته ذكر الجرح والمجروحين قاله ابن تيمية.

⁶⁶⁹ Qatf al Azhaar al Mutanaaserah Fil Akhbaar al Mutawaaterah, H33; Nazm al Mutanaser Minal Hadees al Mutawaatir: H67; Laqt al Alaali al Mutanaaserah Fil Ahadees al Mutawaatera: H62

⁶⁷⁰ Juz Raful Yadain: P76

⁶⁷¹ Nasbur Raaya: V1 P416; Musnad al Farooq laa Ibne Kaseer: V1 P165-166; Sharah Sunan Trimizi laa Ibne Syed un Naas: V2 P217 واللفظ له

⁶⁷² At Tareekh al Kabeer: V5 P173; Al Jirah wa Ta'adeel by Ibne Abi Haatim: V5 P140-141

⁶⁷³ Kitab as Suqaat by Ibne Hibban: V5 P46; Tehzeeb ul Kamaal: V10 P421; Tehzeeb ut Tehzeeb: V5 P314; Khulaasa Tehzeeb ut Tehzeeb by Al Kamaal al Khazraji: P210

⁶⁷⁴ Qawaaid Fee Uloom al Hadees: P223; E'elaa as Sunan: V19

Zafar Ahmad Thanwi Sahab ke ye qaul *majrooh* hai, taaham deobandiyo'n ko chaahiye ke wo is usool ko madde-nazar rakhte hue raawi e mazkoor ko *siqa* qaraar de'n. *Deedah Baaid!*

Ibne al Qataan Al Faasi ne Abdullah bin Al Qaasim mazkoor ko *majhool* kaha.⁶⁷⁵

Ye jirah kai wajah se mardood hai:

- (1) Jab *tauseeq* saabit ho jaae to *majhool* o mastoor waghaira aqwaal khud ba-khud mardood ho jaate hain. Kitne hi aise raawi hain, jinhe'n Imam Abu Haatim waghaira ne *majhool* kaha hai. Jabke doosre mohaddiseen unhe'n *siqa* kehte hain aur amal unki *tauseeq* par hi hai.⁶⁷⁶
- (2) Ibnul Qattan al Faasi ka ek khaas usool hai ke wo aise raawiyo'n ko *majhool* keh dete hain jinki *tauseeq* ki saraahat unhe'n (iske ma-a'asir se) nahi milti. Halaa'nke aise raawi sahihain mein bhi maujood hain.⁶⁷⁷
- (3) Usool e Hadees mein ye muqarar hai ke jisse 2 *siqa* raawi bayan kare'n wo *majhool ul a'ain* nahi hota, balke *tauseeq* naa hone ki soorat mein *majhool* yaa *mastoor* kehlaata hai. Aise shakhs ki riwayat Imam Abu Hanifa ke nazdeek *maqbool* hoti hai.⁶⁷⁸

Ye qaul agarche *majrooh* hai, taaham un logo'n ko ghaur karna chaahiye jo *أجل الأعلام أن الفتوى مطلقاً على* *جاء في كتابه* jaisi kitabe'n likhte hain aur elaan karte hain: "*Lekin siwaae Imam aur kisi ke qaul se ham par hujjat qaaem karna baeed az aqal hai*".⁶⁷⁹

Wo baaz *siqa* raawiyo'n ko *mastoor* yaa *majhool ul haal* keh kar kyou'n radd kar dete hain?

In logo'n ke usool itne mutanaaqiz hain ke har saleem ul fitrat insan maloom hone ke baad hairan hota hai ke unme tatbeeq kis tarha de? Masalan: Zafar Ahmad Thanwi Sahab farmate hain:

*Ham hanfiyo'n ke nazdeek quroon e salaasa ke mastoor ki riwayat maqbool (saheeh o hujjat) hai.*⁶⁸⁰

إن رواية المستور من القرون الثلاثة مقبول عندنا معشر الحنفية.

Aur farmate hain:

*Aur quroon e salaasa mein majhool hona hamare nazdeek muzir nahi hai.*⁶⁸¹

الجهالة في القرون الثلاثة لا يضر عندنا.

Jabke isi jild mein, yehi Thanwi Sahab farmate hain:

*Isme ek aadmi (jo-ke Syedna Ibne Masood ka shagird tha) majhool hai, lehaza isse hujjat pakadna saheeh nahi.*⁶⁸²

قلت ففيه رجل مجهول، فلا يحتج به.

إنا لله وإنا إليه راجعون

Thanwi Sahab ki in muta'ariz o mutanaaqiz policiyo'n ki wajah se ek arab mohaqqiq Shaikh Adaab Mahmood al Hamsh ne E'elaa as Sunan ke baare mein likha hai:

*"Ye kitab apne 3 muqaddamo'n ke saath 21 jildo'n mein chapee hai aur is kitab mein museebate'n aur sharminda karne waali tabahiya'a'n hain".*⁶⁸³

طبع هذا الكتاب مع مقدماته الثلاثة في واحد وعشرين جزءاً وفي هذا الكتاب بلايا وطامات مخجلة.

- (4) Sunan Abu Dawood (H1514) aur Sunan Tirmizi (H3559) ki ek riwayat عن أبي بصيرة عن مولى لأبي بكر عن أبي بكر ki sanad se hai.

Iske baare mein Hafiz Ibnke Kaseer farmate hain:

⁶⁷⁵ Tehzeeb ut Tehzeeb: V5 P314

⁶⁷⁶ Qawaaed fee Uloom al Hadees: P267

⁶⁷⁷ Qawaaed ad Deobandiya Fee Usool al Hadees: P205

⁶⁷⁸ Qawaaed fee Uloom al Hadees: P204

⁶⁷⁹ Ezah al Adillah: P276

⁶⁸⁰ E'elaa as Sunan: V3 P204

⁶⁸¹ E'elaa as Sunan: V3 P1097

⁶⁸² E'elaa as Sunan: V3 P161

⁶⁸³ Ruwaat al Hadees Allazeena Sakat Alaihim Aimmah al Jirah wa Ta'adeel: P27

*Ibne Madeeni aur Tirmizi ka ye qaul: Is hadees ki sanad qawee nahi hai, zahiran Maula Abu Bakr ki jahaalat ki wajah se hai. Lekin aise shakhs ki jahaalat muzir nahi, kyou'nke wo badaa taabai hai aur uske liye Abu Bakar se nisbat kaafi hai. Pas ye hadees Hasan hai. Wallahu A'alam!.*⁶⁸⁴

وقول علي بن المديني والترمذي: ليس إسناد هذا الحديث بذلك، فالظاهر أنه لأجل جهالة مولى أبي بكر ولكن جهالة مثله لا تضر لأنه تابعي كبير ويكفيه نسبته إلى أبي بكر فهو حديث حسن والله أعلم.

Agarche ye qaul majrooh hai, lekin maloom hua ke Abdullah bin al Qasim, Haafiz ibne Kaseer ke nazdeek *Hasan ul Hadees* hai.

(Haafiz Ze'eli ne kaha:

*Lekin iski jahaalat muzir nahi hai, kyou'nke iski siddiq se nisbat kaafi hai.*⁶⁸⁵

لكن جهالته لا نضر إذ تكفيه نسبته إلى الصديق.

(5) Imam Abu Dawood ne Abdullah bin Al Qasim ki ek hadees par sukoot kiya hai.⁶⁸⁶

Munziri waghaira sukoot e Abu Dawood ki binaa par hadees ko *hasan* qaraar dete hain.⁶⁸⁷

Ye qaul bhi majrooh hai, taaham un logo'n par hujjat hai, jinke nazdeek sukoot e Abu Dawood *hasan* hone ki daleel hai.

Faaeda: Hamare Shaikh Ustad Haafiz Abdul Hameed Azhar *hafizahullah* ne sukoot e Abu Dawood par ek risaala likha hai, jisme saabit kiya hai ke Imam Abu Dawood ka kisi riwayat par sukoon iske *hasan* hone ki daleel nahi hai.

Darj e baala bahes se maloom hua ke Abdullah bin al Qasim *hasan ul hadees* hai. Ye baat aqalan baeed hai ke Syedna Abu Bakar رضي الله عنه ke azaad karda ghumam ki Syedna Umar رضي الله عنه se mulaqaat saabit naa ho, lehaza ma-a'asirat ki wajah se raajeh yehi hai ke ye sanad *muttasil* hai. Abdullah bin Qasim mazkoor ke baare mein Haafiz Mazee likhte hain:

“Usne Umar bin Khattab رضي الله عنه ko dekha hai”⁶⁸⁸

رأى عمر بن الخطاب.

2) Abu Isa Sulaiman Bin Kisaan Al Khorasaani:

Unse ek jamat ne hadees bayan ki hai. Haafiz ibne Hibban aur Haafiz Zahabi ne isey *siqa* kaha hai.⁶⁸⁹ Lehaza Ibnul Qattan al Faasi ka qaul “حاله مجهولة” *mardood* hai.

3) Haiwah bin Shareeh:

Saheeh Bukhari o Saheeh Muslim o Sunan e Arba ke raawi *siqa* hain.⁶⁹⁰

4) Abdullah bin Wahab al Qarshi:

Saheeh Bukhari o Saheeh Muslim o Sunan e Arba ke raawi *siqa hafiz aabid* hain.⁶⁹¹

5) Hajjaj bin Ibrahim al Azraq:

Is hadees ko Ibne Wahab se bayan kar rahe hain. كما نقله ابن سيد الناس unse ek jamat ne riwayat ki hai aur Abu Haatim ar Raazi ne *siqa* kaha hai.⁶⁹²

Balke isey Ibne Hibban aur Al A'ajali waghairahuma ne bhi *siqa* kaha hai.⁶⁹³

Taqreeb ut Tehzeeb mein hai: ثقة فاضل⁶⁹⁴

6) Ahmad bin Al Hasan at Tirmizi:

⁶⁸⁴ Tafseer Ibne Kaseer: V2 P106; V1 P416

⁶⁸⁵ Ithaaf al Muttaqeen: V5 P59

⁶⁸⁶ 1793

⁶⁸⁷ Qawaaed at Thanwi: P87

⁶⁸⁸ Tehzeeb ul Kamaal: V10 P421

⁶⁸⁹ Al Kaashf: V3 P321

⁶⁹⁰ Taqreeb ut Tehzeeb: 1600

⁶⁹¹ Taqreeb ut Tehzeeb: 3694

⁶⁹² Al Jirah wa Ta'adeel: V3 P154; Tareekh Baghdad: V8 P239

⁶⁹³ As Suqaat: V8 P203

⁶⁹⁴ P1118

695 Saheeh Bukhari ke raawi aur *siqa hafiz* hain. الراوي عن حجاج بن إبراهيم

7) Abu Bakar Muhammad bin Ishaq bin Khuzaima:

696 Saheeh Ibne Khuzaima ke Musannif aur mashoor *siqa* imam balke *Shaikh ul Islam* hain. الروي عن أحمد بن الحسن الترمذي

8) Abu Ahmad al Hussain bin Ali bin Muhammad bin Yahya:

697 Khateeb ne kaha: كان ثقة حجة حسينك الراوي عن ابن خزيمة

9) Abu Abdullah al Haafiz:

mashoor *siqa o sadooq imam* hain. الحاكم النيسابوري الراوي عن حسينك صاحب المستدرک علی الصحيحين

10) Imam Bayhaqi Saheb al Khilafiyaat:

Mashoor *siqa bil ittefaq* Imam aur Sunan al Kubra waghaira ke musannif hain. الراوي عن الحاكم

Is tehqeeq se maloom hua ke ye sanad *hasan* hai.

Ameer ul Momineen Umar رضي الله عنه se raful yadain ke isbaat ke saath iske muta'addis shawaahid bhi maujood hain, masalan:

1- Hadees al Hakam

قال: رأيت طاؤساً يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع من الركوع رفعهما، فسألت بعض أصحابه فقال: أنه يحدثه عن ابن عمر عن عمر النبي صلى الله عليه وسلم.

698

Isey haakim ne mehfooz kaha hai. Yaha'n par بعض أصحابه muzir nahi hai, kyou'n ke Khateeb Baghdadi ne is hadees par من اجتزأ بالسماع النازل مع كون الذي حدث عنه موجوداً kiya hai ke Hakam bin Utaiba ne ye hadees Tawoos ke saamne bayan ki hai. 699

Choo'nke Tawoos ka inkaar e hadees saabit nahi, lehaza ye riwayat Al Hakam a'an Tawoos *muttasil* hai. Is par Saheb Al Imam ki jirah saheeh nahi hai.

2- Hadees Khalf bin Ayyub al Balakhi

عن مالك بن أنس عن الزهري عن سالم عن أبيه عن عمر.... الخ 700

Imam Daraqutni farmate hain ke Kahlf ki kisi ne matabea'at nahi ki. 701

Tambeeh: Is riwayat ki sanad *zaeef* hai.

3- Hadees Rashid bin Sa'ad

راشد بن سعد عن محمد بن سهرم عن سعيد بن السيب قال: رأيت عمر بن الخطاب يرفع يديه حذو منكبيه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع 702 وفيه من يستضعف

Muhammad bin Saham ka tarjuma At-Tareekh al Kabeer by Bukhari aur Al Jirah wa Ta'adeel by Ibne Abi Haatim mein mazkoor hai. Ibne Hibban ne isey *suqaat* mein zikar kiya. 703

Rashid bin Sa'ad *kaseer ul irsaal* hai. 704

Aur agar isse muraad Rashdeen bin Sa'ad hai to *zaeef* hai. 705

Iske deegar shawaahid bhi hain.

695 Taqreeb ut Tehzeeb: 25

696 Ser E'elaam an Nubala: V4 P365-382

697 Tareekh Baghdad: V4 P74 ت 4154

698 As Sunan al Kubra by Bayhaqi: V2 P74

699 Al Jaame La Khalaq ar Raawi wa Adaab as Saame'e: V1 P116-

118

700 Nasbur Raaya: V1 P416

701 Khalf mukhtalif fiya raawi hai. Abu Haatim ar Raazi kehte hain: Yaruwi a'anh Tehzeeb ul Kamaal: V5 P473

702 Nasbur Raaya: V1 P417

703 V7 P425

704 Taqreeb ut Tehzeeb: 1854

705 As above: 1942

Ek riwayat mein aaya hai ke Umar bin Khattab رضي الله عنه pehli takbeer mein raful yadain karte, phir dobaara naa karte.⁷⁰⁶

Iski sanad Ibrahim Nakhai ki *tadlees* ki wajah se *zaeef* hai aur isme doosir illate'n bhi hain.

Is mukhtasar tehqeeq se maloom hua ke raful yadain qabl ar ruku o ba'ad ka karna Rasool Allah ﷺ se saabit hai aur Syedna Umar رضي الله عنه se fe-a'alan bhi saabit hai aur qaulan bhi.

كان يأمر بها se hukum saabit hota hai aur uski taa'eed is hadees se bhi hoti hai, jisme Rasool Allah ﷺ ne *صلو كما رأيتموني أصلي*⁷⁰⁷ ko hukum diya ke

Aur Maalik bin Huwairis رضي الله عنه se hi saabit hai ke Rasool Allah ﷺ ne raful yadain karke namaz padhi hai.⁷⁰⁸

Lehaza Raful Yadain ka hukum saabit ho gaya.

Syedna Umar bin Khattab رضي الله عنه ki hadees e mazkoor se mutaddid masaael maloom hota hain, Masalan:

- 1) Shagirdo'n ko taaleem ke liye ustad khud unhe'n namaz padh kar sikhaae.
- 2) Rasool Allah ﷺ raful yadain ka hukum dete the.
- 3) Syedna Umar رضي الله عنه itteba e sunnat aur tableegh e sunnat ke jazba e mubaaraka se sar-shaar the.
- 4) Har namaz mein hasbe istetaa-at qibla ki taraf mu'n karna zaroori hai.
- 5) Kandho'n tak raful yadain karna saheeh aur ghair mansookh hai.
- 6) Raful Yadainka mansookh hona saabit nahi, agar aisee koi baat hoti to logo'n mein se kisi shakhs ko to Ameer ul Momineen par eteraaz karna chaahiye tha, magar aisa qata'an manqool nahi hai.
- 7) Pehle raful yadain aur phir takbeer kehna saheeh hai. Isi tarha doosri ahadees ki roo se pehle takbeer aur baad mein y yaa takbeer ma'a raful yadain bhi saheeh hai.
- 8) Namaz mein nazar jhukaa kar rakhni chaahiye.
- 9) ثم قام قدماً يقرأ بأم القرآن و سورة من المفصل ke alfaaz se namaz mein Surah Fateha ki mashru'iyat saabit hui hai.
- 10) Ruku mein ghutno'n par hatheliya'n phaelaakar rakhna saheeh hai.
- 11) Ta'adeel e arkaan zaroori hai.
- 12) Sirf 3 tasbihaat, ruku aur sujood mein padhna saheeh hai.
- 13) Agar namaz sirf 2 rakate'n ho to doosri rakat ke aakhri mein tassahud mein tawarrook karna saheeh o Masnoon hai.

ثم صلى ركعة أخرى مثلها ثم استوى جالساً فنحى رجله عن مقعده وألزم مقعده الأرض..... إلخ

Namaz se khurooj ka tareeqa salam (assalamualaikum) hai.

⁷⁰⁶ At Tahawi wal Bayhaqi ba-hawaala Nasbur Raaya: V1 P405, ba-riwayat Ibrahim a'an al Aswad

⁷⁰⁷ Bukhari: V1 P88, H631

⁷⁰⁸ Bukhari: V1 P102, H737; Muslim: 391

أخبار الفقهاء والمحدثين

Mas-ala raful yadain ke khilaf ek nai riwayat akhaz ki gai hai, jisey kuch arsa se bohot zor o shor se tehreer o taqreer mein bayan kiya jaata hai. Haal hi mein “Tark e Raful Yadain” naami ek kitab chapee. Jisme is riwayat ko *Akhbaar al Fuqaha wal Mohaddiseen* ke hawaale se likha gaya hai, lehaza is riwayat ki bhi tehqeeq pesh e khidmat hai.

حدثني عثمان بن محمد قال: قال لي عبيد الله بن يحيى: حدثني عثمان بن سودة ابن عباد عن حفص بن ميسرة عن زيد بن أسلم عن عبد الله بن عمر قال: كنا مع رسول الله صلى الله عليه وسلم بمكة نرفع أيدينا في بدء الصلاة وفي داخل الصلاة عند الركوع فلما هاجر النبي صلى الله عليه وسلم إلى المدينة ترك رفع اليدين في داخل الصلاة عند الركوع وثبت على رفع اليدين في بدء الصلاة.⁷⁰⁹

Taarikeen e Raful Yadain ki pesh karda riwayat ka ilehaaz se mauzoo aur *baatil* hai.

Daleel 1:

Akhbaar al Fuqaha wal Mohaddiseen naami kitab ke shuru (Page5) mein is kitab ki koi sanad mazkoor nahi hai aur aakhri mein likha hua hai:

Kitab mukammal ho gai aur sab ta’areefe’n Allah ke liye hain, jaisa ke iski taareef ka haq hai aur Muhammad ﷺ aap ki aal par durood ho. Aur ye (takmeel) Shaban 483h mein hui hai.⁷¹⁰

تم الكتاب والحمد لله حق حمده وصلى الله على محمد وآله وكان ذلك في سبعين من عام 483 هـ.

Akhbaar al Fuqaha ke mazkoor musannif Muhammad bin Haris al Qairwaani (d 361h) ki wafaat ke 122 saal baad is kitab Akhbaar al Fuqaha ki takmeel karne aur likhne waala kaun hai? Ye maloom nahi, lehaza is kitab ka Muhammad bin Haris al Qairwaani ki kitab hona saabit nahi hai.

Daleel 2:

Iske raawi Usman bin Muhammad ka ta’ayyun saabit nahi hai. Baghair kisi daleel ke isse Usman bin Muhammad bin Ahmad bin Mudrak muraad lena ghalat hai. Is Ibne Mudrak se Muhammad bin Haris al Qairwaani ki mulaqaat ka koi suboot nahi hai.

Haafiz Zahabi likhte hain:

Usman bin Muhammad bin Khasheehs al Qairwaani, Ibne Ghaanim Qazi Africa se karta hai, mera khayaal hai, ye kazzab tha.⁷¹¹

عثمان بن محمد بن خشيش القيرواني عن ابن غانم قاضي إفريقية أظنه، كان كذاباً.

Usman bin Muhammad: Kazzab Qairwaani hai aur Muhammad bin Haaris bhi Qairwaani hai, lehaza zahir yehi hota hai ke Usman bin Muhammad se yaha’n murad yehi kazzab hai.

Yaad rahe ke Usman bin Muhammad bin Ahmad bin Mudrak ka *siqa* hona maloom nahi hai. Muhammad bin al Haris al Qairwaani se mansoob kitab mein likha hua hai:

Khalid bin Sa’ad ne kaha: Usman bin Muhammad Talab e ilm par tawajjo dene waalo’n mein se hai, isne masaael padhane aur fazeelat ke saath dastaweeze’n

قال خالد بن سعد: عثمان بن محمد ممن عني بطلب العلم ودرس المسائل وعقد الوثائق مع فضله وكان مفتي أهل موضعه توفي 320.

⁷⁰⁹ Akhbaar al Fuqaha wal Mohaddiseen: P214, ت 378; Tark Raful Yadain: P491

⁷¹⁰ Akhbaar al Fuqaha wal Mohaddiseen: P293

⁷¹¹ Al Mughni Fee Az Zoaafa: V2 P50 ت 4059

likhee'n. Wo apne mauzoo (ilaaqe) ka mufti tha, 320h ko faut hua.⁷¹²

Is ibaat mein *tauseeq* ka naam o nishan nahi hai.

Ghulam Rasool Noori Barailwi ne is ibaat ka tarjuma darj e zail likha hai: “*Janab Khalid bin Sa’ad ne farmaya ke Usman bin Muhammad unme se hai, jinhe ilm haasil kiya hai aur masael ka dars liya hai aur ye pukhta aqd waale hain aur saheb e fazeelat hain aur apne mauzoo ke mufti the*”.⁷¹³

Daleel 3:

Usman bin Sawaadah bin Abaad ke halaat Akhbaar al Fuqaha wal Mohaddiseen ke alaawa kisi kitab mein nahi mile. Akhbaar al Fuqaha wal Mohaddiseen mein likha hua hai:

Choo’nke Usman bin Muhammad Majrooh ya Majhool hai, lehaza Obaidullah bin Yahya se ye tauseeq saabit nahi hai.

قال عثمان بن محمد قال عبيد الله بن يحيى: كان عثمان بن سودة ثقة مقبولاً عند القضاة والحكام....

Nateeja: Usman bin Sawaadah *Majhool ul Haal* hai iski paedaesh aur wafaat bhi naa-maloom hai.

Daleel 4:

Usman bin Sawaadah ki Hafs bin Maisrah se mulaqaat aur ma-a’asirat saabit nahi hai. Hafs ki wafat 181h hai.

Daleel 5:

Muhammad bin Haris ki kitabo’n mein Akhbaar al Qada-ah wal Mohaddiseen ka naam to milta hai, magar Akhbaar al Fuqaha wal Mohaddiseen ka naam nahi milta.⁷¹⁴

Hamare is daur ke ma-a’asireen mein se Umar Raza kahaala ne Akhbaar al Fuqaha wal Mohaddiseen ka zikr kiya hai.⁷¹⁵

Is tarha ma-a’asir Khairuddin Az Zarkali ne bhi is kitab ka zikr kiya hai.⁷¹⁶

Jadeed daur ke ye hawaale iski qatai daleel nahi hai ke ye kitab Muhammad bin Haris ki hi hai. Qadeem ulama ne is kitab ka koi zikr nahi kiya.

Daleel 6:

Mukhalefeen raful yadain jis riwayat se daleel pakad rahe hain, iske shuru mein likha hua hai:

*Aur wo raful yadain ke baare mein ek hadees sanad se bayan karta tha. Ye ghareeb hadeeso’n mein se hai aur main samajhta hu’n ke ye shaaz riwayaton mein se hai.*⁷¹⁷

وكان يحدث بحديث وراه مسنداً في رفع اليدين وهو من غرائب الحديث وأراه شواذها.

Ye aam talib e limo’n ko bhi maloom hai ke *shaaz* riwayat *zaeef* hoti hai.

Ghulam Musatafa Nuri Sahab ne “*kamaal dayaanat*” se kaam lete hue “من شواذها” ki jirah ko chupaa liya hai.

In Dalaael ka talluq sanad ke saath hai, ab matan ka jaeza pesh e khidmat hai.

⁷¹² Akhbaar al Fuqaha wal Mohaddiseen: P216

⁷¹³ Tark e Raful Yadain: P493

⁷¹⁴ Al Kamaal by Ine Makola: V3 P261; Al Insab by Sam-aani: V2 P372

⁷¹⁵ Mojam al Muallifeen: V3 P204

⁷¹⁶ Al E’elaam: V6 P75

⁷¹⁷ Akhbaar al Fuqaha wal Mohaddiseen: P214

Daleel 7:

Is riwayat ke matan mein hai ke Rasool Allah ﷺ ne Madina Munawwara ki taraf hijrat karne ke baad ruku wala raful yadain chod diya. Jabke *saheeh o mustanad* ahadees se saabit hai ke Aap ﷺ Madina Munawwara mein raful yadain karte the.

Abu Qulaaba رضى الله عنه se riwayat hai ke Malik bin Huwairis رضى الله عنه jab namaz padhte to takbeer ke waqt raful yadain karte aur jab ruku karte to raful yadain karte aur jab ruku se sar uthaate to raful yadain karte aur farmate ke Rasool Allah ﷺ isi tarha karte the.⁷¹⁸

Malik bin Huwairis al Laithi رضى الله عنه us waqt Rasool Allah ﷺ ke paas aae the jab Aap ﷺ (Madina Munawwara mein) ghazwa e tabuk ki taiyaari kar rahe the.⁷¹⁹

Wael bin Hajar al Hadhrami رضى الله عنه se riwayat hai ke unho'n ne Nabi ﷺ ko dekha Aap ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.⁷²⁰

A'aini Hanafi likhte hain:

*Aur Wael bin Hajar رضى الله عنه Madina mein 9 hijri ko muslimna hue the.*⁷²¹

وائل بن حجر أسلم في المدينة في سنة تسع من الهجرة.

9 hijri mein jo wafood Nabi ﷺ ke paas aae the, Hafiz Ibne Kaseer ad Damishqi ne unme Wael رضى الله عنه ki amad ka zikr kiya hai.⁷²²

Iske baad (agley saal 10 hijri) aap dobara aae the, is saal bhi aapne raful yadain ka hi mushaheda farmaya tha.⁷²³

Maloom hua ke Aap ﷺ ne Madina Munawwara mein raful yadain nahi choda, balke Aap ﷺ Madina mein hi ruku se pehle aur baad waala raful yadain karte rahe. Isse maloom hua ke Akhbaar al Fuqaha waali riwayat mauzoo hai.

Daleel 8:

Syedna Abu Huraira رضى الله عنه se riwayat hai ke Rasool Allah ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.⁷²⁴

Ye baad aam talib e ilmo'n ko bhi maloom hai ke Abu Huraira رضى الله عنه Aap ﷺ ke paas Madina Munawwara mein tashreef laae the, wo Aap ﷺ ke aakhri 4 saalo'n mein aapke saath rahe hain.

Syedna Abu Huraira رضى الله عنه Rasool Allah ﷺ ki wafat ke baad ruku se pehle aur ruku ke baad waala raful yadain karte the.⁷²⁵

Is riwayat e mazkoora mein Syedna Abu Huraira رضى الله عنه ke shagird aur Imam Abu Hanifa ke ustad Ataa bin Abi Rabaah bhi ruku se pehle aur baad waala raful yadain karte the.⁷²⁶

Maloom hua ke Madina Munawwara mein ruku waala raful yadain matrook yaa mansookh bilkul nahi hua tha. Lehaza "*Akhbaar al Fuqaha*" waali riwayat jhooti riwayat hai.

Daleel 9:

⁷¹⁸ Muslim: V1 P168, H391; Bukhari: V1 P109, H737

⁷¹⁹ Fathul Baari: V2 P110, H628

⁷²⁰ Muslim: V1 P173, H401

⁷²¹ Umdatul Qaari: V5 P274

⁷²² Al Bidaaya wan Nihaaya: V5 P71

⁷²³ Sunan Abu Dawood: 727; Ibne Hibban: Al Ehsan: V3 P169, H1857

⁷²⁴ Ibne Khuzaima: V1 P344, H694-695 (Sanad Hasan)

⁷²⁵ Juz Raful Yadain by Bukhari tehqiqi: P22

⁷²⁶ Juz Raful Yadain: P62 (sanad Hasan)

Mashoor taabai Naafe رضي الله عنه se riwayat hai ke Syedna Abdullah bin Umar رضي الله عنه shuru namaz, ruku se pehle aur ruku ke baad aur 2 rakate'n padh kar uthte waqt (4 muqaamaat par) raful yadain karte the.⁷²⁷

Ye ho hi nahi sakta ke Syedna Abdullah bin Umar رضي الله عنه ki riwayat ke mutabiq raful yadain mansookh ho jaae aur phir Abdullah bin Umar رضي الله عنه ye raful yadain karte rahe'n. Aap ﷺ to Rasool Allah ﷺ ki itteba mein sabse aagey the.

Daleel 10:

Nafe farmate hain ke Syedna Abdullah bin Umar رضي الله عنه jis shakhs ko dekhte ke ruku se pehle aur ruku ke baad raful yadain nahi karta to isey kankariyan maarte the.⁷²⁸

Imam Nawavi is riwayat ke baare mein likhte hain:

“Naafe tak iski sanad Saheeh hai”.⁷²⁹

بإسناده الصحيح عن نافع.

Ye kis tarha mumkin hai ke raful yadain ba-riwayat Ibne Umar رضي الله عنه mansookh ho jaae, phir iski *mansookhiyat* ke baad bhi Syedna Abdullah bin Umar رضي الله عنه is naa-maloomo majhool jaahil ko maare'n jo raful yadain nahi karta tha. Imam Bukhari رحمته الله farmate hain: “Kisi ek Sahabi se raful yadain kaa naa karna saabit nahi hai”.⁷³⁰

Maloom hua ke raful yadain naa karne waala aadmi, Sahaba Ikram رضي الله عنهم mein se nahi tha, balke koi majhool o naa-maloomshakhs hai.

Khulasa e Tehqeeq:

In daleel e sabeq se ye baat azhar min ash shams hai ke Akhbaar al Fuqaha wal Mohaddiseen waali riwayat mauzoo aur *baatil* hai. Lehaza Ghulam Mustafa Noori Barailwi Sahab ka isey *Hadees e Saheeh* kehna jhoot aur mardood hai.

وما علينا الا البلاغ

21st Moharram 1426

⁷²⁷ Bukhari: V2 P102, H739

⁷²⁸ Juz Raful Yadain: P15 (sanad Saheeh)

⁷²⁹ Al Majmua Sharah al Mohzab: V3 P405

⁷³⁰ Juz Raful Yadain: 40-76; Al Majmua'a by Nawavi: V3 P405

Raful Yadain Qabl ar Ruku o Ba'ad: Ek Tehqeeqi Mazmoon

Takbeer e Tehreema mein raful yadain ke sunnat o (ba-lehaaz e lughat) mustahab hone par sab ka ittefaq hai. Ruku se pehle aur ruku ke baad waala raful yadain darj e zail ahadees e saheeha se saabit hai:

1. Abdullah bin Umar رضي الله عنه se riwayat hai:

Maine Rasool Allah ﷺ ko dekha, aap jab namaz mein (takbeer e tehreema ke liye) khade houe to raful yadain kiya, hatta ke aapke dono hath kandho'n ke baraabar ho gae. Aap ruku ke liye takbeer kehthe waqt aisa hi karte the aur jab ruku se sar uthaate to aisa hi karte the aur farmate سمع الله لمن حمده aur Aap ﷺ sajdo'n mein (raful yadain) nahi karte the.⁷³¹

رأيت رسول الله صلى الله عليه وسلم إذا قام في الصلوة رفع يديه حتى تكونا حذو منكبيه، وكان يفعل ذلك حين يكبر للركوع ويفعل ذلك إذا رفع رأسه من الركوع و يقول: سمع الله لمن حمده ولا يفعل ذلك في السجود.

2. Abu Qulaaba (mashoor taabai) رضي الله عنه se riwayat hai ke:

Unho'n ne Maalik bin Huwairis رضي الله عنه ko dekha: Wo jab namaz padhte Takbeer (Allahu Akbar) kehthe, phir raful yadain karte aur jab ruku ka irada karte raful yadain karte aur jab ruku se sar uthaate (to) raful yadain karte aur hadees bayan karte the ke beshak Rasool Allah ﷺ aisa hi karte the.⁷³²

أنه رأى مالك بن الحويرث إذا صلى كبر ثم رفع يديه وإذا أراد أن يركع رفع يديه وإذا رفع رأسه من الركوع رفع يديه وحدث أن رسول الله صلى الله عليه وسلم كان يفعل هكذا.

3. Wael bin Hajar رضي الله عنه se riwayat hai ke unho'n ne Nabi ﷺ ko dekha, Aap jab namaz mein daakhil hue, takbeer kahi aur raful yadain kiya (kaano'n tak) phir apna daaya'n hath baae'n par rakh aur kapda lapet liya. Phir jab ruku ka irada kiya to kapde se hath bahar nikaal kar raful yadain kiya, phir takbeer keh kar ruku kiya. Phir samiallahu liman hamida kaha (aur) raful yadain kiya. Phir jab sajda kiya to apni dono hatheliyo'n ke darmiyan sajda kiya.⁷³³

Abu Humaid as Sa'adi رضي الله عنه ki riwayat ka khulaasa ye hai ke Rasool Allah ﷺ shuru namaz, ruku se pehle, ruku ke baad aur 2 rakato'n se uth kar raful yadain karte the. Doosre Sahaba Ikram رضي الله عنهم ne is hadees ki tasdeeq farmai.⁷³⁴

Nez darj e zail Sahaba Ikram رضي الله عنهم se bhi saabit hai ke Rasool Allah ﷺ ruku se pehle aur ruku ke baad raful yadain karte the.

4. Ali bin Abi Talib رضي الله عنه.⁷³⁵

Iska raawi Abdur Rahman bin Abi Az Zanaad: *Hasan ul Hadees* hai.⁷³⁶

5. Abu Huraira رضي الله عنه.⁷³⁷

6. Abu Musa al Asha'ari رضي الله عنه.⁷³⁸

7. Abu Bakar Siddiq رضي الله عنه.⁷³⁹

8. Jabir bin Abdullah al Ansari رضي الله عنه.⁷⁴⁰

9. Abu Qataada رضي الله عنه.⁷⁴¹

⁷³¹ Bukhari: 736; Muslim: 390; Tarqeeq Darussalam: 861-863

⁷³² Muslim: 24/391; Bukhari: 737

⁷³³ Muslim: 54-401

⁷³⁴ Abu Dawood: 730 (Sanad Saheeh)

⁷³⁵ Juz Raful Yadain lil Bukhari Bithqeeqi: (1) Sanad Hasan; Abu Dawood: 744-761; Tirmizi: 3423 wa qaal: Haaza Hadees Hasan Saheeh; Ibne Majah: 864; Saheeh Ibne Khuzaima: 584; Ahmad bin Hambal (Nasbur Raaya: V1 P412)

⁷³⁶ Ser E'elaam an Nubala: V8 P168-170

⁷³⁷ Ibne Khuzaima: 694-695 (Sanad Hasan)

⁷³⁸ Daraqutni: V1 P292, H1111 (sanad Hasan)

⁷³⁹ Al Bayhaqi Fis Sunan al Kubra: V2 P73 waqaal Raawi Siqa hain (Sanad Saheeh)

⁷⁴⁰ Musnad as Siraj (qalmi & printed): P52, H92 (Sanad Hasan); Ibne Majah: 868 Abu az Zubair al Makkine sima'a ki tasreeh kardi hai aur Abu Huzaifa hasan ul hadees raawi hai.

⁷⁴¹ Abu Dawood: 730 (Sanad Saheeh)

Maloom hua ke ruku se pehle aur baad mein raful yadain waali riwayat mutawaatir hai. Dekhiye Nazm al Muntanaasir fil-Hadees al Mutawaatir. Dekhiye P31-32.

Nabi e Kareem ﷺ ki wafaat ke baad, darj e zail Sahaba Ikram رضى الله عنه ruku se pehle aur ruku ke baad waale raful yadain par (baghair kisi inkaar ke) amal paera the.

1. Abdullah bin Umar رضى الله عنه.⁷⁴²
2. Malik bin al Huwairis رضى الله عنه.⁷⁴³
3. Abu Musa al Asha'ari رضى الله عنه.⁷⁴⁴
4. Abu Bakar Siddiq (rzq).⁷⁴⁵
5. Abdullah bin az Zubair رضى الله عنه.⁷⁴⁶
6. Abdullah bin Abbas رضى الله عنه.⁷⁴⁷
7. Anas bin Maalik رضى الله عنه.⁷⁴⁸
8. Jabir رضى الله عنه.⁷⁴⁹
9. Abu Huraira رضى الله عنه.⁷⁵⁰
10. Umar bin al Khattab رضى الله عنه.⁷⁵¹

Mashoor taabai, Imam Saeed bin Jubair رضى الله عنه farmate hain ke: “*Rasool Allah ﷺ ke Sahaba Ikram رضى الله عنه shuru namaz mein, ruku ke waqt aur ruku se sar uthane ke baad raful yadain karte the*”.⁷⁵²

Sahaba Ikram رضى الله عنه ke in asar ke muqable mein kisi Sahabi se ba-sanad Saheeh o Hasan Tark e Raful Yadain qabl ar ruku o ba'ad saabit nahi hai.

Ameer ul Momineen fil-Hadees Imam Bukhari رضى الله عنه farmate hain: “*Kisi ek Sahabi se bhi raful yadain kaa naa karna saabit nahi hai*”.⁷⁵³

Lehaza maloom hua ke Raful Yadain ke amal par Sahaba Ikram رضى الله عنه ka ijma hai. Agar raful yadain matrook yaa mansookh hota to Sahaba Ikram رضى الله عنه bil-ittefaaq ispar amal naa karte. Unka ittefaq o ijma ye saabit kar raha hai ke tark e raful yadain yaa mansookhiyat ka daawa, sirey se hi baatil hai. Mukhalefeen e raful yadain ke shubhaat ka mudallal radd aagey aaraha hai. In sha Allah.

Uqba bin Amir رضى الله عنه farmate hain ke: “*Namaz mein aadmi jo (masnoon) ishaara karta hai to isey har ishaare ke badle (har ungli par) ek neiki yaa darja milta hai*”.⁷⁵⁴

Ye asar hukman *marfoo* hai aur *marfoolan* bhi marwi hai, dekhiye⁷⁵⁵. Imam Ishaq bin Rahwiya mohaddis *faqeeh* mashoo ne is asar se ye saabit kiya hai ke ruku se pehle aur baad waale raful yadain par har ishare ke badle 10 nekiya'n milti hain.⁷⁵⁶ Imam Ahle Sunnat Ahmad bin Hambal رضى الله عنه bhi is asar se *Raful Yadain fis Salah*” par istedlal karte hain.⁷⁵⁷

⁷⁴² Bukhari: 739 (sanad Saheeh), wa akhta min a'ala wa qaal al Baghwi: Haaza Hadees Saheeh (Sharah as Sunnah: V3 P21)

⁷⁴³ Bukhari: 873; Muslim: 391

⁷⁴⁴ Daraqutni: V1 P292, H1111 (sanad Saheeh)

⁷⁴⁵ Al Bayhaqi: V2 P73 (sanad Saheeh)

⁷⁴⁶ Bayhaqi: V2 P73 kaha raawi siqa hain (sanad Saheeh)

⁷⁴⁷ Musannaf Abdur Razzaq: V2 P69, H2523; Musannaf Ibne Abi Shaiba: 235 (sanad Hasan)

⁷⁴⁸ Juz Raful Yadain: 20 (sanad Saheeh)

⁷⁴⁹ Musnad as Siraj (qalimi): P25 (sanad Hasan)

⁷⁵⁰ Juz Raful Yadain: 22 (sanad Saheeh)

⁷⁵¹ Al Khilafiyat lil Bayhaqi, ba-hawaala Sharaha at Tirmizi by Ibne Syed un Naas (qalimi) V2 P217 (sanad Hasan)

⁷⁵² Sunan al Kubra lil Bayhaqi: V2 P75 (sanad Saheeh)

⁷⁵³ Juz Raful Yadain: 77; AlMajmua'a Sharah al Mohzab by Nawawi: V3 P405

⁷⁵⁴ Mojam ul Kabeer by Tibrani: V17 P297, H819 (sanad Hasan)

⁷⁵⁵ Silsilah Ahadees as Saheeha: V7 P848, H3286; Umoom Quran: Surah al Anam: 161 bhi iska muwaiyad hai.

⁷⁵⁶ Ma'arefa as Sunan wal Asaar by Bayhaqi (qalimi): V1 P225 Sanad Saheeh

⁷⁵⁷ Masael Ahmad Riwaya Abdullah bin Ahmad: V1 P237; At Talkhees al Habeer: V1 P220

Mukhalefeen e Raful Yadain Ke Shubaat Ka Mudallal Rad

Ab Mukhalefeen e Raful Yadain, Taarikeen aur Muddaiyaan e Naskh ke shubhaat ka mukhtasar aur jaame jaeza pesh e khidmat hai:

1. Abdullah bin Masood رضي الله عنه se riwayat hai ke unho'n ne farmaya: “Kya main tumhe'n Rasool Allah ﷺ ki namaz naa padhaau'n?” Phir unho'n ne namaz padhi aur raful yadain nahi kiya, magar sirf pehli dafa.⁷⁵⁸

Is riwayat ki sanad mein ek raawi Imam Sufiyan bin Saeed as Soori رضي الله عنه hain, jo-ke mudallis hain aur riwayat a'an عن se kar rahe hain. Lehaza usool e hadees ki roo se ye sanad *zaeef* hai.

Sufiyan Soori ke shagird Abu Asim (az Zahack bin Muhqlad an Nabeel) ek riwayat ke baare mein farmate hain ke:

ham ye samajhte hain ke beshak Sufiyan Soori ne is riwayat mein Abu Hanifa se tadlees ki hai.⁷⁵⁹

نرى أن سفيان الثوري إنما دلّسه عن أبي حنيفة.

Haafiz ibne Hibban al Basti farmate hain:

aur mudallis jo siqa o aadil hain, jaise (Sufiyan) Soori, A'amash aur Abu Ishaq (al Sabe'e) waghairahum to ham unki (bayan karda) ahadees se hujjat nahi pakadte. Illa ye ke unho'n ne sima'a ki tasreeh ki ho.⁷⁶⁰

وأما المدلسون الذين هم ثقات وعدول فإننا لا نحتج بأخبارهم إلا ما بينوا السماع فيما رووا مثل الثوري والأعمش وأبي إسحاق وأضرابهم...

Qastalaani A'aini aur Kirmani farmate hain: “Sufiyan (soori) Mudallis hain aur mudallis ki a'an عن waali riwayat hujjat nahi hoti. Illa ye ke doosri sanad se (is riwayat mein) sima'a ki tasreeh saabit ho jaae”.⁷⁶¹

Ibne Turkamani Hanafi ne kaha:

Soori mudallis hain aur unho'n ne ye riwayat عن se bayan ki hai.⁷⁶²

الثوري مدلس وقد ععن.

Tafseel ke liye dekhiye mera risaala التأسيس في مسألة التدليس Al Tasees Fee Mas-ala at Tadlees.⁷⁶³

Tambeeh 1:

Sufiyan Soori ki is ma'ana'an معنعن riwayat ki naa koi mataabea'at saabit hai aur naa ko shaahid, Daraqutni ki Al E'elal mein matabea'at waala hawaala *besanad* hone ki wajah se *mardood* hai.

Tambeeh 2:

Imama Ibnul Mubarak, Ash Shafai, Abu Dawood aur Daraqutni waghairahuma, jamhoor mohaddiseen ne is riwayat ko ghair saabit shuda aur *zaeef qaraar* diya hai.

2. Yazid bin Abi Ziyad al Kufi ne Abdur Rahman bin Abi Laila (siqa taabai) se riwayat ki hai ke: “Baraa bin Azib رضي الله عنه ne farmaya: Beshak Rasool Allah ﷺ jab namaz shuru karte to kano'n tak raful yadain karte the (aur) phir dobara (raful yadain) nahi karte the”.⁷⁶⁴

⁷⁵⁸ Abu Dawood: 748

من طرق سفيان (الثوري) عن عاصم بن كليب عن عبد الرحمن بن الأسود عن علقمة عن عبد الله بن مسعود به قال: هذا حديث مختصر من حديث طويل وليس هو بصحيح على هذا اللفظ

وقال: حديث حسن 257 Tirmizi:

Nisai: 1027, 1059 (ye riwayat ba-lehaaz e sanad Zaeef hai

⁷⁵⁹ Daraqutni: V3 P201, H3423 (sanad Saheeh)

⁷⁶⁰ Al Ehsan: Muassassah ar Risaalah edition: V1 P161 qabl H1

⁷⁶¹ Irshad as Saari Sharah Saheeh Bukhari by Qastalaani: V1

P286; Umdatul Qaari by A'aini: V3 P112; Sharah al Kirmani: V3 P62

⁷⁶² Al Jauhar an Naqee: V8 P362

⁷⁶³ P20-23

⁷⁶⁴ Abu Dawood: 752 kaha بصحيح ليس بالحديث

Ye riwayat Yazid bin Abi Ziyad ki wajah se *zaeef* hai. Yazid ko jamhoor mohaddiseen ne *zaeef* qaraar diya hai. Yazid bin Abi Ziyad ki matabea'at mein Muhammad bin Abdur Rahman bin Abi Laila ki ek riwayat pesh ki jaati hai.⁷⁶⁵

Is riwayat mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor mohaddiseen ke nazdeek *zaeef* hai.⁷⁶⁶

3. Baatil sanad ke saath Abdullah bin Masood رضي الله عنه se marwi hai ke unho'n ne farmaya: *"Maine Nabi ﷺ, Abu Bakar aur Umar رضي الله عنه ke saath namaz padhi hai. Wo shuru namaz mein takbeer e tehreema ke siwa hath nahi uthaate the"*.⁷⁶⁷

Iska raawi Muhammad bin Jabir jamhoor mohaddiseen ke nazdeek *zaeef* hai.⁷⁶⁸

Imam Ahmad bin Hambal ne Muhammad bin Jabir ki is riwayat ke baare mein farmaya ke ye hadees *munkar* hai.⁷⁶⁹

Haakim Nishapuri ne kaha: *هذا إسناده ضعيف*⁷⁷⁰

Is riwayat mein doosri illat ye hai ke Hammad bin Abi Sulaiman *mukhlal* hai.⁷⁷¹

4. Baaz log Habib ur Rahman Azmi Deobandi ki tehqeeq se shae shuda Musnad Humaidi se ek riwayat *فلا يرفع* (h614) pesh karte hain, halaa'nke Musnad Humaidi ke 2 qadeem nuskho'n mur Hussain Saleem Asad Durrani (Ash Shaami) ki tehqeeq se shae shuda Musnad Humaidi mein *فلا يرفع* ke alfaaz nahi hain, balke *raful yadain* ka isbaat hai.⁷⁷²

Hussain Durrani ke nuskhe mein hadees e mazkoor ki sanad o matan pesh e khidmat hai:

حدثنا الحميدى قال: حدثنا سفيان قال: أخبرني سالم بن عبد الله عن أبيه قال: رأيت رسول الله صلى الله عليه وسلم إذا افتتح الصلوة رفع يديه حذو منكبيه وإذا أراد أن يركع و بعد ما يرفع رأسه من الركوع ولا يرفع بين السجدين.

Abu Nayeem al Asbahaani ne Al Mustakhraj A'ala Saheeh Muslim mein ye riwayat Humaidi ki sanad se isi sanad o matan ke saath naqal ki hai.⁷⁷³

5. Baaz log Musnad Abi A'awaana ki ek riwayat pesh karte hain, jisme *لا يرفعهما* se pehle *و gir* hai. Halaa'nke Musnad Abi A'awaana ke 2 qalmi nuskho'n mein ye *و* maujood hai. Jisse *raful yadain* ka isbaat hota hai, nafee nahi hoti.
6. Baaz log aisee riwayaat pesh karte hain, jin mein tark e *raful yadain* ka zikr nahi hota, masalan Al Madoona al Kubra⁷⁷⁴ ki riwayat waghaira. Halaa'nke ek riwayat mein zikr maujood hone ke baad doosri riwayat mein adm e zikr se nafi e zikr laazim nahi aata.⁷⁷⁵

Doosre ye ke Al Madoona al Kubra ghair saabit aur ghair mustanad kitab hai. Dekhiye meri kitab Al Qaul Al Mateen Fil Jahar bit Tameen: P73

⁷⁶⁵ Abu Dawood: 749 (sanad Zaeef) Muhammad bin Abdur Rahman bin Abi Laila ne ye riwayat Yazid bin Abi Ziyad se li hai. (Al E'elal by Ahmad bin Hambal: V1 P143, # 693; Ma'arefa as Sunan wal Asaar by Bayhaqi: V1 P219 (makhtoot) Lehaza ye matabea'at mardood hai.

⁷⁶⁶ Faiz ul Baari by Anwar Shah Kashmiri Deobandi: V3 P168

⁷⁶⁷ Daraqtuni: V1 P295, H1120 *وقال: تفرد به محمد بن جابر وكان ضعيفاً*

⁷⁶⁸ Majmua az Zawaaed: V5 P191

⁷⁶⁹ Al E'elal: V1 P5144 # 701

T: I've mentioned 5144 as it is mention in book, buth I doubt that there are 5000+ pages in V1 (rehan)

⁷⁷⁰ Ma'arefa as Sunan wal Asaar by Bayhaqi: V1 P220

⁷⁷¹ Majmua az Zawaaed: V1 P119,120

وقال: ولا يقبل من حديث حماد بن أبي سليمان إلا ما رواه عنه القمءاء: شعبة و سفيان الثوري والدستوائ ومن عدا هؤلاء رواه عنه بعد الإختلاط Hammad bin Abi Sulaiman ki sirf wohi hadees maqbool hai, jisey Sho'oba, Soori aur (hisham) ad Dastawaai ne bayan kiya hai. Unke alaawa sab logo'n ne Hammad ke ihtelaat ke baad bayan ki hai.

⁷⁷² Matbua Dar as Suqa, Damascus, Dayaar: V1 P515, H626

⁷⁷³ V2 P12, H856

⁷⁷⁴ V1 P71

⁷⁷⁵ Al Jauhar an Naqee by Ibne Turkamani al Hanafi: V4 P317; Ad Daraaya Ma'a al Hidaaya: V1 P177

7. Baaz log Syedna Jabir bin Samrah رضي الله عنه ki riwayat pesh karte hain ke Rasool Allah ﷺ hamare pash tashreef laae aur farmaya: *“kya hai ke main tumhe’n hath uthaate hue is tarha dekhta hu’n, jaise shareer ghodo’n ki dume’n hoti hain, namaz mein sukoon ikhteyaar karo”*.⁷⁷⁶

Ye riwayat Musanad Ahmad⁷⁷⁷ mein وهم قعود (aur wo baithe hue the) ke alfaaz ke saath mukhtasaran maujood hai. Jisse saabit hua ke ye riwayat qiyaam waale raful yadain ke khilaf nahi hai. Balke isme qa’aede (tassahud) waali haalat baithne mein hath uthaane se mana kiya gaya hai. Jaisa ke Shia hazrat karte hain. Jiska mushaheda aaj bhi kiya jaa sakta hai. Shia ke radd waali hadees ko Ahle Sunnat ke raful yadain ke khilaf pesh karna zulm e azeem hai.

Isi liye Imam Bukhari رحمته الله ne is hadees se istedlal karne waale ko لا يعلم (be-ilm) qaraar diya hai.⁷⁷⁸

Imam Nawawi is itedlal ko badd-tareen jahaalat kehte hain.⁷⁷⁹

Mehmood Hasan Deobandi “Aseer e Maalta” farmate hain ke: *“Baaqi aznaab al Khail ki riwayat se jawab dena barooe insaaf durust nahi. Kyou’nke wo salam ke baare mein hai Sahaba farmate hain ke ham ba-waqt e salam namaz mein ishaara bil yadd bhi karte the, Aap ﷺ ne isko mana farma diya”*.⁷⁸⁰

Muhammad Taqi Usmani Deobandi farmate hain ke: *“Lekin insaaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai”*.⁷⁸¹

Maloom hua ke raful yadain qabl ar ruku o ba’ad ke khilaf ek riwayat bhi saabit nahi hai.

⁷⁷⁶ Muslim: 430; wa Tarqeem Darussalam: 968

⁷⁷⁷ V5 P93, H21166

⁷⁷⁸ Juz Raful Yadain Tehqeeqi: 37

⁷⁷⁹ Al Majmua’a Sharah al Mohzab: V4 P403

⁷⁸⁰ Al Ward ash Shazee A’alaa Jaame Tirmizi: P63; Taqareer Shaikh ul Hind: P65

⁷⁸¹ Dars e Tirmizi: V2 P36

Mas-ala e Raful Yadain Aur Tahir ul Qadri Sahab

الحمد لله رب العالمين و الصلوة و السلام على رسوله الأمين, أما بعد:

PHD waale Dr. Muhammad Tahir ul Qadri Sahab ne المنهاج السوي من الحديث النبوي ke naam se ek kitab likhi hai. Jisme *Barailwi Maslak* ko saabit karne ki poori koshish ki hai. Is kitab ke safha 223 par unho'n ne “*Takbeer e Oola Ke Alaawa Namaz Mein Raful Yadain Naa Karne Ka Bayan*” ka unwan muqarrar karke raful yadain ke khilaf 14 riwayaat ma'a hawaala pesh ki hain.⁷⁸²

Is mazmoon mein in riwayaat par tabsara o tehqeeq pesh e khidmat hai:

Tambeeh: Arabi ibaraat aur bohot si takhrebaat ko ikhtesaar ki wajah se hazaf kar diya gaya hai. Sirf riwayat number 12/259 ko ma'a arabi ibaraat naqal kiya gaya hai.

Tahir ul Qadri Sahab Ki Pehli Daleel (V1 P248)

Hazrat Imran bin Hussain رضى الله عنه ne farmaya: “Unho'n ne Hazrat Ali رضى الله عنه ke saath Basra mein namaz padhi to unho'n ne hame'n wonamaz yaad karwaadi jo ham Rasool Allah ﷺ ke saath padha karte the. Unho'n ne bataaya ke Aap ﷺ jab bhi uthte aur jhukte to takbeer kaha karte the”.⁷⁸³

Tabsara:

Hamare nuskhe mein is riwayat ka number 784 hai. Is hadees mein raful yadain karne yaa naa karne ka koi zikr nahi. Balke sirf yehi mas-ala mazkoor hai ke Rasool Allah ﷺ (sajdo'n se) uthte aur jhukte waqt takbeer kaha karte the. Tamaam Ahle Hadees ka is mas-ale par amal hai. *Walhamdulillah*

Is riwayat mein pehle raful yadain ka bhi koi zikr nahi hai. Usool mein ye mas-ala muqarrar hai ke ek riwayat mein zikr ho aur doosri mein zikr naa ho to adm e zikr nafee e zikr ki daleel nahi hota.

Ibne Turkamani (hanafi) likhte hain ke:

*Aur jo shakhs zikr naa kare iski baat is par hujjat nahi hai, jo zikr kare.*⁷⁸⁴

ومن لم يذكر الشيء ليس بحجة على من ذكره.

Ahmad Raza Khan Barailwi likhte hain ke: “*Aur agaahi rakhne waale, agaahi naa rakhne waalo'n ki ba-nisbat faislakun hote hain*”. *Wallahu A'alam*.⁷⁸⁵

Jis tarha is riwayat ko tabkeer e oola waale raful yadain ke khilaf pesh karna ghalat hai, isi tarha isey ruku se pehle aur ruku ke baad waale raful yadain ke khilaf pesh karna bhi ghalat hai. Nez dekhiye, teesri daleel ma'a tabsara.⁷⁸⁶

⁷⁸² P223-229

⁷⁸³ Bukhari: V1 P271, H851; Al Minhaj as Sawee: P223

⁷⁸⁴ Al Jauhar an Naqee: V4 P317

⁷⁸⁵ Fataawa Rizwiya: V5 P208 (Raza Foundation, Jaamea Nizamiya Rizwiya, Lahore)

⁷⁸⁶ V3 P250

Doosri Daleel (V2 P249):

Hazrat Abu Salma se riwayat hai ke Hazrat Abu Huraira رضي الله عنه unhe'n namaz padhaaya karte the, wo jab bhi jhukte aur uthte to takbeer kehte. Jab aap namaz se farigh hue to farmaya: *"Tum Mein se meri namaz Rasool Allah ﷺ se ziyada mushabehat rakhti hai"*.⁷⁸⁷

Tabsara:

Ye riwayat Saheeh Bukhari waale hamare nuskhe mein # 785 par hai. Muslim ke Darussalam waale nushqe mein iska number 867 hai.

Is riwayat mein bhi raful yadain ke naa karne ka koi zikr nahi hai, balke (sajdo'n mein) jhukte aur uthte waqt takbeer kehne ka zikr hai. Lehaza is riwayat ko bhi raful yadain ke khilaf pesh karna ghalat hai.

Faeda: Ataa (bin Abi Rabaah) farmate hain ke maine Abu Huraira رضي الله عنه ke saath namaz padhi. Aap (namaz ke liye) takbeer kehte waqt, aur ruku karte waqt (aur ruku se uthete waqt) raful yadain karte the.⁷⁸⁸

Teesri Daleel (V3 P250):

Hazrat Mutrif bin Abdullah riwayat karte hain: Main aur Hazrat Imran bin Hussain ne Hazrat Ali bin Abi Taalib رضي الله عنه ke peeche namaz padhi, jab unho'n ne sajda kiya to takbeer kahi, jab sar uthaaya to takbeer kahi aur jab 2 rakato'n se uthe to takbeer kahi. Jab namaz mukammal ho gai to Hazrat Imran bin Hussain رضي الله عنه ne mera hath pakadkar farmaya: *"Unho'n ne mujhe Muhammad Mustafa ﷺ ki namaz yaad karaadi hai.* (Yaa farmaya:) Unho'n ne mujhe Muhammad Mustafa ﷺ ki namaz jaisi namaz padhai hai".⁷⁸⁹

Tabsara:

Ye riwayat Saheeh Bukhari (786) aur Saheeh Muslim (tarqeem Darussalam: 873) mein maujood hai. Lekin is riwayat mein bhi raful yadain naa karne ka zikr nahi hai. Balke sajdo'n aur 2 rakat'n se qiyaam par takbeeraat ka mas-ala hai. Lehaza is riwayat ko bhi raful yadain ke khilaf pesh karna mardood hai. Warna phir is tarz e istedlal ki wajah se takbeer e tehreema waala raful yadain bhi matrook ya mansookh ho jaaega!

Faada: Syedna Ali bin Abi Talib رضي الله عنه se riwayat hai ke Nabi ﷺ namaz (padhne) ke liye khade hote waqt, ruku ko jaate waqt, ruku se uthte waqt aur 2 rakate'n padh kar uthte waqt raful yadain karte the.⁷⁹⁰

Is hadees ke raawi Abdur Rahman bin Abi az Zanaad ki hadees *Hasan* hoti hai.⁷⁹¹

Mohaddiseen e Ikram ke nazdeek Syedna Ali رضي الله عنه se tark e raful yadain saabit nahi hai.⁷⁹²

⁷⁸⁷ Bukhari: V1 P272, H752; Muslim: V1 P293, H392; Al Minhaj as Sawee: P223

⁷⁸⁸ Juz Raful Yadain by Bukhari tehqeeqi: 22 (sanad Saheeh)

⁷⁸⁹ Bukhari: V1 P272, H753; Muslim: V1 P295, H393; Al Minhaj as Sawee: P224

⁷⁹⁰ Juz Raful Yadain lil Bukhari: 1 (sanad Hasan); Sunan Tirmizi: 3423 (Hasan Saheeh); Saheeh Ibne Khuzaima: 584; Saheeh Ibne Hibban (ba-hawaala Umdatul Qaari by A'aini: V5 P277)

⁷⁹¹ Ser E'elaam an Nubala: V8 P168-170

⁷⁹² Juz Raful Yadain lil Bukhari: 11; Sunan al Kubra lil Bayhaqi: V2 P80-81; Masael Ahmad: V1 P343

Chauthi Daleel (V4 P251):

Hazrat Abu Bakar bin Abdur Rahman ne Hazrat Abu Huraira رضي الله عنه ko farmate hue suna ke “*Rasool Allah ﷺ jab namaz ke liye khade hote to khade hote waqt takbeer kehte, phir ruku karte waqt takbeer kehte phir سمع الله لمن حمده kehte. Jab ke ruku se apni pusht mubaarak ko seedha karte, phir seedhe khade hokar ربنا لك الحمد kehte. Phir jhukte waqt takbeer kehte. Phir sar uthaate waqt takbeer kehte. Phir sajda karte waqt takbeer kehte. Phir sajde se sar uthaate waqt takbeer kehte. Phir saari namaz mein isi tarha karte, yaha’n tak ke poori hojaati aur jab 2 rakato’n ke aakhir mein baithne ke baad khade hote to takbeer kehte*”.⁷⁹³

Tabsara:

Ye riwayat hamare nuskha mein Saheeh Bukhari (789) aur Saheeh Muslim (Darussalam: 868) mein maujood hai. Is riwayat mein bhi tark e raful yadain ka koi mas-ala mazkoor nahi hai. Balke سمع الله لمن حمده aur ربنا لك الحمد ke saath saath takbeero’n ka bayan hai. Lehaza is hadees ko bhi raful yadain ke khilaf pesh karna ghalat hai. Mohaddiseen e ikram mein se kisi qaabil e etemaad mohaddis ne aisee riwayat ko raful yadain ke khilaf pesh nahi kiya. Hadees 2 ke tabsara mein raqim ul huroof ne saabit kar diya hai ke Syedna Abu Huraira رضي الله عنه ruku se pehle aur baad raful yadain karte the. Lehaza raawi ke amal ke baad is riwayat se tark e raful yadain ka mas-ala kasheed karna raawi e hadees ki sareeh mukhalifat ke mutaraadif hai.

Paachwi Daleel (V5 P252):

Abu Salma bin Abdur Rahman se riwayat hai ke Hazrat Abu Huraira رضي الله عنه har namaz mein takbeer kehte, khwah wo farz hoti yaa dosri. Maah e ramzan mein hoti yaa iske alaawa, jab khade hote to takbeer kehte aur jab ruku karte to takbeer kehte, phir سمع الله لمن حمده kehte. Phir sajda karne se pehle ربنا لك الحمد kehte. Phir jab sajde ke liye jhukte to الله اكبر kehte. Phir jab sajde se sar uthaate to takbeer kehte, phir jab (doosra) sajda karte to takbeer kehte. Phir jab sajde se sar uthaate to takbeer kehte. Phir jab doosri rakat ke qaaede se uthte to takbeer kehte. Aur har rakat mein aisa hi karta, yaha’n tak ke namaz se farig ho jaate. Phir farigh hone par farmate: qasam us zaat ki jiske qabza e qudrat mein meri jaan hai! Tum sab mein se meri namaz Rasool Allah ﷺ ki namaz ke saath mushabehat rakhti hai. Huzoor Akram ﷺ ne taa-dam e wisaal isi tareeqa par namaz adaa ki.⁷⁹⁴

Tabsara:

Ye riwayat hamare nuskha e Saheeh Bukhari mein # 803 par maujood hai.

Is hadees mein bhi سمع الله لمن حمده, ربنا لك الحمد aur takbiraat ka zikr hai. Lekin raful yadain naa karna ka koi zikr nahi hai. Lehaza aisee hadees ko raful yadain ke khilaf pesh karna ghalat hai.

Hadees # 2 ke tabsrah mein ye saabit kar diya gaya hai ke Syedna Abu Huraira رضي الله عنه ruku se pehle aur ruku ke baad raful yadain karte the. Lehaza is hadees se maloom hua ke Nabi ﷺ ki aakhri namaz wohi hai, ji Syedna Abu Huraira رضي الله عنه padhte the. Is tareeqa e istedlal se khud ba-khud saabit ho gaya ke Aap ﷺ ki aakhri namaz raful yadain waali thi. Aap se tark e raful yadain baa-sanad e saheeh yaa hasan qata’an saabit nahi hai.

⁷⁹³ Bukhari: V1 P272, H756; Muslim: V1 P293, H392; Al Minhaj as Sawee: P225

⁷⁹⁴ Bukhari: V1 P276, H770; Al Minhaj as Sawee: P226

Chatthi Daleel (V2 P253):

Hazrat Abu Qulaaba se riwayat hai ke Hazrat Maalik ibn Huwairis رضي الله عنه ne apne saathiyo'n se farmaya: *"Kya main tumhe'n Rasool Allah ﷺ ki namaz naa bataau'n? Aur ye namaz ke mue'ena auqaat ke alaawa ki baat hai. So, unho'n ne qiyaam kiya, phir ruku kiya to takbeer kahi, phir sar uthaaya to thodi der khade rahe. Phir sajda kiya, phir thodi der sar uthaaye rakha phir sajda kiya. Phir thodi der sar uthaaye rakha. Unho'n ne hamare in buzurg Hazrat Umro bin Salma ki tarha namaz padhi. Ayyub ka bayan hai wo ek aisa kaam karte, jo maine kisi kokarte hue nahi dekha. Wo doosri aur chauthi rakat mein baitha karte the. Farmaya: Ham Huzur Nabi e Akram ﷺ ki bargah mein haazir hue to Aap ﷺ ke paas tehre rahe. Aap ﷺ ne farmaya: Jab tum apne ghar walo'n ke paas waapas jao to falaa'n namaz falaa'n waqt mein padhna. Jab namaz ka waqt ho jaae to tum mein se ek azan kahe aur jo badaa ho wo tumhari imamat kare"*.⁷⁹⁵

Tabsara:

Ye riwayat hamare nuskha e Saheeh Bukhari mein # 818-819 par maujood hai.

Is hadees mein bhi raful yadain naa karne ka koi zikr maujood nahi hai. Jabke Tahir ul Qadri Sahab ke istedlal ke saraasar bar-aks Abu Qulaaba (Taabai) رضي الله عنه se riwayat hai ke unho'n ne (Syedna) Malik bin al Huwairis رضي الله عنه ko shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte hue dekha aur farmaya ke Rasool Allah ﷺ bhi aisa hi karte the.⁷⁹⁶

Aur aapne dekhliya ke is muttafiqa'alaie hadees se 2 mas-ale saabit hain:

1. Rasool Allah ﷺ ruku se pehle aur ruku ke baad raful yadain karte the.
2. Rasool Allah ﷺ ki wafat ke baad Abu Qulaaba taabai ke saamne Syedna Malik bin al Huwairis رضي الله عنه ruku se pehle aur ruku ke baad waala raful yadain karte the.

Lehaza jo log tark e raful yadain yaa mansookhiyat e raful yadain ke dawedaar hain, unka daawa baatil hai.

Qaraeen e Ikram! Aap ne dekh liya ke Tahir ul Qadri Sahab ne number badhaane ke liye 6 ghair mutalliqa, adm e zikr waali riwayaat pesh ki hain. Jinka tark e raful yadain ke mas-ala se koi talluq nahi hai.

Ab unki pesh karda doosri riwayaat par tabsara pesh e khidmat hai:

Saatwee'n Daleel (V7 P254):

Hazrat Alqama riwayat karte hain ke Hazrat Abdullah bin Masood رضي الله عنه ne farmaya: *"Kya main tumhe'n Rasool Allah ﷺ ki namaz naa padhaau'n? Raawi kehte hain: Phir unho'n ne namaz padhai aur 1 marataba ke siwa apne hath naa uthaaye"*. Imam Nisai ki bayan karda riwayat mein hai: *"Phir unho'n ne hath naa uthaaye"*.⁷⁹⁷

Tabsara:

In tamaam kitabo'n mein ye riwayat *Sufiyan Soori a'an Aasim bin Kaleeb a'an Abdur Rahman bin al Aswad a'an Alqamah* ki sanad se marwi hai.

Imam Sufiyan Soori رضي الله عنه mashoor *mudallis* hain.

Ibnul Turkamani (Hanafi) ne kaha:

⁷⁹⁵ Bukhari: V1 P282, H785; Al Minhaj as Sawee: P226-227

⁷⁹⁶ Bukhari: 737; Muslim: 391; Tareqeem Darussalam: 864

⁷⁹⁷ Abu Dawood: V1 P286, H748; Tirmizi: V1 P297, H257; Nisai: V2 P131, H1026; Sunan al Kubra lil Bayhaqi: V1 P221,251,

H645,1099; Musnad Ahmad: V1 P388,441; Musannaf Ibne abi Shaiba: V1 P213, H2441; Al Minhaj as Sawee: P227

“(Sufyain) Soori Mudallis hain”.⁷⁹⁸

A’aini Hanafi ne kaha: “Sufiyan (Soori) Mudalliseen mein se hain aur Mudallis ki a’an waali riwayat se hujjat nahi pakdi jaati, illa ye ke uske sima’a ki tasreeh doosri sanad se saabit ho jaae”.⁷⁹⁹

Yehi baat Qastalani ne bhi likhi hai.⁸⁰⁰

Ahmad Raza Khan Barailwi Sahab farmate hain ke: “Aur A’ana’annah mudallis jamhoor mohaddiseen ke mazhab mukhtaar o motamad mein mardood o naa-mustanad hai”.⁸⁰¹

Ahmad Raza Khan Sahab mazeed farmate hain ke: “Aur a’ana’annah عننة mudallis usool e mohaddiseen par naa-maqbool hai”.⁸⁰²

Muhammad Abbas Rizwi Barailwi likhte hain ke: “Yaane Sufiyan Mudallis hai aur ye riwayat unho’n ne Aasim bin Kaleeb se a’an ke saath ki hai. Aur Usool e Mohaddiseen ke tahat Mudallis ka a’ana’annah ghair maqbool hai. Jaisa ke aagey in sha Allah, bayan hoga”.⁸⁰³

In hawaalo’n se maloom hua ke Dr. Sahab ki pesh karda ye riwayat ghair maqbool, naa maqbool aur mardood hai.

Aathwee Daleel (V8 P255):

Hasan bin Ali, Moawiya, Khalid bin Umro aur Abu Huzaifa رضي الله عنه riwayat karte hain ke Sufiyan ne apni sanad ke saath hamse hadees bayan ki (ke Hazrat Abdullah bin Masood رضي الله عنه ne) pehli dafa hi hath uthaae, aur baaz ne akha: Ek hi martaba hath uthaae.⁸⁰⁴

Tabsara:

Ye riwayat bhi Sufiyan Soori ki tadlees ki wajah se zaef hai. Dekhiye hadees number V7 P254⁸⁰⁵ ka tabsara. Yaad rahe ke Abu Huzaifa waghaira Sahabi ne hai, balke rawiyaan e hadees the.

Nawwee Daleel (V9 P256):

Hazrat Baraa bin Azib رضي الله عنه riwayat karte hain: “Huzoor Nabi e Akram ﷺ jab namaz shuru karte to apne dono hath kaano’n tak uthaate, aur phir aisa naa karte”.⁸⁰⁶

Tabsara:

Is riwayat ka buniyadi raawi Yazid bin Abi Ziyad al Kufi hai. Iske baare mein mohaddis Daraqutni ne farmaya:

“Wo zaef tha aur bohot ghalatiya’n karta tha”.⁸⁰⁷

ضعيف يخطيء كثيراً.

Bayhaqi ne farmaya:

“Wo qawee nahi tha”.⁸⁰⁸

غير قوي.

Haafiz ibne Hajar ne farmaya:

⁷⁹⁸ Al Jauhar an Naqee: V8 P262

⁷⁹⁹ Umdatul Qaari: V3 P112, H214

⁸⁰⁰ Irshad as Saari: V1 P286

⁸⁰¹ Fataawa Rizwiya: V5 P245 (taba’a mohaqqiqah)

⁸⁰² Fataawa Rizwiya: V5 P266

⁸⁰³ Munazre hi Munazre: P249 (Maktaba Jamal e Karam, Lahore)

⁸⁰⁴ Abu Dawood: V1 P286, H749; Al Minhaj as Sawee: P228

⁸⁰⁵ T: Author is referring to “Saatwee'n Daleel'

⁸⁰⁶ Abu Dawood: V1 P287, H750; Musannaf Abdur Razzaq: V2 P70, H2530; Musannaf Ibne Abi Shaiba: V1 P213, H2440; Sunan Daraqutni: V1 P293; Sharah Ma'ani al Asaar by Tahawi: V1 P253, H1131; Al Minhaj as Sawee: P228

⁸⁰⁷ Sawalaat al Barqani by Daraqutni: P561

⁸⁰⁸ Sunan al Kubra: V2 P26

“*Aur jamhoor iski hadees ko zaeeef kehte hain*”.⁸⁰⁹

والجمهور على تضعيف حديثه.

Boosri ne kaha:

“*Aur jamhoor ne isey zaeeef qaraar diya hai*”.⁸¹⁰

وضعفه الجمهور.

Asma ur Rijaal ke mashoor Imam Yahya bin Muyeen راجع (d 233h) is riwayat ke baare mein farmate hain ke “*Ye riwayat saheeh us sanad nahi hai*”.⁸¹¹

Dr. Sahab ko is qism ki kamzor aur kacchi riwayat pesh nahi karni chaahiye thi.

Daswee Daleel (V10 P257):

Hazrat Aswad riwayat karte hain ke: “*Hazrat Abdullah bin Masood رضى الله عنه sirf takbeer e tehreema ke waqt hath uthaate the, phir namaz mein kisi aur jagah hath naa uthaate aur ye amal Huzoor Nabi e Akram ﷺ se naqal kiya karte*”.⁸¹²

Tabsara:

Tahir ul Qadri Sahab ki takhreej روى أبو حنيفة “*Rawaah Abu Hanifa*” se maloom hota hai ke isey Imam Abu Hanifa ne riwayat kiya hai. Halaa’nke ye kehna ghalat hai, kyou’nke isey Khawarizmi (d 665h) ne أبو محمد البخاري عن رجاء بن عبد الله النهشلي عن شقيق بن إبراهيم عن أبي حنيفة *Abu Muhammad al Bukhari a’an Raja bin Abdullah an Nahshali a’an Shaqeeq bin Ibrahim a’an Abi Hanifa* ki sanad se riwayat kiya hai.⁸¹³

Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Bukhari al Harthi ke baare mein Abu Ahmad al Haafiz (Haakim Kabeer) ne farmaya:

“*Ustad Abdullah bin Muhammad bin Yaqoob hadees’en banaata tha*”.⁸¹⁴

كان عبدالله بن محمد بن يعقوب الأستاذ ينسج الحديث.

Us shakhs ki *tauseeq* kisi ne nahi ki. Is par shadeed jurho’n ke liye dekhiye⁸¹⁵

Haafiz Zahabi ne isey Diwan az Zoafa wal Matrukeen mein zikr kiya hai.⁸¹⁶ Raja bin Abdullah an Nahshali ke halaat aur shakhsyat naa-maloom hai.

Saabit hua ke ye riwayat mauzoo (*manghadat*) hai. Imam Abu Hanifa رضى الله عنه se saabit hi nahi hai. Lehaza isye *Rawaah Abu Hanifa* kehna bohot badi ghalati hai.

Giyaarwee’n Daleel (V11 P258):

Hazrat Abdullah bin Masood رضى الله عنه riwayat karte hain: “*Maine Huzoor Nabi e Akram ﷺ aur Abu Bakar o Umar رضى الله عنهما ke saath namaz padhi. Ye sab hazraat sirf namaz ke shuru mein hi apne hath buland karte the*”.⁸¹⁷

Tabsara:

Is riwayat ka buniyadi raawi Muhammad bin Jabir jamhoor mohaddiseen ke nazdeek zaeeef hai. Ze’eli Hanafi farmate hain ke “*Aur Muhammad bin Jabir Zaeeef hai*”.⁸¹⁸

⁸⁰⁹ Hadees as Saari: P459

⁸¹⁰ Zawaaed Sunan Ibne Majah: 2116

⁸¹¹ Tareekh Ibne Muyeen: Riwaaya ad Doori: V3 P264, # 1239

⁸¹² Akhraj al Khawarizmi Fee Jaame al Masaneed: V1 P355; Al

Minhaj as Sawee: P228

⁸¹³ Jaame al Masaneed: V1 P355

⁸¹⁴ Kitab al Qira-at by Bayhaqi: P178, # 388; (Another edition)

{154-155 (sanad Saheeh)}

⁸¹⁵ Mizan ul Etedaal: V2 P496; Lisan ul Mizan: V3 P348-349; Al

Kashf al Hateeth A’aman Rami Bi Waza’a al Hadees: P248

⁸¹⁶ P176, # 2297

⁸¹⁷ Sunan Daraqutni: V1 P295; Musnad Abi Ya’ala: V8 P453,

H5039; Sunan Kubra lil Bayhaqi: V2 P79; Majma uz Zawaaed: V2

P101; Al Minhaj as Sawee: P228-229

⁸¹⁸ Nasbur Raaya: V1 P61

Jo raawi khud hanfiyo'n ke nazdeek bhi *zaeef* hai, iski riwayat Dr. Sahab kyou'n pesh kar rahe hain?

Ye riwayat Imam Daraqutni رحمه الله Sunan Daraqutni mein riwayat karne ke baad farmate hain:

*"Iske saath Muhammad bin Jabir munfarid (akela) hai aur wo zaeef tha".*⁸¹⁹

تفرد به محمد بن جابر وكان ضعيفاً.

Musnad Abi Ya'ala ke mohaqiq Hussain Saleem Asad ne likha: *"iski sanad zaeef hai"*.⁸²⁰ Yaad rahe ke isi nuskhe ka hawaala Dr. Sahab ne de rakha hai.

Imam Bayhaqi ne ye riwayat zikr karke Imam Daraqutni se naqal kiya ke Muhammad bin Jabir *zaeef* tha.⁸²¹

Imam Bayhaqi bazaar e khud doosri jagah Muhammad bin Jabir al Yamani ko *zaeef* likhte hain.⁸²²

Hafiz Haithami ne ye hadees Majmua az Zawaaed mein zikr karke farmaya:

*"Isey Abu Ya'ala ne riwayat kiya hai aur isme Muhammad bin Jabir Hanafi (qabeela banu Hanifa ka ek fard) Yamaami hai. Iski hadees us par gud-mud ho gai thi aur wo talqeen qubool kar leta tha".*⁸²³

رواه أبو يعلى وفيه محمد بن جابر الحنفي اليمامي وقد اختلط عليه حديثه
وكان يلقي فيتلقي.

Haafiz Haithami doosri jagah farmate hain:

*"Aur isme Muhammad bin Jabir al Suhaimi (al Yamani) zaeef hai".*⁸²⁴

وفيه محمد بن جابر السحيمي وهو ضعيف.

Aapne dekh liya ke is riwayat ke raawi ko zikr karne waale mohaddiseen bhi *zaeef* hi kehte hain. Lekin phir bhi Dr. Sahab aisee kamzor riwayat apne istedlal mein pesh kar rahe hain.

Is riwayat ke baare mein Imam Ahmad bin Hambal farmate hain:

*"Ye hadees munkar hai".*⁸²⁵

هذا حديث منكر.

⁸¹⁹ V1 P295, H1120

⁸²⁰ V8 P453

⁸²¹ Sunan Kubra: V2 P79-80

⁸²² Sunan al Kubra: V1 P134-135

⁸²³ V2 P101

⁸²⁴ Majmua az Zawaaed: V6 P288 Baab Maajaa Fil Qood wal Qisas wa Malla Qood A'alai

⁸²⁵ Al Masael Riwaya Abdullah bin Ahmad: V1 P242, 327

Baarwee Daleel (V12 P259):

Hazrat Abdullah bin Umar رضي الله عنه bayan karte hain: “Maine Rasool Allah ﷺ ko dekha ke Aap ﷺ ne nemaz shuru karte waqt apne hatho’n ko kandho’n tak uthaaya aur jab Aap ﷺ ruku karna chaahate aur ruku se sar uthaate to hath nahi uthaate the aur baaz ne kaha dono sajdo’n ke darmiyan (hath) nahi uthaate the”.⁸²⁶

عن سالم عن أبيه قال: رأيت رسول الله صلى الله عليه وسلم إذا افتتح الصلاة رفع يديه حتى يحاذي بهما، وقال بعضهم: حذو منكبيه وإذا أراد يركع وبعد ما يرفع رأسه من الركوع، لا يرفعهما وقال بعضهم ولا يرفع بين السجدين رواه أبو عوانة.

Tabsara:

Ye riwayat Musnad Abi A’awaana ke 2 qalmi nuskho’n meind arj e zail alfaaz ke saath maujood hai:

عن سالم عن أبيه قال: رأيت رسول الله صلى الله عليه وسلم إذا افتتح الصلاة رفع يديه حتى يحاذي بهما، وقال بعضهم: حذو منكبيه وإذا أراد يركع وبعد ما يرفع رأسه من الركوع، لا يرفعهما وقال بعضهم ولا يرفع بين السجدين والمعنى واحد.

Unme ek qalmi nuskha hamare ustad e mohtaram Peer Jhanda Shaikh ul Islam Abu Qasim Muhibullah Shah Rasshadi رحمته الله ke Kutub Khana Saeediya mein maujood hai aur doosra nuskha (a’aks) Madina University mein maujood hai.

Tahir ul Qadri Sahab ne is hadees ka tarjuma ghalat kiya hai, jabke Saheeh tarjuma darj e zail hai: “Saalim Apne aba (Abdullah bin Umar رضي الله عنه) se riwayat karte hain ke maine dekha Rasool Allah ﷺ jab namaz shuru karte to raful yadain karte, hatta ke dono (hath) baraabar ho jaate aur baaz ne kaha: Aap ke kandho’n ke barabar ho jaate aur jab ruku ka iraadah karte aur ruku se sar uthaane ke baad (raful yadain karte the) aur dono hath nahi uthaate the aur baaz ne kaha: Aur sajdo’n ke darmiyan nahi uthaate the aur ma’ane ek hain”.

Maloom hua ke لا يرفعهما ka talluq بين السجدين se hai من الركوع se nahi hai. ke alfaaz bhi saaf saaf isi ki taaeed kar rahe hain. Magar sad afsos hai ke Dr. Sahab ne deobandiyo’n ke naqsh e qadam par chalte hue is riwayat ko raful yadain ke khilaf pesh kar diya hai. Halaa’nke ye hadees raful yadain ke isbaat ke saath عن أبيه ki sanad se Bukhari (736) Muslim (390) Tarqeeem Darussalam (861) mein maujood hai.

Mohaddis Abu A’awaana Al Asfaraaeni waali riwayat mein unke 3 ustaado’n ke naam mazkoor hain: Abdullah bin Ayyub al Maqrami, Sa’ada bin Nasar aur Shaeed bin Umro.⁸²⁷

Sa’ada bin Nasar ki riwayat Sunan Kubra lil Bayhaqi mein لا يرفع بين السجدين aur Aap sajdo’n ke darmiyan raful yadain nahi karte the⁸²⁸ ke alfaz se maujood hai.

Jabke waali yehi riwayat Muslim mein لا يرفع بين السجدين aur Aap dono hath sajdo’n ke darmiyan nahi uthaate the.⁸²⁹ Ke alfaz maujood hai. Abu A’awaana رحمته الله ne raawiyo’n ke darmiyan alfaaz ke is ikhtelaaf لا يرفعهما ko jamaa karke واحد ولمعنى واحد keh kar ye saabit kar diya hai ke raful yadain naa karne ka talluq sajdo’n ke darmiyan se hai. Ruku ke baad se nahi hai.

Maloom hua ke لا يرفعهما ko ruku se pehle aur baad waale raful yadain se mila dena ghalat hai.

⁸²⁶ Musnad Abu A’awaana: V1 P423, H1572; Al Minhaj al Sawee: P229

⁸²⁷ V2 P90

⁸²⁸ V2 P69

⁸²⁹ H390 Tarqeeem Darussalam: 861

Terwee Daleel (V13 P260)

Hazrat Aswad bayan karte hain ke maine Hazrat Umar bin Khattab رضي الله عنه ko namaz adaa karte dekha hai. Aap رضي الله عنه takbeer e tehreema kehte waqt dono hath uthaate, phir (baqiya namaz mein hath) nahi uthaate the.⁸³⁰

Tabsara:

Dr. Sahab ke paas marfoo hadeese'n khataM ho gae'n, ab unho'n ne Asaar pesh karne shuru kar diye hain.

Dr. Sahab ke is pesh karda asar ke ek raawi Ibrahim bin Yazeed al Nakhai رضي الله عنه hain, jo-ke *mudallis* hain.⁸³¹

Ye riwayat a'an se hai, lehaza *zaeef* hai. dekhiye Saatwee'n Daleel

Iske bar-aks Syedna Umar رضي الله عنه se shuru namaz, ruku se pehle aur ruku ke baad waala raful yadain saabit hai. Dekhiye⁸³²

Syedna Umar رضي الله عنه ke sahebzaade Syedna Abdullah bin Umar رضي الله عنه se ruku se pehle aur baad waala raful yadain saabit hai.⁸³³ Balke aap jis shakhs ko dekhte ke ruku se pehle aur baad waala raful yadain nahi karta to isey kankariyo'n se maarte the.⁸³⁴

Lehaza ye ho hi nahi sakta ke unke walid Syedna Umar رضي الله عنه raful yadain nahi karte the. Unke alaawa darj e zail Sahaba Ikram رضي الله عنهم se bhi raful yadain saabit hai:

1. Maalik bin al Huwairis رضي الله عنه.⁸³⁵
2. Abu Musa al Asha'ari رضي الله عنه.⁸³⁶
3. Abdullah bin Zubair رضي الله عنه.⁸³⁷
4. Abu Bakar Siddiq رضي الله عنه.⁸³⁸
5. Abu Huraira رضي الله عنه.⁸³⁹
6. Abdullah bin Abbas رضي الله عنه.⁸⁴⁰
7. Anas bin Maalik رضي الله عنه.⁸⁴¹
8. Jabir bin Abdullah al Ansari رضي الله عنه.⁸⁴²

Mashoor taabai Saeed bin Jubair رضي الله عنه farmate hain ke: *"Sahaba Ikram رضي الله عنهم shuru namaz, ruku ke waqt aur ruku se sar uthane ke baad raful yadain karte the"*.⁸⁴³

Munkireen e raful yadain, asaar ke maamle mein bhi bilkul tahee-daaman hain.

Chaudhwee'n aur Akhree Dalee (V14 P261)

Asim bin Kaleeb apne walid Kaleeb se riwayat karte hain: *"Hazrat Ali رضي الله عنه sirf takbeer e tehreema mein hi dono hatho'n ko uthaate the, phir dauran e namaz nahi uthaate the"*.⁸⁴⁴

⁸³⁰ Sharah Ma'ani ul Asaar lit Tahaawi: V1 P294, H1329; Al Minhaj as Sawee: P229
⁸³¹ Ma'arefa Uloom ul Hadees lil Haakim: P108; Asma Man Urf Bit Tadles by Suyuti: P1; Kitab al Mudalliseen by Abi Zara'ah Ibnul Iraaqi: P2I At Tibbiyeen by Asma al Mudalliseen li Sabt Ibnul A'ajami: P2
⁸³² Sharah Sunan at Tirmizi by Ibne Syed un Naas (Qalimi: V2 P217) Sanad Hasan
⁸³³ Bukhari: 739
⁸³⁴ Juz Raful Yadain lil Bukhari Tehqeeqi: P15 Sanad Saheeh
⁸³⁵ Bukhari: 737; Muslim: 391/764

⁸³⁶ Masael Imam Ahmad Riwaya Saleh bin Ahmad bin Hambal: (qalimi) P174 (Sanad Saheeh)
⁸³⁷ Sunan Kubra lil Bayhaqi: V2 P73 (sanad Saheeh)
⁸³⁸ Sunan Kubra lil Bayhaqi: V2 P73 (sanad Saheeh)
⁸³⁹ Juz Raful Yadain lil Bukhari: 22 (sanad Saheeh); V2 P349 ka tabsara.
⁸⁴⁰ Musannaf Ibne Abi Shaiba: V1 P235
⁸⁴¹ Juz Raful Yadain lil Bukhari: 20 (sanad Saheeh)
⁸⁴² Musnad as Siraj: P62-63, H92 (sanad Hasan)
⁸⁴³ Sunan al Kubra lil Bayhaqi: V2 P75 (sanad Saheeh)
⁸⁴⁴ Ibne Abi Shaiba: V1 P213, H2444; Al Minhaj as Sawee: P229

Tabsara:

Ye bhi marfoo hadees nahi, balke ek ghair saabit shuda asar hai aur Dr. Sahab ki is kitab mein aakhri daleel hai. Dekhiye⁸⁴⁵

Is asar ko kisi qaabil e etemaad mohaddis ne *saheeh* nahi kaha. Jabke Imam Ahmad ne is par *jirah* ki hai.⁸⁴⁶

Imam Bukhari رحمہ اللہ farmate hain:

*In (Ulama) mein se kisi ek ke paas bhi tark e raful yadain ka ilm naa to Nabi ﷺ se (saabit) hai aur naa Nabi ﷺ ke kisi Sahabi se ke usne raful yadain nahi kiya.*⁸⁴⁷

فلم يثبت عند أحد منهم علم في ترك رفع الأيدي عن النبي صلى الله عليه وسلم ولا عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لم يرفع يديه.

Maloom hua ke Imam Bukhari رحمہ اللہ ke nazdeek ye riwayat saabit nahi hai.

Ibnul Mulqin (d 804h) farmate hain ke:

*Pas Ali عليه السلام (ki taraf intesaab) waala asar zaef hai, aap se saheeh saabit nahi hai, isey zaef kehne waalo'n mein Imam Bukhari bhi hain.*⁸⁴⁸

فأثر علي رضي الله عنه ضعيف لا يصح عنه وممن ضعفه البخاري.

Iske bar-aks Syedna Ali عليه السلام se saabit hai ke Nabi ﷺ ruku se pehle aur baad raful yadain karte the. Dekhiye Teesri Daleel: V3 P250 ka tabsara. Is riwayat ko Imam Ahmad bin Hambal رحمہ اللہ ne *saheeh* qaraar diya hai.⁸⁴⁹

Aapne dekh liye ke raful yadain ke khilaf Tahir ul Qadri Sahab ne 3 qism ki riwayaat pesh ki hain.

1. Ghair mutalliq riwayaat
2. Zaef riwayaat
3. Zaef asaar

Jabke saheeh ahadees o asaar se raful yadain (qabl ar ruku o ba'ad) ka karna hi saabit hai.

Ghaleban isi wajah se Shah Waliullah Mohaddis Dahelwi رحمہ اللہ farmate hain ke:

*Aur jo shakhs raful yadain karta hai, wo mujhe us shakhs se ziyaada mehboob hai jo raful yadain nahi karta.*⁸⁵⁰

والذي يرفع أحب إلي ممن لا يرفع.. إلخ.

Ye qaul bataur e ilzam pesh kiya gaya hai. Qaraeen e ikram se darkhaast hai ke agar wo mazeed tehqeeq karna chaahte hain to Juz Raful Yadain by Imam Bukhari aur Al Badr al Muneer by Ibnul Mulqin ki taraf rujoo kare'n.

⁸⁴⁵ Minhaj as Sawee Minal Hadees an Nabawi: P229

⁸⁴⁶ Al Masael Riwaaya Abdullah bin Ahmad: V1 P243 ت329

⁸⁴⁷ Juz Raful Yadain: P40

⁸⁴⁸ Al Badar al Muneer: V3 P499

⁸⁴⁹ E'elal al Khaal ba-hawaala Al Badr al Muneer: V3 P466

⁸⁵⁰ Hujjatullahil Baalegah: V2 P10; Azkaar as Salah wahiya Tahal Mandoob e Iliha

Syedna Ibne Abbas رضي الله عنه Se Mansoob Tafseer Aur Tark e Raful Yadain

Irshad e Baari Ta'ala hai:

Wo Jo Apni Namaz Mein A'aajezi Karne Waale Hain.⁸⁵¹

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

Baaz log kehte hain ke is ayat e kareema ki tashreeh mein Syedna Abdullah bin Abbas رضي الله عنه farmate hain:

“*Aur namaz mein apne hath nahi uthaate*”.⁸⁵²

ولا يرفعون أيديهم في الصلوة.

Baaz log darj e baala ibaaat ka darj e zail tarjuma karte hain: “*Jo namazo'n ke andar raful yadain nahi karte*”.⁸⁵³

Arz hai ke ye saari ki saari tafseer *makzoo* aur mauzoo hai. Syedna Ibne Abbas رضي الله عنه se saabit hi nahi hai. Is tafseer ke suhur mein darj e zail *sanad* likhi hui hai.

(أخبرنا) عبدالله الثقة ابن المأمور الهروي قال: أخبرنا أبي قال: أخبرنا أبو عبدالله محمود بن محمد الرازي قال: أخبرنا عمار بن عبدالمجيد الهروي قال: أخبرنا علي بن إسحاق السمرقندي عن محمد بن مروان عن الكلبي عن أبي صالح عن ابن عباس قال:.....⁸⁵⁴

Is tafseer ki *sanad* ke 2 buniyadi raawi (1) Muhammad bin Marwan as Sadee aur (2) Muhammad bin as Saeab al Kalbi. Dono *kazzab* hain.

Muhammad bin Marwan as Sadee Ka Ta'aruf

Muhammad bin Marwan As Sadee ke baare mein mohaddiseen ke chand aqwaal darj e zail hain:

1. Bukhari ne kaha:

“*Ye matrook hai*”.⁸⁵⁵

سكتوا عنه

“*Iski hadees bilkul likhi nahi jaati*”.⁸⁵⁶

لا يكتب حديثه البتة.

2. Yahya bin Muyeen ne kaha:

“*Wo Siqa nahi hai*”.⁸⁵⁷

ليس بثقة.

3. Abu Haatim ar Raazi ne kaha:

“*Wo hadees mein gaya guzra hai, matrook hai, iski hadees bilkul likhi nahi jaati*”.⁸⁵⁸

هو ذاهب الحديث، متروك الحديث، لا يكتب حديثه البتة.

4. Nisai ne kaha:

“*Wo kalbi se riwayat karta hai, hadees mein matrook hai*”.⁸⁵⁹

يروى عن الكلبي، متروك الحديث.

5. Yaqoob bin Sufiyan al Farsi ne kaha:

“*Wo siqa nahi, zaef hai*”.⁸⁶⁰

وهو ضعيف غير ثقة.

6. Ibne Hibban ne kaha:

⁸⁵¹ Surah Mominoon: 2

⁸⁵² Tafseer al Mansoob Ila Ibne Abbas: P212

⁸⁵³ Majmua Rasael Okadwi: V1 P182; Tehqeeq Mas-ala Raful Yadain: P6

⁸⁵⁴ Tanweer al Maqaabis, Tafseer Ibne Abbas lil Ferozabadi ash Shafai: P2

⁸⁵⁵ At Tareekh al Kabeer: V1 P232

⁸⁵⁶ Az Zoafa as Sagheer: 350

⁸⁵⁷ Al Jirah wa Ta'adeel: V8 P86 (sanad Saheeh)

⁸⁵⁸ Al Jirah wa Ta'adeel: V8 P86

⁸⁵⁹ Az Zoafa wal Matrukeen: {538

⁸⁶⁰ Al Ma'arefah wat Tareekh: V3 P186

“Ye siqa raawiyo’n se mauzoo riwayate’n bayan karta tha, parakh ke baghair iski riwayaat likhna halal nahi hai. Kisi haal mein bhi isse hujjat pakadna jaez nahi hai”.⁸⁶¹

كان ممن يروي الموضوعات عن الأثبات، لا يحل كتابة حديثه إلا على جهة الإعتبار ولا الإحتجاج به بحال من الأحوال.

7. Ibne Nameer ne kaha: “Kazzab hai”.⁸⁶²

8. Haafiz Haithami ne kaha:

“Wo matrook hai”.⁸⁶³

“Iske zaef hone par ijma hai”.⁸⁶⁴

وهو متروك.

أجمعوا على ضعفه.

9. Haafiz Zahabi ne kaha: كوفي متروك متهم⁸⁶⁵

10. Haafiz Ibne Hajar ne kaha: متهم بالكذب⁸⁶⁶

Deobandi Halqa ke nazdeek maujooda daur ke “Imam Ahle Sunnat” Sarfaraz Khan Safdar Sahab likhte hain: “Aur Muhammad bin Marwan as Sadee al Sagheer ka haal bhi sun lejiye.....

Imam Bukhari farmate hain ke “iski riwayat hargiz nahi likhi jaa sakti”.⁸⁶⁷

Imam Nisai farmate hain ke “wo matrook ul hadees hai”.⁸⁶⁸

Allama Zahabi likhte hain ke Hazraat e Mohaddiseen e Ikram ne isko tark kar diya hai aur baaz ne is par jhoot bolne ka ilzam bhi lagaaya hai. Imam Ibne Muyeen kehte hain ke wo siqa nahi hai. Imam Ahmad farmate hain ke maine isko chod diya tha. Ibne A’adee ka bayan hai ke jhoot iski riwayat par bilkul bain hai.⁸⁶⁹

Imam Bayhaqi farmate hain ke wo matrook hai.⁸⁷⁰

Haafiz Ibne Kaseer farmate hain ke wo bilkul matrook hai.⁸⁷¹

Allama Subki likhte hain ke wo zaef hai.⁸⁷²

Allama Muhammad Tahir likhte hain ke wo kazzab hai.⁸⁷³

1. Jareer bin Abdul Hameed famrate hain ke wo kazzab hai. Ibne Nameer kehte hain ke wo mahez hech hai. Yaqoob bin Sufiyan kehte hain ke wo zaef hai. Saleh bin Muhammad farmate hain ke wo zaef tha (khud jaali hadeese’n banaaya karta tha). Abu Haatim kehte hain ke wo matrookul hadees hai, iski hadees hargiz nahi likhi jaa sakti.⁸⁷⁴

2. Yehi mausoof ek aur muqaam par likhte hain: “Sufi Sahab ne apne bado’n ki paerwee karte hue riwayat to khoob pesh ki hai, magar inko sood-mand nahi. Kyou’nke “sadee” fun e riwayat mein “hech” hai. Imam Ibne Muyeen famrate haine ke unki riwayat mein zoaf hota hai. Imam Jozjaani farmate hain Wo bohut badaa jhoota aur tabraai tha..... Imam Tabari farmate hain ke iski riwayat se ehtejaaj durust nahi..... is

⁸⁶¹ Al Majrooheen: V2 P286

⁸⁶² Az Zoafa al Kabeer lil Uqaili: V4 P136 (sanad Hasan). Yaad rahe ke Az Zoafa al Kabeer mein ghalat se Ibne Nameer ke bajaare Ibne Naseer chap gaya hai.

⁸⁶³ Majmua az Zawaaed: V8 P99

⁸⁶⁴ Majmua az Zawaaed: V1 P214

⁸⁶⁵ Diwaan az Zoafa: 3969

⁸⁶⁶ Taqreeb ut Tehzeeb: 6284

⁸⁶⁷ Zoafa Sagheer Imam Bukhari: P29

⁸⁶⁸ Zoafa Imam Nisai: P52

⁸⁶⁹ Mizan ul Etedaal: V3 P132

⁸⁷⁰ Kitab al Asma was Sifaat: P394

⁸⁷¹ Tafseer Ibne Kaseer: V3 P515

⁸⁷² Shifa us Suqaam: P37

⁸⁷³ Tazkiratul Mauzuat: P90

⁸⁷⁴ Izaalah ar Raib: P316

riwayat ki mazeed bahes Izaalah ar Raib mein dekhiye. In be-jaan aur zaeef riwayaton se koi mas-ala saabit nahi ho sakta”.⁸⁷⁵

3. Sarfaraz Sahab apni ek aur kitab mein likhte hain: “Sadee ka naam Muhammad bin Marwan hai..... Imam Ahmad farmate hain ke maine isko bilkul tark kar diya hai (hairat hai ke Imam Ahmad bin Hambal jaisi niqaad e hadees shakhsiyat to iski riwayat ko tark karti hai, magar Maulwi Naeemuddin Sahab aur unki jamat iski riwayat se.....)”.⁸⁷⁶
4. Mausuf apni ek aur kitab mein likhte hain: “Sadee kazzab aur waza’a hai”.⁸⁷⁷ Sagheer ka naam Muhammad bin Marwan hai. Imam Ibne Jareer bin Abdul Hameed farmate hain ke wo kazzab hai aur Saleh bin Muhammad farmate hain ke wo jaali hadeese’n banaaya karta tha. Baqiya mohaddiseen bhi is par sakht jirah karte hain. Insaaf se farmae’n ke aise kazzab raawi ki riwayat se deeni kaunsa mas-ala saabit hota hai yaa ho sakta hai?⁸⁷⁸

Sarfaraz Khan Safdar Deobandi likhte hain: “Aap log Sudee⁸⁷⁹ ki “dum” thaame rakhe’n aur yehi aapko Mubarak ho”.⁸⁸⁰

Sarfaraz Khan Sahab mazeed farmate hain: “Aap ne khaazin ke hawaale se “Sadee kazzab” ke ghar mein panah li hai. Jo aapki “ilmi ruswaai” ke liye bilkul kaafi hai aur ye “daagh” hamesha aapki peshani par chamakta rahega”.⁸⁸¹

Tambeeh: Maujooda daur mein raful yadain ke khilaf “Tafseer Ibne Abbas” naami kitab se istedlal karne waalon ne baqaul e Sarfaraz Khan Safdar Sahab Sudee kid um thaam rakhi hai aur un logo’n ki peshani par ruswaai ka ye daagh chamak raha hai.

Muhammad bin as Saaeb al Kalbi Ka Ta’aruf

Muhammad bin as Saaeb, Abul Nazar al Kalbi ke baare mein mohaddiseen e ikram ke chand aqwaal darj e zail hain:

1. Sulaiman at Taimi ne kaha:

“Kufa mein 2 kazzab the, unme se ek Kalbi hai”.⁸⁸²

كان بالكوفة كذابان أحدهما الكلبي.

2. Qarah bin Khalid ne kaha:

“Log ye samajhte the ke Kalbi jhoot bolta hai”.⁸⁸³

كانوا يرون أن الكلبي يرف يكدب.

3. Sufiyan Soori ne kaha: “Hame’n Kalbi ne bataaya ke tumjhe jo bhi meri sanad se a’an Abi Saleh A’an Ibne Abbas bayan kiya jaae to wo jhoot hai isey riwayat naa karna”.⁸⁸⁴
4. Yazeed bin Zare’e ne kaha: “Kalbi Sabaai tha”.⁸⁸⁵
5. Muhammad bin Mehran ne kaha: “Kalbi ki tafseer baatil hai”.⁸⁸⁶
6. Jozjaani ne kaha: “Kazzab Saaqit”.⁸⁸⁷
7. Yahya bin Muyeen ne kaha:

⁸⁷⁵ Tafreeh al Khawaatir Fee Radd Tanweer al Khawaatir: P77-78

⁸⁷⁶ Tanqeed e Mateen: P168

⁸⁷⁷ Itmam ul Burhan: P455

⁸⁷⁸ Itmam ul Burhan: P458

⁸⁷⁹ T:

⁸⁸⁰ Itmam ul Burhan: P457

⁸⁸¹ Itmam ul Burhan: P458

⁸⁸² Al Jirah wa Ta’adeel: V7 P270 (sanad Saheeh)

⁸⁸³ Al Jirah wa Ta’adeel: V7 P270 (Sanad Saheeh)

⁸⁸⁴ Al Jirah wa Ta’adeel: V7 P271 (sanad Saheeh)

⁸⁸⁵ Al Kaamil by Ibne A’adee: V5 P2128 (sanad Saheeh)

⁸⁸⁶ Al Jirah wa Ta’adeel: V7 P271 (Sanad Saheeh)

⁸⁸⁷ Ahwal ar Rijaaal: P37

“Kalbi kuch cheez nahi hai”.⁸⁸⁸

8. Abu Haatim ar Raazi ne kaha:

“Iski hadees ke matrook hone par logo’n ka ijma hai. Iske saath waqt zaaya naa kiya jaae wo hadees mein gaya guzra hai”.⁸⁸⁹

الناس مجتمعون على ترك حديثه، لا يشتغل به، هو ذاهب الحديث.

9. Haafiz Ibne Hajar ne kaha: المفسر متهم بالكذب ورمي بالرفض⁸⁹⁰

10. Haafiz Zahabi ne kaha:

“(Mohaddiseen ne) isey tark kar diya hai”.⁸⁹¹

تركوه.

Kalbi ke mutalliq Sarfaraz Khan Sahab ne likha hai: “Kalbi ka haal bhi sun lejiye..... Kalbi ka naam Muhammad bin as Saaeb bin Bashir abu An Nazar al Kalbi hai. Imam Motamar bin Sulaiman apne walid se riwayat karte hain ke Kufa mein 2 bade bade kazzab the. Ek unme se Kalbi tha aur Laith bin Abi Saleem ka bayan hai ke Kufa mein 2 bade bade jhoote the. Ek Kalbi aur doosra As Sadee. Imam Ibne Muyeen kehte hain ke ليس بشيء, Imam Bukhari farmate hain ke Imam Yahya aur Ibne Mahdi ne iski riwayaat bilkul tark kardi thi. Imam Ibne Mahdi farmate hain ke Abu Juza ne farmaya: “Main is baat par gawaahi deta hu’n ke Kalbi kaafir hai. Maine jab ye baat Yazid bin Zare’e se bayan ki to wo bhi farmane lagy ke maine bhi unse yehi suna ke Main is baat par gawaahi deta hu’n ke Kalbi kaafir hai ke maine iske kufr ki wajah poochi to unho’n ne farmaya ke:

Kalbi kehta hai ke Hazrat Jibrael ؑ Aap ؑ ki taraf wahee laaya karte the. Ek martaba aap kisi haajat ke liye uth khade hue aur unki jagah Hazrat Ali ؑ baith gae to Jibrael ؑ ne in par wahee naazil kardi”.

يقول كان جبرائيل يوحى إلى النبي صلى الله عليه وسلم فقام النبي لحاجته وجلس علي فأوحى إلى علي.

(ya’ane: Hazrat Jibraeel ؑ Aap ؑ moorid e wahee aur mohbat e wahee ko naa pehchaan sakey aur Hazrat Ali ؑ ko Rasool samajh kar inko wahee sunaa gae.... Aur Allah hi behtar jaanta hai ke is bhole bhale Jibraeel ؑ ne aagey peeche kya kya thokare’n khaai ho’ngi aur kin-kin par wahee naazil ki hogi aur naa-maloom Hazrat Ali ؑ ko bhi wo is khufiya wahee mein kya kuch keh gae ho’nge. Mumkin hai ye khilafat bil-fasl hi ki wahee ho. Jisko Hazrat Jibraeel ؑ Hazrat Ali ؑ ke kaan mein phoonk gae ho’nge. Baat zaroor kuch hogi. Aakhir Kalbi ka bayan bilaa wajah to nahi ho sakta, aur Kalbi ke is nazariya ke tahat mumkin hai ke Hazrat Jibraeel ؑ pehli hi wahee mein bhool kar Hazrat Muhammad ؑ ko sunaa gae ho’n aur maqsood koi aur ho aur a’an mumkin hai ke wo Hazrat Ali ؑ hi ho’n. Aakhir Kalbi ke kisi bhai ka ye nazariya bhi to hai ke:

*Jibraeel Ki Aamad Choo’n Az Khaaliq Be-choo’n
Ba Pesh Muhammad Shad o Maqsood Ali Bod*

Ma’az Allah, Astaghfirullah, kalbi ne to Hazrat Jibraeel ؑ, Janab Rasool Allah ؑ aur wahee ko ek drama aur khel banaakar rakh diya hai. al a’ayaaz billahi ta’ala summa al a’ayaaz billahi ta’ala .. Safdar) Balke Kalbi ne khud ye kaha hai ke jab mein ba-tareeq Aub saleh a’an Ibne Abbas ؑ koi riwayat aur hadees tumse bayan karu’n to “wo jhoot hai”. Imam Abu Haatim farmate hain ke Hazrat e Mohaddiseen e Ikram sab is par muttafiq hain ke wo matrook ul hadees hai. Is ki kisi riwayat ko pesh karna saheeh nahi hai. Imam Nisai kehte hain ke wo siqa nahi hai aur uski riwayat likhi bhi nahi jaa sakti. Ali bin Al Junaid, Haakim Abu Ahmad aur Daraqutni farmate hain ke wo matrook ul hadees hai. Jozjaani kehte hain ke wo kazzab aur saaqit hai. Ibne Hibban kehte hain ke iski riwayat jhoot par jhoot bilkul zaahir hai aur isse ihtejaaj saheeh nahi hai. Saaji kehte hain ke wo

⁸⁸⁸ Tareekh Ibne Muyeen: Riwaaya Ad Doori: 1344

⁸⁸⁹ Al Jirah wa Ta’adeel: V7 P271

⁸⁹⁰ Taqreeb ut Tehzeeb: 5901

⁸⁹¹ Al Mughni Fee az Zoafa: 5545

matrook ul hadees hai aur bohot hi zaeef aur kamzor tha. Kyou'nke wo ghaali shia hai. Hafiz Abu Abdullah al Haakim kehte hain ke Abu Saleh se isne jhooti riwayat-e'n bayan ki hain.

Haafiz Ibne Hajar likhte hain:

“Tamaam ahle suqaat iski mazammat par muttafiq hain aur is par bhi inka ittefaq hai ke Ahkam aur Furoo mein iski koi riwayat qabil e qubool nahi hai”.
وقد اتفق ثقات أهل النقل على ذمه وترك الرواية عنه في الأحكام والفروع.

Aur Imam Ahmad bin Hambal ne farmaya ke Kalbi ki tafseer awwal se lekar aakhir tak sab jhoot hai, isko padhna bhi jaez nahi hai.⁸⁹²

Aur Allama Muhammad Tahir al Hanafi likhte hain ke “kamzor tareen riwayat fan e tafseer mein Kalbi a'an Abi Saleh a'an Ibne Abbas hai aur فإذا انضم إليه محمد بن مروان السدي الصغير فهي سلسلة الكذب”⁸⁹³ aur is riwayat mein khair se ye dono sher jamaa hain.⁸⁹⁴ Nez dekhiye Tanqeed e Mateen.⁸⁹⁵

Is sanad ka teesra raawi Abu Saleh Baazaam zaeef hai.

Abu Saaleh Baazaam Ka Ta'aruf

1. Abu Haatim ar Raazi ne kaha: يكتب حديثه ولا يحتج به⁸⁹⁶
2. Nisai ne kaha: ضعيف كوفي⁸⁹⁷
3. Bukhari ne isey Kitab az Zoafa mein zikr kiya hai.⁸⁹⁸
4. Haafiz Zahabi ne kaha: ضعيف الحديث⁸⁹⁹
5. Haafiz Ibne Hajar ne kaha: ضعيف يرسل⁹⁰⁰

Baaz ulama ne Bazaam mazkoor ki tauseeq bhi kar rakhi hai, magar jamhoor mohaddiseen ki jirah ke muqable mein ye tauseeq mardood hai.

Tanweer ul Maqaabis ki is sanad ke mutalliq Hafiz Jalauddin as Suyuti likhte hain:

“Tamaam turq mein sabse kamzor tareen tareeq Al Kalbi a'an Abi Saaleh a'an Ibne Abbas رضي الله عنه hai aur agar is riwayat ki sanad mein Muhammad bin Marwan as Sadee as Sagheer bhi mil jae to phir ye sanad Silsilaah al Kazb kehlaati hai”.⁹⁰¹
وأوهى طرقه طريق الكلبي عن أبي صالح عن ابن عباس فإن انضم إلى ذلك رواية محمد بن مروان السدي الصغير فهي سلسلة الكذب.

Waazeh rahe ke ye sanad Silsilaah al Kazb Abu Saleh tak hai. Sahaba Ikram رضي الله عنهم tamaam ke tamaam aadil hain, ye qaaeda kulliyya hai. Albattan unse riwayat karne waale baad ke raawiyo'n ka aadil o siqa o sadooq hona zaroori hai. Ye bhi ek qaaeda kulliyya hai.

Is tafseel se maloom hua ke ye tafseer (Tanweer ul Maqaabis) Syedna Abdullah bin Abbas رضي الله عنه se saabit nahi hai. Balke ye Muhammad bin Marwan as Sadee aur Kalbi ki man-ghadat tafseer hai. Jisey unho'n ne kizb bayani karte hue Syedna Ibne Abbas رضي الله عنه se mansoob kar diya hai.

Tambeeh:

⁸⁹² Tazkuratul Mauzua'at: P82

⁸⁹³ Tazkirah tul Mauzua'at: P83; Itqan: V2 P189

⁸⁹⁴ Izaalah ar Raib: P316-316

⁸⁹⁵ P167-169

⁸⁹⁶ Al Jirah wa Ta'adeel: V2 P432

⁸⁹⁷ Az Zoafa wal Matrukeen: 72

⁸⁹⁸ Raqm: Tohfa al Aqwiya: P21

⁸⁹⁹ Diwaan az Zoafa: 544

⁹⁰⁰ Taqreeb ut Tehzeeb: 634

⁹⁰¹ Al Itqaan Fee Uloom al Quran: V2 P416

Khud Syedna Abdullah bin Abbas عليه السلام se ruku se pehle aur baad waala raful yadain saabit hai.

Abu Hamza (Imran bin Abi Ataa al Asadi, taabai) رضي الله عنه farmate hain ke:

“Maine (Syedna) Ibne Abbas عليه السلام ko dekha ke wo shuru namaz, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the”.⁹⁰²

رأيت ابن عباس يرفع يديه إذا افتتح الصلاة و إذا ركع وإذا رفع رأسه من الركوع.

Ye riwayat Masael al Imam Ahmad.⁹⁰³ Musannaf Abdur Razzaq⁹⁰⁴ aur Juz Raful Yadain lil Bukhari⁹⁰⁵ mein bhi maujood hai.

Tawoos (taabai) farmate hain ke maine Abdullah (bin Abbas) ko namaz mein raful yadain karte hue dekha hai.⁹⁰⁶

Syedna Ibne Abbas عليه السلام ka namaz mein raful yadain karna is baat ki waazeh daleel hai ke namaz mein raful yadain khushoo o khuzoo ke khilaf nahi hai.

Tambeeh: Is mauzoo tafseer ke Okadwi tarjume aur tarz e istedlal mein bhi nazar hai.

⁹⁰² Musannaf Ibne Abi Shaiba: V1 P235, H2431 (Sanad Hasan)

⁹⁰³ Riwayah Abdullah bin Ahmad: V1 /4/.24, H331

⁹⁰⁴ V2 P69, H2523

⁹⁰⁵ H21

⁹⁰⁶ Juz Raful Yadain: P28 (Sanad Saheeh)

Syedna Abu Humaid as Sa'adi ؓ Ki Mashoor Hadees

Das (10) Sahaba Ikram ؓ ke majmua mein Syedna Abu Humaid as Sa'adi ؓ ne jo hadees bayan farmai thi, sabse pehle Sunan Abu Dawood se iska matan ma'a tarjuma pesh e khidmat hai. Baad mein iski tehqeeq, raawiyo'n ka difa'a aur radd karne waalo'n ke shubhaat o khayaanto'n ka jawab hoga.

Imam Abu Dawood ؓ famrate hain:

(Syedna) Abu Humaid as Sa'adi ؓ ne 10 Sahaba Ikram ؓ jin mein (Syedna) Abu Qataada ؓ bhi the, ke majmua mein farmaya: “Main tum mein sabse ziyada Rasool Allah ﷺ ki namaz ko jaanta hu'n. Unho'n ne kaha: “Kaise? Allah ki qasam! Aap ne naa to ham se ziyada Aap ﷺ ki itteba ki hai aur naa hamse pehle Aap ﷺ ke Sahabi bane the”. Unho'n (Syedna Abu Humaid ؓ) ne kaha: “Ji haa'n”. To Sahaba Ikram ؓ ne kaha: “To pesh karo”. (Syedna Abu Humaid ؓ ne) kaha: “Rasool Allah ﷺ jab namaz ke liye khade hote to apne dono hath kandho'n tak uthaate (raful yadain karte) phir takbeer (Allahu Akbar) kehte, hatta ke har haddi apni jagah etedaal se theher jaati. Pahir Aap ﷺ qiraaat karte, phir takbeer kehte to kandho'n tak raful yadain karte, phir ruku karte aur apni hatheliya'n apne ghutno'n par rakhte. Phir (peeth seedhi karne mein) etedaal karte, naa to sar ziyada jhukaate aur naa uthaae rakhte (aapka sar Mubarak aur peh ek seedh mein baraabar hote the) Phir sar uthaate to سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Phir kandho'n tak etedaal se raful yadain karte, phir Allahu Akbar kehte. Phir zameen ki taraf jhukte (sajde mein) apne dono baazu apne pehluo'n se door rakhte. Phir aap sar uthaate aur baaya'n pao'n dohra karke (bichaa-kar) is par baith jaate. Aap sajde mein apni ungliya'n khuli rakhte the.

Phir aap sajda karte, phir Allahu Akbar kehte aur sajde se sar uthaate, aap baaya'n pao'n dohra karke is par baith jaate, hatta ke har haddi apni jagah poho'nch jaati.

Phir doosri rakat mein (bhi) isi tarha karte. Phir jab aap 2 raka'te'n padh kar khade hote to takbeer aur kandho'n tak raful yadain karte. Jaisa ke aapne shuru namaz mein raful yadain kiya tha.

Phir baaqi namaz bhi isi tarha padhte, hatta ke jab aapka (aakhri) sajda hota jisme salam phera jaata hai to aap tawarrok karte hue, baaya'n pao'n (daae'n taraf) peeche karte hue, baae'n pehlu par baith jaate the”. Saare Sahaba ؓ ne kaha: “Aapne sach kaha hai, Aap ﷺ isi tarha namaz padhte the”.⁹⁰⁷

Is riwayat ki sanad bilkul saheeh hai. Ab tafseel tehqeeq mulaheza farmae'n.

حدثنا أحمد بن حنبل: حدثنا أبو عاصم الضحاك بم مخلص ح و حدثنا مسدد: حدثنا يحيى وهذا حديث أحمد. قال: أخبرنا عبد الحميد يعني ابن جعفر: أخبرني محمد بن عمرو بن عطاء قال: سمعت أبا حميد الساعدي في عشرة من أصحاب رسول الله صلى الله عليه وسلم منهم أبو قتاده، قال أبو حميد: أنا أعلمكم بصلوة رسول الله صلى الله عليه وسلم، قالوا: فلم؟ فوالله! ما كنت بأكثرنا له تبعاً ولا أقدمنا له صحبة، قال: بلى قالوا: فاعرض، قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلوة يرفع يديه حتى يحاذي بهما منكبيه، ثم كبر حتى يحاذي بهما منكبيه، ثم يركع ويضع راحتيه على ركبتيه، ثم يعتدل فلا يضرب رأسه ولا يقنع، ثم يرفع رأسه فيقول: سَمِعَ اللهُ لِمَنْ حَمِدَهُ،

ثم يرفع يديه حتى يحاذي بهما منكبيه معتدلاً، ثم يقول: اللهُ أَكْبَرُ، ثم يهوي إلى الأرض فيجافي يديه عن جنبه، ثم يرفع رأسه ويشي رجله اليسرى فيقعدها عليها، ويفتح أصابع رجله إذا سجد،

ثم يسجد، ثم يقول: اللهُ أَكْبَرُ ويرفع رأسه ويشي رجله اليسرى فيقعدها عليها حتى يرجع كل عظم إلى موضعه، ثم يصنع في الآخر مثل ذلك، ثم إذا قام من الركعتين كبر ورفع يديه حتى يحاذي بهما منكبيه كما عندا فتتاح الصلوة،

ثم يصنع ذلك في بقية صلاته حتى إذا كانت السجدة التي فيها التسليم أخرج رجله اليسرى وقعد متوركاً على شقه الأيسر، قالوا صدقت، هكذا كان يصلي صلى الله عليه وسلم.

⁹⁰⁷ Sunan Abu Dawood: Kitab us Salah Baab Iftetaah as Salah: H730 (sanad Saheeh)

Mashoor raawi e hadees Abdul Hameed bin Jafar bin Abdullah bin al Hakam bin Rafe al Ansari se riwayat hai:

“Mujhe Muhammad bin Umro bin Ataa (al Quraishi al Aa’mri al Madani) ne hadees sunai, kaha: Maine (Syedna Abu Humaid as Sa’adi رضى الله عنه ko (Syedna) Rasool Allah ﷺ ke 10 Sahabi Ikram رضى الله عنهم mein ba-shamool (Syedna) Abu Qataada رضى الله عنه farmate hue suna..... Alakh”.

أخبرني محمد بن عمرو و بن عطاء قال: سمعت أبا حميد الساعدي في عشرة من أصحاب رسول الله صلى الله عليه وسلم منهم أبو قتادة... إلخ.

Mafhoom: Is riwayat mein ye bhi aaya hai ke Nabi ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.⁹⁰⁸

Is hadees ko mutaddid ulama ne *saheeh qaraar* diya hai, masalan:

- | | | | |
|-----------------|------------------|-----------------------------|---------------|
| 1. Tirmizi | 2. Ibne Khuzaima | 3. Ibne Hibban | 4. Al Bukhari |
| 5. Ibne Taimiya | 6. Ibnul Qaiyyim | 7. Al Khattabi رضى الله عنه | |

Is hadees ke raawiyo’n ka mukhtasar o jaame ta’aruf, darj e zail hai:

1. Abdul Hameed bin Jaafar رضى الله عنه:

- 1) Yahyab bin Muyeen ne kaha: “*Siqa*”.⁹⁰⁹
- 2) Ahmad bin Hambal ne kaha: “ثقة ليس به بأس”.⁹¹⁰
- 3) Ibne Sa’ad ne kaha: “وكان ثقة كثير الحديث”.⁹¹¹
- 4) Saaji ne kaha: “ثقة صدوق”.⁹¹²
- 5) Yaqoob bin Sufiyan al Farsi ne kaha: “ثقة”.⁹¹³
- 6) Ibne Shaheen ne isey *Kitab us Suqaat* mein zikr kiya.⁹¹⁴
- 7) Ali bin al Madeeni ne kaha: “وكان عندنا ثقة..... إلخ”.⁹¹⁵
- 8) Unke alaawa Muslim bin al Hajjaj.⁹¹⁶
- 9) Tirmizi
- 10) Ibne Khuzaima
- 11) Bukhari ne Abdul Hameed bin Jaafar ki hadees ko *saheeh qaraar* de kar uski *tauseeq* ki.
- 12) Zahabi ne kaha: “الإمام المحدث الثقة”.⁹¹⁷
- 13) Ibne Nameer ne isey *siqa* kaha.⁹¹⁸
- 14) Yahya bin Saeed al Qattan isey *siqa* kehte the... Alakh.⁹¹⁹
- 15) Abu Haatim ar Raazi ne kaha: “محلّه الصدق”.
- 16) Ibne A’adee ne kaha: “أرجو أنه لا بأس به وهو يكتب حديثه”.⁹²⁰

⁹⁰⁸ Sunan Abu Dawood: 730 (sanad Saheeh); Tirmizi: 304 (kaha Hasan Saheeh); Ibne Khuzaima: 587-588; Ibne Hibban, Al Ehsan: 1864; Juz Raful Yadain lil Bukhari: 102; Fataawa al Kubra by Ibne Taimiya: V1 P105; Majmua Fataawa by Ibne Taimiya: V22 P453; Tehzeeb Sunan Abu Dawood by Ibnul Qaiyyim: V2 P416; Ma’alim as Sunan by al Khattabi: V1 P194

⁹⁰⁹ Tareekh Usman bin Saeed ad Daarmi: 263-610

⁹¹⁰ Tehzeeb ul Kamaal: V11 P41; Kitab al Jirah wa Ta’adeel: V6 P10 (sanad Saheeh)

⁹¹¹ At Tabaqaat al Kubra: V10 P400; Tehzeeb ul Kamaal: V11 P42

⁹¹² Tehzeeb ut Tehzeeb: V6 P112

⁹¹³ Kitab al Ma’arefah wat Tareekh: V2 P458

⁹¹⁴ Kitab us Suqaat: P159, faqrah: 910

⁹¹⁵ Sawalaat Muhammad bin Usman bin Abi Shaiba: 105

⁹¹⁶ Muslim: V25 P533 (T: I believe it is Volume 2 not 25, Rehan)

⁹¹⁷ Ser E’elaam an Nubala: V7 P20-21

⁹¹⁸ Tehzeeb ut Tehzeeb: V6 P112

⁹¹⁹ Tehzeeb ut Tehzeeb: V6 P112

⁹²⁰ Tehzeeb ut Tehzeeb: V6 P112

- 17) Ibne Hibban ne kaha: “أحد الثقات المتقين الخ”.⁹²¹
- 18) Ibnul Qattan al Faasi ne kaha: “وعبد الحميد ثقة الخ”.⁹²²
- 19) Abdul Haq ash Shibli ne Abdul Hameed bin Jafar ki is hadees ko *saheeh muttasil* qaraar diya.⁹²³
- 20) Haakim Nishapuri ne iski hadees ko *saheeh* kaha.⁹²⁴
- 21) Boosri ne iski hadees ko *haaza isnaad saheeh* kaha.⁹²⁵
- 22) Ibne Taimiya
- 23) Khattabi aur
- 24) Ibnul Qaiyyim ne iski bayan karda hadees ko *saheeh* kaha.
- 25) Bayhaqi ne Abdul Hameed bin Jafar par Tahawi ki *jirah* ko *mardood* kaha.⁹²⁶
- 26) Ibnul Jarood ne Mutaqa mein riwayat karke iski hadees ko *saheeh* qaraar diya.⁹²⁷
- 27) Ze'eli Hanafi ne kaha: “*Lekin aksar ulama ne isey siqa qaraar diya hai*”.⁹²⁸
- 28) Az Ziya al Maqdisi ne iski hadees ko *saheeh* qaraar diya.⁹²⁹
- 29) Abu Naeem al Asbahani
- 30) Aur Abu A'awaana al Asfaraeni ne Abdul Hameed bin Jafar ki hadees ko *saheeh* qaraar diya.⁹³⁰
- 31) Nisai ne kaha: “ليس به بأس”.⁹³¹

Is jam e ghafeer ke muqable mein 1) Sufiyan Soori, 2) Tahawi, 3) Yahya bin Saeed al Qattan, 4) Nisai, 5) Abu Haatim ar Raazi ki *jirah* hai. Jo jamhoor ki ta'adeel ke muqable mein hone ki wajah se *mardood* hai. Sufiyan Soori ki *jirah* ka sabab mas-ala e qadr hai. Iski tardeed Zahabi ne maskat andaaz mein kardi hai.⁹³²

Siqa raawi par *Qadari* waghaira ki *jirah mardood* hoti hai. Yahya al Qattan, Nisai aur Abu Haatim ar Raazki ki *jirah* unki ta'adeel se ma'aruz hai. Tahawi ki *jirah* ko Bayhaqi ne radd kar diya hai. Nisai ke qaul ليس به بأس ke liye dekhiye⁹³³

Khulasa Tehqeeq

Abdul Hameed bin Jafar *siqa o saheeh ul hadees* raawi hain. Walhamdulillah

Hafiz Ibnul Qaiyyim ne Abdul Hameed bin Jafar par *jirah* ko *mardood* qaraar diya hai.⁹³⁴

Abdul Hameed Mazkoor par Tahawi ki *jirah* jamhoor ki *tauseeq* ke muqable mein hone ki wajah se *mardood* hai. Abu Haatim ji *jirah* ba-sanad *saheeh* nahi mili aur agar mil bhi jae to jamhoor ke muqable mein hone ki wajah se *mardood* hai.⁹³⁵

Saheeh Bukhari o Saheeh Muslim o Sunan e Arba ke markazi raawi Muhammad bin Umro bin Ataa al Quraishi al A'amri al Madani ka mukhtasar o jaame ta'aruf pesh e khidmat hai:

⁹²¹ Saheeh Ibne Hibban bi Tarteeb Ibne Balbaan, nuskha muhaqqeqah: V5 P184 qabl H1865

⁹²² Bayan al Waham Walaa Yahaam Fee Kitab al Ahkam: V3 P514, H1287

⁹²³ Bayan al Waham walaa Yahaam: V2 P462, H462

⁹²⁴ Al Mustadrak: V1 P500, H1842

⁹²⁵ Zawaaed Ibne Majah: 1434

⁹²⁶ Ma'arefah as Sunan wal Asaar: V1 P558, tahat H:786

⁹²⁷ Al Muntaqa: 192

⁹²⁸ Nasbur Raaya: V1 P344, iske baad Ze'eli ka

إنه غلط في هذا الحديث likhna jamhoor ke mein *mardood* hai

⁹²⁹ Al Mukhtaara: V1 P516, H384

⁹³⁰ Al Musnad al Mustakhraj A'alaa Saheeh Muslim by Abi Naeem: V2 P134, H1175; Musnad Abi A'awaana: V1 P391

⁹³¹ Tehzeeb ut Tehzeeb: V6 P112

⁹³² Ser E'elaam an Nubala: V7 P21

⁹³³ Tehzeeb ul Kamaal: V11 P41; Ser E'elaam an Nubala: V7 P21;

Tareekh al Islam liz Zahabi: V9 P476

⁹³⁴ Tehzeeb as Sunan Ma'a A'aun al Ma'abood: V2 P421

⁹³⁵ Nez dekhiye, tasueeq karne waale: 15

2. Muhammad bin Umro bin A'ataa

- 1) Abu Zara'ah ar Raazi ne kaha: "ثقة".⁹³⁶
- 2) Abu Haatim ar Raazi ne kaha: "ثقة صالح الحديث".⁹³⁷
- 3) Ibne Sa'ad ne kaha: "وكان ثقة له أحاديث".⁹³⁸
- 4) Ibne Hibban ne isey Kitab us Suqaat mein zikr kiya.⁹³⁹
- 5) Bukhari
- 6) Muslim
- 7) Tirmizi
- 8) Ibne Khuzaima
- 9) Khattabi
- 10) Ibne Taimiya
- 11) Ibnul Jarood.⁹⁴⁰
- 12) Ibnul Qaiyyim ne iski hadees ko *saheeh* qaraar diya aur farmaya:
⁹⁴¹فإنه من كبار التابعين المشهورين بالصدق والأمانة والثقة
- 13) Zahabi ne kaha: "أحد الثقات".⁹⁴²
- 14) Ibne Hajar Asqalani ne kaha:
⁹⁴³"ثقة.....ووهم من قال: إن القطان تكلم فيه, أو إنه خرج مع محمد بن عبدالله بم حسن فإن ذاك هو ابن عمر وبن علقمة الآتي"
- 15) (kaha jaata hai ke) Nisai ne kaha: ثقة.⁹⁴⁴
- 16) Abu A'awaana al Asfaraeni.⁹⁴⁵
- 17) Abu Naeem al Asbahaani ne iski hadees ko *saheeh* kaha.⁹⁴⁶
- 18) Az Ziya al Maqdisi ne iski hadees ko al Mukhtaara mein riwayat karke *saheeh* qaraar diya.⁹⁴⁷
- 19) Haakim ne iski hadees ko "صحيح على شرط الشيخين" kaha.⁹⁴⁸
- 20) Abu az Zana Abdullah bin Zakwaan al Madani ne kaha: "زكان أمري صدق".⁹⁴⁹
- 21) Ibne al Qattan al Faasi ne kaha: "أحد الثقات".⁹⁵⁰
- 22) Abu Muhammad (Abdul Haq ash Shibli) iski ahadees ko *saheeh* kehte hain.⁹⁵¹
- 23) Ze'eli Hanafi ne Ibnul Qattan ki *tauseeq* naqal karke tardeed nahi ki.⁹⁵²
- 24) Muhammad bin Umro bin Ataa ki hadees se A'aini Hanafi ne hujjat pakdi.⁹⁵³
- 25) Nawavi ne Muhammad bin Umro bin Ataa ki hadees se hujjat pakdi aur isey *saheeh* yaa *hasan* qaraar diya.⁹⁵⁴
- 26) Hussain bin Masood al Baghwi ne iski hadees ko *saheeh* kaha.⁹⁵⁵

⁹³⁶ Al Jirah wa Ta'adeel: V8 P29 (Sanad Saheeh)

⁹³⁷ Al Jirah wa Ta'adeel: V8 P29

⁹³⁸ At Tabaqaat al Kubra, Al Qism al Mutmam: P123-124

⁹³⁹ V5 P368

⁹⁴⁰ Al Muntaqa: 192

⁹⁴¹ Tehzeeb as Sunan Ma'a A'aun al Ma'abood: V2 P421

⁹⁴² Ser E'elaam an Nubala: V5 P225

⁹⁴³ Tehzeeb ut Tehzeeb: 6187

⁹⁴⁴ Tehzeeb ul Kamaal: V17 P112

⁹⁴⁵ Musnad Abi A'awaana: V1 P269

⁹⁴⁶ Al Mustakhraj A'alaa Saheeh Muslim: V1 P396, H793

⁹⁴⁷ AlMukhtara: V13 P63, H96

⁹⁴⁸ Al Mustadrak: V1 P381, H1406

⁹⁴⁹ Tehzeeb ul Kamaal: V17 P112

⁹⁵⁰ Nasbur Raaya: V2 P371; Bayan al Waham Walaa Auhaam: V5 P367, H2540

⁹⁵¹ Bayan al Waham Walaa Auhaam: V5 P368

⁹⁵² Nasbur Raaya: V2 P371

⁹⁵³ Sharah Sunan Abu Dawood lil A'aini: V5 P177, H12560

⁹⁵⁴ Khulasa al Ahkam: V1 P344, H1041-1044 & P394, H1245

⁹⁵⁵ Sharah as Sunnah: V13 P15, H557

Is jam e ghafeer ke muqable mein Ibnul Qattan al Faasi ne Muhammad bin Umro par Yahya bin Saeed al Qattan aur Sufiyan Soori ki *jirah* naqal ki hai.⁹⁵⁶

Ye *jirah* 2 wajah se *mardood* hai:

1. Ye jamhoor ke khilaf hai.
2. Iska *jirah* ka talluq Muhammad bin Umro bin Ataa se nahi, balke Muhammad bin Umro bin Alqama al Laithi se hai.⁹⁵⁷

Tambeeh: Muhammad bin Umro bin A'alqama al Laithi par bhi *jirah mardood* hai. Wo *Qaul e Raajeh* mein *sadooq hasan ul hadees* raawi hai. Walhamdulillah

Khulaasa Tehqeeq:

Muhammad bin Umro bin Ataa al Madani bilaa ijma yaa ind al jamhoor *siqa o saheeh ul hadees* raawi hai.

Tambeeh: Ahmad Yaar Naeemi Barailwi Raza Khani ne kizb o *iftra* ka muzahera karte hue likha hai ke “*Muhammad bin Umro aisa jhoota raai hai, ke iski mulaqaat Abu Humaid Sa'adi se hargiz naa hui. Magar kehta hai سمعت Maine unse suna. Aise jhoote aadmi ki riwayat mauzoo yaa kam-se-kam awwal darja ki mudallis hai*”.⁹⁵⁸

Muhammad bin Umro bin Ataa al Madani ﷺ ko kisi mohaddis ne bhi jhoota nahi kaha, lehaza maloom hua ke Ahmad Yaar Naeemi bazaar e khud bohot badaa jhota raawi hai. Ye Ahmad Yaar Naeemi wohi shakhs hai, jisne likha hai: Quran e Kareem Farmata Hai. وَكَثِيرٌ مِنْهُمْ عَلَى الْهُدَىٰ. وَكَثِيرٌ حَقَّ عَلَيْهِمُ الضَّلَالَةُ.⁹⁵⁹

Halaa'nke Quran e Kareem mein Ahmad Yaar ki bayan karda aayat maujood nahi hai. Jo shakhs Allah par jhoot bolte nahi sharmata wo Muhammad bin Umro bin Ataa aur *siqa* raawiyo'n ke khilaf jhoot likhne se kab sharmaata hai?

⁹⁵⁶ Tehzeeb ut Tehzeeb: V9 P374

⁹⁵⁷ Tehzeeb ut Tehzeeb: V9 P374; another edition: V9 P332

⁹⁵⁸ Jaa al Haq: Hissa 2 P65 6th Baab Raful Yadain Karna Mana hai, doosri fasal

⁹⁵⁹ Jaa al Haq: Hissa 3 P39 4th Baab, Imam ke peeche muqtadi qiraa-at naa kare, doosri fasal

Syedna Abu Qataada ؓ Ka Sinn e Wafaat

Baaz log ye kehte hain ke Syedna Abu Qataada ؓ Syedna Ali ؓ ke zamane mein faut ho gae the. In logo'n ki tardeed ke liye jamhoor mohaddiseen ke aqwaal aur dandaan e shikan dalaael pesh e khidmat hain. Jin se ye saabit hota hai ke Syedna Abu Qataada ؓ, Syedna Ali ؓ ki wafat ke bohot baad 54h mein faut hue the:

- 1) Imam Laith bin Sa'ad al Masri (d 175h) farmate hain ke: *"Abu Qataada ؓ 54h mein faut hue"*.⁹⁶⁰
- 2) Saeed bin A'afeer (d 226h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.⁹⁶¹
- 3) Muhammad bin Abdullah bin Nameer (d 237h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.⁹⁶²
- 4) Yahya bin Abdullah bin Bakeer (d 231h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.⁹⁶³
- 5) Ibrahim bin Al Munzir (d 234h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.⁹⁶⁴
- 6) Yahya bin Muyeen (d 233h) se riwayat hai ke aapne kaha aap 54h mein faut hue.⁹⁶⁵
- 7) Abu Jafar Umro bin Ali al Falaas ne kaha: *"Aap Madina mein 54h mein faut hue"*.⁹⁶⁶
- 8) Ibnul Barqi ne kaha: *"Aap 54h mein faut hue"*.⁹⁶⁷
- 9) Abu Ahmad al Haakim ne kaha: *"Aap 54h mein faut hue"*.⁹⁶⁸
- 10) Tirmizi ne kaha: *"Aap 54h mein faut hue"*.⁹⁶⁹
- 11) Abu Abdullah Ibne Manda al Haafiz ne kaha: *"Aap 54h mein faut hue"*.⁹⁷⁰
- 12) Imam Bayhaqi ne kaha: *"Ahle Tareekh ka is par (Imam Bayhaqi ke zamane mein) ijma hai ke Abu Qataada 54h mein faut hue"*.⁹⁷¹
- 13) Zahabi ne kaha: *"Aap 54h mein faut hue"*.⁹⁷²
- 14) Ibne Kaseer ne unhe'n 54h ki wafayaat mein zikr kiya hai.⁹⁷³
- 15) Ibne Hibban ne kaha: *"Aap 54h mein faut hue"*.⁹⁷⁴
- 16) Khalifa bin Khayat ne kaha: *"Aap 54h mein faut hue"*.⁹⁷⁵
- 17) Imam Bukhari ne aapko 50h ke baad 60h tak wafayaat mein zikr kiya hai.⁹⁷⁶
- 18) Ibne Hajar Asqalani ne kaha: *"Aap 54h mein faut hue"*.⁹⁷⁷
- 19) Ibnul Jauzi ne kaha: *"Aap 54h mein faut hue"*.⁹⁷⁸
- 20) Ibnul Emad al Hambali ne kaha: *"Aap 54h mein faut hue"*.⁹⁷⁹
- 21) A'aini Hanafi (!) ne kaha: *"Aap (ek qaul mein) 54h mein faut hue"*.⁹⁸⁰

⁹⁶⁰ Kitab al Ma'arefah wat Tareekh by Imam Yaqoob bin Sufiyan: V3 P322 (Sanad Saheeh); Ma'arefah as Sunan wal Asaar lil Bayhaqi: V1 P558, H787 (Sanad Saheeh)

⁹⁶¹⁹⁶¹ Tareekh Baghdad: V1 P161 tahat 10 (Sanad Saheeh)

⁹⁶² Al Mo'ojam al Kabeer lit Tabrani: V3 P240, H3275 (sanad Saheeh)

⁹⁶³ Al Mo'ojam al Kabeer lit Tabrani: V3 P40, H3274 (Sanad Saheeh) (T: here page number should not be 40, buth 240 – Rehan)

⁹⁶⁴ Ma'arefah as Sahaba by Abi Naeem al Asbahani: V2 P749, H1992; Al Mustadrak lil Haakim: V3 P480

⁹⁶⁵ Kitab al Kanaa lid Dulaabi: V1 P49

⁹⁶⁶ Tareekh Damishq by Ibne A'saakir: V71 P115 (T: here the volume should not be 71, buth 17 – Rehan)

⁹⁶⁷ Tareekh Damishq: V71 P107

⁹⁶⁸ Tareekh Damishq: V71 P107

⁹⁶⁹ Tehzeeb as Sunan by Ibnul Qaiyyim Ma'a A'un al Ma'abood: V2 P422

⁹⁷⁰ As above: V2 P422; Ma'arefa as Sunan wal Asaar: V1 P558

⁹⁷¹ Ma'arefa as Sunan wal Asaar: V1 P558, qabl H787

⁹⁷² Tajreed Asma as Sahaba: V2 P194; Al E'elaam Bi Wafayaat al A'alaam: V1 P37, tahat 131

⁹⁷³ Al Bidaaya wan Nihaaya: V8 P70

⁹⁷⁴ As Suqaat: V3 P74

⁹⁷⁵ Tareekh Kaleefa bin Khayat: P223

⁹⁷⁶ At Tareekh as Sagheer: V1 P131

⁹⁷⁷ Taqreeb ut Tehzeeb: 8311

⁹⁷⁸ Al Muntazim: V5 P268

⁹⁷⁹ Shazraat az Zahab: V1 P60

⁹⁸⁰ Umdatul Qaari: V2 P294, H53 Baab an Nahi A'an al Istenja Bil Yameen

Is jam e ghafeer aur jamhoor ke muqable mein Habeebullah Derwi Deobandi Hayaati ne Haitham bin A'adee (*kazzab*) se naqal kiya hai ke (Syedna) Abu Qataada رضي الله عنه 38h mein faut hue.⁹⁸¹ Hambal bin Ishaq ne kaha: “*mujhe pataa chala hai ke aap 38h mein faut hue*”.⁹⁸²

Ye aqwaal jamhoor ke mukhalif hone ki wajah se *mardood* hain. Haitham bin A'adee (*kazzab*) par *jirah* ke liye dekhiye⁹⁸³ aur aam kutub *Al Majrooheen*.

Imam Yahya bin Muyeen ne kaha: “كوفي, ليس بثقة, كذاب”.⁹⁸⁴

Kya khayal hai ke agar ham bhi Haitham bin A'adee (*kazzab*) ke muqable mein Muhammad bin Umar al Waqedi (*kazzab A'ala ar Raajeh*) ki riwayat pesh kar de'n? Jo isne Yahya bin Abdullah bin Abi Qataada⁹⁸⁵ se naqal ki hai ke Syedna Abu Qataada رضي الله عنه Madina mein 45h mein faut hue the.⁹⁸⁶

Yaad rahe ke hanfiyo'n o barailwiyo'n aur baad deobandiyo'n ke nazdeek Waqedi *kazzab* nahi hai. Ibne Hammam Hanafi ne kaha: وهذا يقوم به الحجة عندنا إذا وثقنا الواقدي... إلخ.⁹⁸⁷

Ahmad Raza Khan Barailwi ne kaha: “*Imam Waqedi hamare ulama ke nazdeek siqa hain*”.⁹⁸⁸

Abdul Haq Deobandi, Akoda Khatak waale ne kaha: “*Kyou'nke Waqedi ki riwayat agar che halaal o haraam ke masaael mein hujjat nahi hai aur hadees aur hadees mein wo zaef hain, magar tareekh mein unki riwayat jamhoor tasleem karte hain*”.⁹⁸⁹

Nez dekhiye, Asaar as Sunan (tahat H7) aur Seerat al Mustafa by Muhammad Idrees Kandhelvi.⁹⁹⁰

⁹⁸¹ Noor us Sabaah: P207

⁹⁸² Tareekh e Baghdad: V1 P161

⁹⁸³ Mizan ul Etedaal: V4 P324 ت 9311

⁹⁸⁴ Al Jirah wa Ta'adeel: V9 P75, Sanad Saheeh

⁹⁸⁵ Wa Siqa Ibne Hibban: As Suqaat: V7 P594; Saheeh Lahu Al Haakim Fil Mustadrak: V1 P353, H1305 wa wafeqa az Zahabi

⁹⁸⁶ Tabaqaat Ibne Sa'ad: V6 P15 (Sanad Saheeh Ila al Waqedi)

⁹⁸⁷ Fathul Qadeer: V1 P69

⁹⁸⁸ Fataawa Rizwiya (latest edition): V5 P526; Muneer ul A'ain Fee Hukm Taqbeel Al Abha Meen: P91; Al Aman wal U'ula: P76-77

⁹⁸⁹ Haqaaq as Sunan: V1 P286

⁹⁹⁰ V1 P77-80

Ek riwayat ka jaeza

Baaz an Naas ne Musa bin Abdullah bin Yazid ki riwayat pesh ki hai ke Syedna Ali عليه السلام ne Syedna Abu Qataada رضي الله عنه ka janaaza padhaaya tha..... a'alq

Is riwayat ke baare mein hadees ke Imam Bayhaqi رحمته الله ne farmaya:

*Ye riwayat Ahle Tareekh ke ijma ki wajah se ghalat hai.*⁹⁹¹

وهو غلط لإجماع أهل التواريخ.

Haafiz Ibnul Qaiyyim ne kaha:

*“Aur Imamo’n ne Musa (bin Abdullah bin Yazid) ki is riwayat ko kahtaa qaraar diya hai aur jo log is riwayat ki itteba karne waale hain (masalan Tahawi Hanafi) unhe’n bhi ghalat qaraar qarar diya hai. Imam kehte hain ke ye riwayat ghalat hai”.*⁹⁹²

وقد خطأ الأئمة رواية موسى هذا ومن تابعه وقالوا: هي غلط... إلخ.

Jamhoor Aimmah Ikram عليهم السلام ke muqable mein Deobandiyo’n aur Barailwiyo’n aur baaz Hanfiyo’n ka is riwayat ko saheeh qaraar dena ghalat hai. Doosre ye ke is riwayat mein Musa mazkoor ne Syedna Ali عليه السلام se sima’a ki tasreeh nahi ki aur is baat ka koi suboot nahi hai ke wo Syedna Ali عليه السلام ke zamane mein zinda maujood the.

Tambeeh Baleegh: Abdullah bin Muhammad bin Abdul Aziz al Baghwi رحمته الله ki kitab Mojam as Sahaba mein likha hai ke: ⁹⁹³”عن موسى الأنصاري قال: أتانا علي رحمة الله صلى على أبي ضنادة فكير سبعة“

Iski sanad Ismail bin Abi Khalid: *Mudallis* ki *Tadlees* ki wajah se *zaeef* hai. Ismail mazkoor ki *tadlees* ke liye dekhiye⁹⁹⁴

Baaz log She’ebi (taabai) ki munqata riwayat pesh karte hain. Mujhe ye riwayat ba-sanad nahi mili.

Baaz an Naas ne “Imam Hasan bin Usman” ka qaul baghair kisi sanad ke pesh kiya hai.⁹⁹⁵

Hasan bin Usman naam ke 2 raawiyo’n ka zikr Lisan ul Mizaan ⁹⁹⁶ mein hai aur ye dono *majrooh* hain.

⁹⁹¹ Ma'arefa as Sunan wal Asaar: V1 P558

⁹⁹² Tehzeeb us Sunan: V2 P423

⁹⁹³ V2 P40, H436

⁹⁹⁴ Tabaqaat al Mudalliseen: V2 P36; Ar Raajeh Ana Minal Martaba As Salaasah; Mizan ul Etedaal: V1 P460; Jaame at

Tehseel lil E'elaai: P105; Al Mudalliseen by Abi Zara'ah bin al Eraqi: P3; Al Mudalliseen lil Suyuti: P3; Al Mudalliseen lil Halabi: P14; Manzumah Abi Mahmood al Maqdisi

⁹⁹⁵ Noor us Sabah: P206

⁹⁹⁶ V2 P219-220

Imam Naafe (taabai) رضى الله عنه bayan karte hain ke (Syedna) Abdullah bin Umar رضى الله عنه ne Umme Kulsoom bint Ali رضى الله عنه ka janaaza padha. Logo'n mein (Syedna) Abu Saeed aur (Syedna) Abu Qataada رضى الله عنه maujood the.. a'alaq⁹⁹⁷

Ammaar bin Abi Ammaar Maula al Haaris bin Naufal se riwayat hai ke maine ek aurat (Umme Kulsoom) aur unke bete ka janaaza padha. Janaza padhne waalo'n mein (Syedna) Abu Saeed Khudri, (Syedna) Ibne Abbas, (Syedna) Abu Qataada aur (Syedna) Abu Huraira رضى الله عنه maujood the.... Alakh⁹⁹⁸

Jis aurat ka janaaza padha gaya tha, ye Umme Kulsoom رضى الله عنه thee'n.⁹⁹⁹

Ibne Sa'ad ne Umme Kulsoom رضى الله عنه ke halaat mein Ammaar bin Abi Ammaar se naqal kiya ke main unke janaze mein haazir tha, inka janaza Saeed bin Al A'aas رضى الله عنه ne padhaaya tha. Jo us waqt musalmaano ke ameer the.¹⁰⁰⁰

Abdullah al Labhi kehte hain ke main haazir tha jab (Syedna) Abdullah bin Umar رضى الله عنه ne Umme Kulsoom رضى الله عنه ka janaza padha tha.¹⁰⁰¹

Ammaar bin Abi Ammaar se hi riwayat hai ke main janaze mein haazir tha aur logo'n mein (Syedna) Abu Saeed al Khudri, (Syedna) Abdullah bin Abbas, (Syedna) Abu Qataada aur (Syedna) Abu Huraira رضى الله عنه maujood the.¹⁰⁰²

Sunan Nisai waghaira mein hai ke us waqt (Madina mein) logo'n ke Imam (Ameer) Saeed bin al A'aas رضى الله عنه the.¹⁰⁰³

Syedna Saeed bin al A'aas رضى الله عنه 48h se 55h tak iqtidaar mein rahe.¹⁰⁰⁴

Aap Syedna Moaviya رضى الله عنه ke daur mein kai dafa Madina ke waali (ameer) baney.¹⁰⁰⁵

Syedna Moaviya رضى الله عنه 60h mein faut hue.¹⁰⁰⁶

Syedna Saeed bin al A'aas رضى الله عنه 60h se pehle faut hue, 58h waghaira.¹⁰⁰⁷

Ye baat aqalan muhaal hai ke 38h mein faut hone waala shakhs 50h aur 60h ke darmiyan mein faut hone waale ke janaze mein shamil ho. Lehaza darj e baala riwayat *nass e qaate* aur *daleel e waazeh* hai ke Syedna Abu Qataada رضى الله عنه 5-h ke baad (54h) mein faut hue.

Aap رضى الله عنه, Syedna Ali رضى الله عنه ke zamane mein faut nahi hue. Ye aisee daleel hai, jiska koi jawab kisi *hanafi o deobandi o barailwi* ke paas nahi hai. Walhamdulillah

Khulaasa e Tehqeeq: Syedna Abu Qataada رضى الله عنه se Muhammad bin Umro bin Ataa ki riwayat *munqata* nahi, balke *muttasil* hai. Tahawi aur unke muqallideen ka ye daawa hai ke Syedna Abu Qataada رضى الله عنه, Syedna Ali رضى الله عنه ke daur mein faut ho gae the, *ghalat* aur *baatil* hai. *Saheeh o muttasil* riwayaat is daawe ko *ghalat* aur *baatil qaraar* de rahi hain.

⁹⁹⁷ Sunan Nisai: V4 P71-72, H1980 (sanad Saheeh); Musannaf Abdur Razzaq: V3 P465, H6337 (sanad Saheeh); Muntaqa Ibnul Jarood: 545

⁹⁹⁸ Sunan Nisai: V4 P71, H1979 (sanad Saheeh)

⁹⁹⁹ Sunan Abu Dawood: 3193 wahuwa saheeh bis shawaahid

¹⁰⁰⁰ Tabaqaat Ibne Sa'ad: V8 P464-465 (sanad Saheeh)

¹⁰⁰¹ Tabaqaat Ibne Sa'ad: V8 P464 (sanad Saheeh)

¹⁰⁰² At Tareekh as Sagheer lil Bukhari: V1 P129 (Sanad Saheeh) ataa hua ibne abi rabah

¹⁰⁰³ Nisai: V4 P71, H1980 (sanad Saheeh)

¹⁰⁰⁴ Tehzeeb us Sunan: V2 P423

¹⁰⁰⁵ Tareekh al Islam liz Zahabi: V4 P225

¹⁰⁰⁶ Taqreeb ut Tehzeeb: 6758

¹⁰⁰⁷ Taqreeb ut Tehzeeb: 2337 wa Kutub at Tareekh

Ek aur Dandaan e Shikan Daleel

(Marwi hai ke) Muhlib bin Abi Safrah ne 44h mein Qandabeel (hind) par hamla kiya. Kabul ke qaidiyo'n mein se Makhool, Naafe Maula bin Umar, Kisaan wald Ayyub as Sakhtiyani aur Saalim al Aftas the.¹⁰⁰⁸

Maloom hua ke Imam Naafe عليه السلام Madina Taiyyaba mein 44h yaa iske baad laae gae.

Naafe kehte hain ke:

*“Pas maine Ibne Abbas, Abu Huraira, Abu Saeed aur Abu Qataada عليه السلام ki taraf dekha. Maine poocha: Ye kya hai? Unho'n ne kaha: Ye Sunnat hai”.*¹⁰⁰⁹

فنظرتُ إلى ابن عباس و أبي هريرة و أبي سعيد و أبي قتادة فقلت: ما هذا؟
قالوا: هي السنة.

Is se bhi yehi saabit hua ke Syedna Ali bin Abi Talib عليه السلام ki wafat (40h) ke baad hui aur kam-az-kam 44h yaa iske baad bhi Syedna Abu Qataada عليه السلام zinda maujood the. Lehaza hanfiyo'n o barailwiyo'n o deobandiyo'n ka ye propaganda ke Syedna Abu Qataada عليه السلام 40h mein ya isse pehle faut ho gae the, be-buniyad hai.

¹⁰⁰⁸ Tareekh Kahlifa bin Khayaat: P206; Tareekh al Islam liz Zahabi: V4 P12; Hawaadis Sunnah Arba o Arbaeen

¹⁰⁰⁹ Sunan Nisai: V4 P71-72, H1980 (sanad Saheeh)

Ek Aur Daleel

Shah Waliullah ad Dahelwi kehte hain ke “Saheeh Bukhari aur Saheeh Muslim ke baare mein tamaam mohaddiseen muttafiq hain ke unme tamaam ki tamaam muttasil aur marfoo ahadees yaqeenan saheeh hain. Ye dono kitabe’n apne musannifeen tak bit-tawaatir poh’nchi hain. Jo unki azmat naa kare wo bidati hai, jo musalmano ki raah ke khilaf chalta hai”.¹⁰¹⁰

Rasheed Ahmad Gangohi ne kaha: “Magar Kitab Bukhari Ashah al Kutub mein jo 14 roz mazkoor hain, wo sab se raajeh hai”.¹⁰¹¹

Muhammad Taqi Usmani ne kaha: “Jaha’n tak sahihain aur muwatta ka talluq hai unke baare mein ittefaq hai ke unki tamaam ahadees nafs ul amr mein bhi saheeh hain”.¹⁰¹²

Ahmad Raza Khan Barailwi ke nazdeek sahihain ka badaa muqaam hai. Wo kisi shakhs ko mukhatib karte hue likhte hain ke: “Kya qasm khaae bhaite ho ke sahihain ka radd kardoge!.... Sahihain se adaawat kaha’n tak badhegi”.¹⁰¹³

Ahmad Raza Khan likhte hain: “Ye bhi sharam naa aai ke ye Muhammad bin Fuzail saheeh bukhari o saheeh muslim ke riyaal se hai”.¹⁰¹⁴

Mohaddissen e Ikram aur Ahle Hadees ke nazdeek bhi sahihain ki musnad muttasil marfoo tamaam ahadees saheeh hain.¹⁰¹⁵

Saheeh Bukhari mein hai:

“Muhammad bin Umro bin Ataa se riwayat hai ke wo Rasool Allah ﷺ ke Sahabi ki ek jamat mein baithe hue the. (Muhammad bin Umro bin Ataa ne kaha:) Pas hamne Nabi ﷺ ki namaz ka zikr kiya to (Syedna) Abu Humaid as Sa’adi ؓ ne farmaya....”¹⁰¹⁶

عن محمد بن عمرو بن عطاء أنه كان جالساً في نفرٍ من أصحاب رسول الله صلى الله عليه وسلم فذكرنا صلاة النبي صلى الله عليه وسلم فقال أبو حميد الساعدي....

Is saheeh hadees se qatai aur yaqeeni taur par saabit hua ke

1. Muhammad bin Umro bin Ataa Sahaba Ikram ؓ ki majlis mein maujood the.
2. Is majlis mein Nabi ﷺ ki namaz ka zikr hua tha.
3. Syedna Abu Humaid as Sa’adi ؓ ne Muhammad bin Umro bin Ataa ke samne hadees sunai thi.

Raha ye mas-ala ke is majlis mein kaun kaun se Sahaba Ikram ؓ maujood the to unme se Syedna Abu Qataada ؓ ka zikr Abdul Hameed bin Jaafar (siqa) ki a’an Muhammad bin Umro bin Ataa waali riwayat mein maujood hai.

والحديث يفسر بعضه بعضاً، والحمد لله.

¹⁰¹⁰ Hujjatullahil Baalegah: V1 P242 mutarjim Abdul Haq Haqqani

¹⁰¹¹ Talifaat e Rasheediya: P337

¹⁰¹² Dar e Tirmizi: V1 P63

¹⁰¹³ Fataawa Rizwiya (Jadeed): V5 P180

¹⁰¹⁴ Fataawa Rizwiya: V5 P174

¹⁰¹⁵ Ikhtesaar Uloom ul Hadees by Ibne Kaseer: P23-33; Uloom ul Hadees by Ibn Salah: P41-42, (another edition) P97; Sanaullah az Zahadi (Ahle Hadees) ka risaala

أحاديث الصحيحين بين الظن واليقين والحمد لله

¹⁰¹⁶ Kitab al Azan Baab Sunnah al Julooos Fit Tasshahud: H828

Ek Aur Daleel

Muhammad bin Umro bin Ataa ki riwayat ki taa'eed isse bhi hoti hai ke Muhammad bin Ishaq (bin Yasaar) ne Abbas bin Sahal bin Sa'ad as Sa'adi¹⁰¹⁷ se naqal kiya hai ke:

*“Main (Syedna) Abu Qataada (Syedna) Abu Asyad aur (Syedna) Abu Humaid ke saath bazaar mein tha. Unme se har aadmi ye keh raha tha ke main tum mein sabse ziyada Rasool Allah ﷺ ki namaz ko jaanta hu’n, to unho’n ne ek ko kaha: To namaz padh.... Alakh”.*¹⁰¹⁸

كنت بالسوق مع أبي قتادة و أبي أسيد و أبي حميد كلهم يقول: أنا أعلمكم بصلوة رسول الله صلى الله عليه وسلم فقالوا لأحدهم: صل.... إلخ.

Ye riwayat *hasan* hai. Ibne Ishaq ne sima’a ki tasreeh kardi hai.

¹⁰¹⁷ Taqreeb ut Tehzeeb: 3170, Siqa

¹⁰¹⁸ Juz Raful Yadain Tehqeeqi: P6; Saheeh Ibne Khuzaima: 681; Ithaf al Mahra Ba Itraaf al A'ashrah: V14 P82, H17450

Muhammad bin Ishaq bin Yasar ka Hadees mein Muqaam

Muhammad bin Ishaq ke baare mein mohaddiseen e ikram ka ikhtelaaf hai. Imam Malik waghaira ne unhe'n kazzab kaha hai. Lekin jamhoor mohaddiseen ne unhe'n *siqa o sadooq, saheeh ul hadees aur hasan ul hadees* qaraar diya hai.

Ze'eli Hanafi ne kaha:

“*Aur Ibne Ishaq ko aksar ne siqa qaraar diya hai*”.¹⁰¹⁹

وابن إسحاق الأكثر على توثيقه.

A'aini Hanafi ne kaha:

“*Beshak Ibne Ishaq jamhoor ke nazdeek bade suqaat (Siqa raawiyo'n) mein se hai*”.¹⁰²⁰

إن إسحاق من الثقات الكبار عند الجمهور.

Muhammad Idress Kandhelwi Deobandi ne kaha: “*Jamhoor ulama ne iski tauseeq ki hai*”.¹⁰²¹

Nez dekhiye Tableeghi Nisab¹⁰²² wa Fazael Zikr¹⁰²³.

Ahmad Raza Khan Barailwi ne kaha: محمد بن إسحاق تابعي ثقة إمام اليسر والمغازي¹⁰²⁴

Ahmad Raza Khan ne mazeed kaha: “*Hamare ulama ikram qad sat israr ham ke nazdeek bhi raajeh Muhammad bin Ishaq ki tauseeq hi hai*”.¹⁰²⁵

Tambeeh: Jamhoor ki is tauseeq o ta'adeel ke muqable mein Sarfaraz Khan Safdar Deobandi Sahab likhte hain ke: “*Muhammad bin Ishaq ko go tareekh aur maghaazi ka Imam samjha jaata hai, lekin mohaddiseen aur arbaab jirah o ta'adeel ka taqreeban 95% giroh is baat par muttafiq hai ke riwayat e hadees mein aur khaas taur par sunan aur ahkam mein unki riwayat kisi tarha bhi hujjat nahi ho sakti aur is lehaz se unki riwayat ka wujood aur adm bilkul baraabar hai*”.¹⁰²⁶

Ye kehna Muhammad bin Ishaq par 95% mohaddiseen jirah karte hain, Safdar Sahab ka bohot badaa jhoot hai. Baaz logo'n ne Ibne Ishaq ki ahkam mein riwayaat par jirah ki hai, lekin jamhoor mohaddiseen ne ahkam mein bhi unhe'n saheeh ul hadees o hasan ul hadees qaraar diya hai. Chand hawaale darj e zail hain:

1. Ibne Khuzaima¹⁰²⁷
2. Ibne Hibban¹⁰²⁸
3. Tirmizi¹⁰²⁹
4. Al Haakim¹⁰³⁰
5. Az Zahabi¹⁰³¹

Muhammad bin Ishaq ki bayan karda *fateha khalf al Imam* ki hadees ko darj e zail ulama ne *saheeh, hasan aur jaiyyad* qaraar diya hai:

6. Daraqutni¹⁰³²
7. Bayhaqi¹⁰³³
8. Abu Dawood¹⁰³⁴
9. Khattabi¹⁰³⁵
10. Ibnul Jarood¹⁰³⁶
11. Ibnul Mulqin¹⁰³⁷
12. Ibne E'elaan¹⁰³⁸
13. Az Ziya al Maqdisi¹⁰³⁹

¹⁰¹⁹ Nasbur Raaya: V4 P7

¹⁰²⁰ Umdatul Qaari: V7 P270

¹⁰²¹ Seerat ul Mustafa: V1 P76

¹⁰²² p595

¹⁰²³ p117

¹⁰²⁴ Al Aman wal A'ala: P170

¹⁰²⁵ Muneer al A'ainain Fee Hukum Taqbeel Ila Abhameen: P145

Hashiya

¹⁰²⁶ Ahsan ul Kalaam: V2 P70 (2nd Edition)

¹⁰²⁷ V1 P11, H15 waghaira

¹⁰²⁸ Al Ehsan: 1077 (another edition): 1080 waghaira

¹⁰²⁹ وقال لهذا حديث حسن صحيح H115

¹⁰³⁰ Al Mustadrak: V1 P486 وقال صحيح

¹⁰³¹ Talkhees al Mustadrak: V1 P486 وقال صحيح

¹⁰³² وقال لهذا إسناده حسن H1200 V1 P317-318

¹⁰³³ وقال لهذا إسناده صحيح H114 P58, Kitab al Qira-at Khalf al Imam

¹⁰³⁴ At Talkhees al Habeer: V1 P231, H344

¹⁰³⁵ وقال: وإسناده جيد لا طعن فيه H252 V1 P177, Ma'alim us Sunan

¹⁰³⁶ Al Muntaqa: 321

¹⁰³⁷ وقال لهذا الحديث جيد V3 P547 Al Badr al Muneer

¹⁰³⁸ صحيح لا مطعن فيه V2 P193 Al Futuhaat e Rabbaniya

¹⁰³⁹ Zikrah Fil Mukhtaara: V8 P339-341, H411-414

Maloom hua ke jamhoor mohaddiseen o ulama ke nazdeek Muhammad bin Ishaq bin Yasaar ki hadees ahkam mein bhi *saheeh* yaa *hasan* hoti hai. Lehaza jamhoor ke muqable mein baaz mohaddiseen ke aqwaal ki buniyad par ye propaganda karna ke ahkam mein iski riwayat hujjat nahi, ghalat aur mardood hai.

Naam Nehaad Izteraab Ka Daawa

Baaz an Naas ne ye daawa kiya hai ke Syedna Abu Humaid as Sa'adi رضى الله عنه ki bayan karda ye hadees "*muztarib*" hai. In logo'n ki bayan karda "*izteraabi*" asaneed aur in par tabsara darj e zail hai:

1. Muhammad bin Umro bin Ataa a'an Abi Hameed رضى الله عنه.¹⁰⁴⁰

Ye sanad bilkul *saheeh* hai.

2. Muhammad bin Umro: أخبرني مالك عن عياش أو عباس بن سهل¹⁰⁴¹

Iska raawi Isa bin Abdullah bin Maalik *majhool ul haal* hai, isey siwaae Ibne Hibban ke kisi ne *siqa* nahi kaha. Lehaza ye sanad *zaeef* hai. Muhammad bin Umro bin Ataa se saabit hi nahi hai. Shaikh Albani رحمه الله ne bhi is riwayat ko *zaeef* hi qaraar diya hai.¹⁰⁴²

Tambeeh: Sunan Kubra lil Bayhaqi mein أخبرني مالك ka lafz ghalat hai. Saheeh أحد بني مالك hai.¹⁰⁴³

3. Muhammad bin Umro a'an Abbas bin Sahal a'an Abi Humaid رضى الله عنه.¹⁰⁴⁴

Iski sanad Isa bin Abdullah bin Malik (*majhool ul haal*) ki wajah se *zaeef* hai.

Yehi *zaeef* riwayat Sunan Abu Dawood (733) mein Muhammad bin Umro bin Ataa A'an Abbas au A'ayaash bin Sahal ki sanad se hai.

4. Muhammad bin Umro bin Ataa a'an Rajal a'an Abi Hameed رضى الله عنه. a'alaq Mulkhisn¹⁰⁴⁵

Iski sanad *Zaeef* hai. Iska raawi Abdullah bin Saleh Kaatib al Laith *mukhtalif fiya raawi* hai. Agar Yahya bin Muyeen, Bukhari aur Abu Zara'ah aur Abu Haatim (waghairahum) maahireen isse riwayat kare'n to riwayat *saheeh* hoti hai. Doosro'n ki riwayat mein *tauqaf* kiya jaata hai.¹⁰⁴⁶

Tahaawi ke dono ustad Fahad aur Yahya bin Usman Ahle Al Hazaq (fan e hadees ke maahireen) mein se nahi hain, lehaza ye sanad *zaeef* hai. Nez dekhiye¹⁰⁴⁷

Doosre ye ke usool e hadees ka ek tae shuda mas-ala ye hai ke agar ek *siqa* raawi apne ustad se tasreeh e sima'a (haddasna, same'etu waghaira) ke saath ek riwayat bayan kare aur yehi riwayat apne aur apne ustad ke darmiyan kisi waaste se bayan kare to dono riwayat'en mehfooz hoti hain. Lekin etebaar isi riwayat ka hota hai, jisme isne apne ustad se tasreeh e sima'a kar rakhi ho. Tafseel ke liye dekhiye¹⁰⁴⁸

Masalan Saheeh Bukhari ki ek riwayat "*Mujahid a'an Ibne Abbas*" ki sanad se hai.¹⁰⁴⁹

Jabke doosri riwayat mein "*a'an Mujahid a'an Tawoos a'an Ibne Abbas*" aaya hai.¹⁰⁵⁰ Saheeh Bukhari ke ye dono riwayat'e'n *saheeh* hain. Unhe'n *muztarib qaraar* dena ghalat hai.

Tambeeh: Agar 2 sanade'n is tarha ho'n ke:

- 1) Muhammad bin Umro bin Ataa a'an Abi Humaid

¹⁰⁴⁰ Bukhari: 828; Abu Dawood: 730

¹⁰⁴¹ Sunan Kubra lil Bayhaqi: V2 P101

¹⁰⁴² Sunan Abu Dawood: P118, H733

¹⁰⁴³ Sunan Kubra lil Bayhaqi: V2 P118; Saheeh Ibne Hibban (Al Ehsan: 1863 (another edition) V5 P181, H1866)

¹⁰⁴⁴ Al Bayhaqi: V2 P118

¹⁰⁴⁵ Sharah Ma'ani ul Asaar lit Tahawi: V1 P259

¹⁰⁴⁶ Hadees us Saari: Muqaddama Fathul Baari: P414

¹⁰⁴⁷ Mizan ul Etedaal: V6 P440-445; Taqreeb ut Tehzeeb: 3388; Al Jauhar an Naqee: V1 P309

¹⁰⁴⁸ Muqaddama Ibne Salah: P289-290 (another edition) P392-393; An Nau'u as Saabe'e was Salasoon: Ma'arefah al Mazeed Fee Muttasal ul Asaneed

¹⁰⁴⁹ Bukhari: 216

¹⁰⁵⁰ Bukhari: 1361

2) Muhammad bin Umro a'an Rajul a'an Abi Humaid

Farz kare'n ke pehli sanad mein sima'a ki tasreeh nahi hai aur doosri sanad mein rajul *majhool* hai to beshak aisee riwayat *zaeef* ho jaati hai. Lekin hamari bayan karda riwayat mein sima'a ki tasreeh bhi hai. Lehaza wo *a'an rajul* waali sanad *zaeef* nahi hoti, balke ye ba-shart e sehat iski taaeedi riwayat ban jaati hai. Teesre ye ke A'ataaf bin Khalid waali is sanad mein "*rajul*" se murad "*Abbas bin Sahal*" hai. Jaisa ke Isa bin Abdullah bin Maalik (*majhool ul haal*) ki *zaeef* hadees mein saraahat hai.¹⁰⁵¹

Haafiz Ibne Hibban ke nazdeek ye riwayat Muhammad bin Umro ne Syedna Abu Humaid رضي الله عنه se bhi suni hai aur Abbas bin Sahal se bhi suni hai.¹⁰⁵²

Faiz ul Baari ke hashiya par likha hua hai ke:

"Zaeef hadees ke saath 2 mutamal ma'ano'n mein se ek ma'ane ka ta'ayyun kar lene mein koi harj nahi hai".¹⁰⁵³

لا بأس بضعيف الرواية فإنها تكفي لتعيين أحد المحتملات.

Yaad rahe ke Ibne Hibban aur Abu Dawood waali is *zaeef* riwayat, jisme Abbas bin Sahal ka zikr maujood hai, ko Nemwi ne إسناده صحيح likha hua hai.¹⁰⁵⁴

Khulaasa e Tehqeeq: Abdul Hameed bin Jafar ki bayan karda ye riwayat *saheeh o mehfooz* hai aur is par izteraab ki jirah *baatil o mardood* hai.

Imam Muhammad bin Yahya az Zahli Ka Elaan

Syedna Abu Humaid as Sa'adi رضي الله عنه ki majlis e Sahaba Ikram رضي الله عنهم mein bayan karda hadees: فليح بن سليمان: حدثني العباس بن سهل الساعدي ki sanad se bhi marwi hai.¹⁰⁵⁵

Is hadees mein shuru namaz, ruku se pehle aur ruku ke baad teeno'n muqaamaat par raful yadain ka isbaat hai. Is hadees ke baare mein Imam Bukhari aur be-shumar mohaddiseen ke ustad Imam Muhammad bin Yahya (az Zahli, d258h) farmate hain ke:

"Jo shakhs ye hadees sunle, phir bhi ruku se pehle aur ruku ke baad raful yadain naa kare to iski namaz naaqis (baatil) hai".¹⁰⁵⁶

من سمع لهذا الحديث، ثم لم يرفع يديه. يعني إذا ركع وإذا رفع رأسه من الركوع. فصلاته ناقصة.

Yaad rahe ke Imam Zahli ka ye qaul kisi hadees yaa asaar e salaf e saleheen ke khilaf nahi hai.

¹⁰⁵¹ Al Ehsan: 1866

¹⁰⁵² Al Ehsan (nuskha mohaqiqqah): V5 P182

¹⁰⁵³ V2 P421

¹⁰⁵⁴ Asaar as Sunan: 449

¹⁰⁵⁵ Ibne Majah: 863 (sanad Hasan); Faleeh bin Sulaiman Min Rijal as Sahihain wa Siqa al Jamhoor

¹⁰⁵⁶ Saheeh Ibne Khuzaima: V1 P298, H589 (Sanad Saheeh)

1. Imam Abu Haatim ar Raazi ne “Muhammad bin Umro bin Ataa a’an Abi Humaid as Sa’adi” ki hadees ko *ke h kar* ¹⁰⁵⁷ *والحديث أصله صحيح* yaane *mursal qaraar* diya hai.
 Choo’nke Muhammad bin Umro bin Ataa (*siqa*) ne Syedna Abu Humaid ¹⁰⁵⁸ se sima’a ki tasreeh kardi hai, lehaza Imam Abu Haatim ka is riwayat ko *mursal qaraar* dena *ghalat* hai.
2. Abdul Hameed bin Jafar ke baare mein Abu Haatim ar Raazi kehte hain: ¹⁰⁵⁸ *محله الصدق*
 Is par Abu Haatim ki jirah ¹⁰⁵⁹ *لا يحتج به* ba-sanad nahi mili, lehaza ye jirah Imam Abu Haatim se saabit hi nahi hai.
3. Syedna Abu Asyad Maalik bin Rabea ¹⁰⁶⁰ ki tareekh e wafaat mein sakht ikhtelaaf hai. Baaz kehte hain: 30h, baaz kehte hain: 60h, yaa 70h, yaa 80h yaa 40h. Dekhiye¹⁰⁶⁰
 Lehaza baaz an naas ka bil-jazam Aap ¹⁰⁶¹ *سمعت أبا أسيد* ki wafaat 30h qaraar dena *ghalat* hai.
 Tabqa raabea ke raawi Abu az Zubair Muhammad bin Muslim bin Tadras al Makki ne kaha: ¹⁰⁶¹ *الساعدي و ابن عباس*
 Jab tabqa raabea waale taabai ka sima’a Syedna Abu Asyad ¹⁰⁶² se *saheeh* saabit hai to Tabqa Saalesa waale taabai ka kyou’n naa-mumkin hai? Isse bhi *العلامة الحافظ الصادق* *Al A’allahamah al Haafiz as Saadiq* Ali bin Muhammad al Madaaeni ke is qaul ki taaheed hoti hai ke Syedna Abu Asyad ¹⁰⁶² 60h mein faut hue. Haafiz Zahabi ka is qaul ko ¹⁰⁶² *وهذا بعيد* kehna ba-zaat e khud baed aur mahel e nazar hai.
4. Syedna Muhammad bin Muslimah ¹⁰⁶³ ki tareekh e wafaat mein bhi ikhtelaaf hai. Baaz ne 43h aur baaz ne 46h aur 47h kaha hai.¹⁰⁶³ Aapki saheeh tareekh e wafaat naa-maloom hai.
 Ye kehna ke Syenda Muhammad bin Muslimah ¹⁰⁶³ 40h mein faut hogae the, da’awa bilaa daleel hai.
 Isi tarha baaz an naas ka ye kehna ke Syedna Muhammad bin Muslimah ¹⁰⁶³ 40h se pehle ruposh ho gae the, *ghalat* hai.
5. Imam Laith bin Sa’ad, Imam Saeed bin A’afeer, Imam Yahya bin Muyeen aur Imam Tirmizi waghairahum ne kaha hai ke Syedna Abu Qataada ¹⁰⁶⁴ 54h mein faut hue. In aimma ki tardeed karte hue ek gustaakh shakhs likhta hai ke: “*Ye to sab mushrik o kaar e shaitan karne waale the!*”
 Iska yehi jawab hai ke *لعنة الله على الظالمين* Ummat e muslima ke Jaleel ul qadr *siqa* imamo’n ko *mushrik* aur *kaar e shaitan karne waale* kehne waala shakhs sakht gustaakh aur gumrah hai.
6. Baaz auqaat aisa hota hai ke raawi ek riwayat bayan karta hai, iske baaz shagird isey mukammal matool aur baaz shagird mukhtasar mulkhis bayan karte hain.
 Masalan Saheeh Bukhari mein *مسئى الصلوة* ki hadees mein hai ke Nabi ¹⁰⁶⁴ *ﷺ* ne farmaya: *jab tu namaz ke liye khada ho to takbeer keh...* Alakh.¹⁰⁶⁴
 Isme qibla-rukhone ka kahee’n zikr nahi hai, halaa’nke qibla-rukhone hona namaz ka rukn aur farz hai. Wazu ka bhi koi zikr nahi hai.

¹⁰⁵⁷ Uloom ul Hadees: V1 P63, H461; (Nuskha Muhaqqeqqah): V1 P424, H461

¹⁰⁵⁸ Al Jirah wa Ta’adeel: V6 P10; Al E’elal al Hadees: V1 P382, H1140 (Nuskha Muhaqqeqqah): V2 P50

¹⁰⁵⁹ Mizan ul Etedaal: V2 P539 tahat 4767

¹⁰⁶⁰ Taqreeb ut Tehzeeb: 6436; Al Isaabah: P1155-1156

¹⁰⁶¹ Al Mojam al Kabeer lit Tabrani: V19 P268-269, H595 (sanad Hasan); Majmauz Zawaaed lil Haithami: V4 P114 (Sanad Hasan)

¹⁰⁶² Ser E’elaam an Nubala: V2 P538

¹⁰⁶³ Tehzeeb ul Kamaal: V17 P240

¹⁰⁶⁴ Kitab ul Azaan: Baab Wujoob al Qira-at lil Imam wal Mamoom: H757

Is hadees ki doosri sanad mein aaya hai ke Aap ﷺ ne farmaya:

“Jab tu namaz ke liye khadaa ho to poora wazu kar, phir qibla-rukhn hoja, pas takbeer keh... Alakh”.¹⁰⁶⁵

إذا فمت إلى الصلوة فأسبغ الوضوء ثم استقبل القبلة فكبر... إلخ.

Ab agar koi *munkir e hadees* ye shor machaana shuru karde ke pehli hadees mein isteqbaal e qibla aur wazu ka zikr nahi hai. aur ma'arz e bayan mein adm e zikr kitmaan hai, jo yahood ka Shewa hai!

To is *gumrah o bewaqoof* ka shor *baatil o mardood* hai. Isey samjhaya jaaega ke ek saheeh riwayat mein zikr ho aur doosri saheeh mein zikr naa ho to adm e zikr nafee e zikr ki daleel nahi hota. Ahadees ki tamaam sanade'n aur matoon jamaa karke mushtarika mafhoom par amal karna chaahiye.

Anwar Shah Kashmiri Deobandi kehte hain ke:

“Aur jaan lo ke ahadees ko tukdo'n ki soorat mein jamaa kiya gaya hai. Pas ek tukda ek raawi ke paas hota hai aur doosra doosre ke paas, lehaza chaahiye ke ahadees ki tamaam sanade'n (aur matoon) jamaa karke haasil e majmua'a par amal kiya jaae aur hat tukde ko mustaqil hadees naa banaaya jaae”.¹⁰⁶⁶

اعلم أن الحديث لم يجمع إلا قطعة قطعة فتكون قطعة عند واحد وقطعة أخرى عند واحد فليجمع طريقه وليعمل بالقدر المشترك ولا يجعل كل قطعة منه حديثاً مستقلاً.

Ahmad Raza Khan Barailwi likhte hain: “Sad-haa misaale'n iski paaega ke ek hi hadees ko ruwaat bil-maane kis kis matnu'u taur se riwayat karte hain. Koi poori, koi ek tukda, koi doosra tukda, koi kis tarha, koi kis tarha, jamaa turq se poori baat ka pataa chalta hai”.¹⁰⁶⁷

Lehaza jo log ye shor machaate hain ke Saheeh Bukhari mein Syedna Abu Humaid as Sa'adi ؓ waali hadees mein ruku se pehle aur baad waale rafal yadain nahi hain, inks shor ghalat aur *mardood* hai.

¹⁰⁶⁵ Bukhari: Kitab ul Istezaan: Baab Min Radd Faqaal: A'alik as Salaam: H6251

¹⁰⁶⁶ Faiz ul Baari: V3 P455

¹⁰⁶⁷ Fataawa Rizwiya (latest edition) V5 P301

Saheeh Sanad se saabit hai ke Syedna Abu Huraire رضي الله عنه shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.¹⁰⁶⁸

Aur ye bhi marwi hai ke Syedna Abu Huraire رضي الله عنه farmate hain ke Rasool Allah ﷺ shuru namaz, ruku se pehle, ruku ke baad aur 2 rakato'n se uth kar raful yadain karte the.¹⁰⁶⁹

Ibne Juraij ne sima'a ki tasreeh kardi hai aur Yahya bin Ayyub al Gaafqi par jirah *mardood* hai. Wo jamhoor ke nazdeek *siqa o sadooq* raawi hain aur Usman bin al Hakam ne unki matabea'at kardi hai. Is riwayat mein ye izaafa bhi hai ke:

“Aap ﷺ sajde se sar uthaate waqt raful yadain nahi karte the”.

ولا يفعل حين يرفع رأسه من السجود.

Tambeeh: Ye riwayat *hanafi usool* ki roo se to *saheeh* hai, lekin mere nazdeek Zohri *tadlees* ki wajah se *zaeef* hai. Lehaza is nukte ka istedlal mauqoof riwayat aur majmui ahadees par hai.

Saheeh Bukhari mein Syedna Abu Huraire رضي الله عنه ki namaz ka mufassil zikr maujood hai, magar isme shuru namaz, ruku se pehle aur ruku ke baad aur rakatain (2 rakato'n) ke baad kisi raful yadain ka zikr maujood nahi hai. Is hadees ke aakhri mein likha hai ke Syedna Abu Huraire رضي الله عنه apni namaz ke baare mein farmate:

“Aap ﷺ ki yehi namaz thi, hatta ke Aap ﷺ duniya se chale gae”.¹⁰⁷⁰

إن كانت هذخ لصلاته حتى فارق الدنيا.

Is riwayat se maloom hua ke Syedna Abu Huraire رضي الله عنه wohi namaz padhte the, jo-ke Nabi ﷺ ki aakhri namaz thi. Ab choo'nke Aap ﷺ ki wafaat ke baad Syedna Abu Huraire رضي الله عنه se mauqoofan shuru namaz, ruku se pehle aur ruku ke baad raful yadain saabit hai. Lehaza isse khud-ba-khud saabit ho gaya ke Nabi ﷺ wafaat tak raful yadain karte the. Jis shakhs ko isse ikhtelaaf hai to isey chaahiye ke wo Syedna Abu Huraire رضي الله عنه se basanad e Saheeh ya Zaeef, tark e raful yadain ka suboot pesh kare. Is istedlal ke baad التحقيق الراسخ في أن أحاديث رفع اليدين ليس لها ناسخ padhne ka ittefaq hua to badi khushi hui, ke hamare ustado'n ke ustad (Shaikh ush Shuyookh) Haafiz Muhammad Gondalwi رحمته الله ne bhi yehi istedlal karke Aap ﷺ ki wafat tak raful yadain saabit kiya hai.¹⁰⁷¹ Walhamdulillah

Agar koi shakhs ye kahe ke Syedna Abu Huraire رضي الله عنه se sajdo'n mein bhi raful yadain saabit hai.¹⁰⁷² to arz hai ke ye riwayat *zaeef* hai.

Ismail bin A'ayaash ki ghair shamiyyen o hijaziyyeen se riwayat *zaeef* hoti hai.¹⁰⁷³ Saaleh bin Kisaan Madani (o Hijazi) hain.¹⁰⁷⁴

Is *zaeef* sanad se istedlal *mardood* hai. Shaikh Albani رحمته الله ko badaa wahem hua hai, unho'n ne baghair kisi daleel ke isey *saheeh* qaraar diya hai. انا لله وانا اليه راجعون

7. Baaz an Naas ne ye daawa kiya hai ke is hadees ke matan mein *izteraab* hai. Wajah *izteraab* ye hai ke ¹⁰⁷⁵ mein tawarruk ka zikr hai. Lekin Sunan Abu Dawood¹⁰⁷⁶ mein tawarruk ki nafi (ولم يتورك) hai.

¹⁰⁶⁸ Juz Raful Yadain lil Bukhari: 22 (sanad Saheeh)

¹⁰⁶⁹ Saheeh Ibne Khuzaima: V1 P344-345, H694-695;

Muwaafegah Al Khabar al Khabar by Al Haafiz Ibne Hajar: V1 P409-410 (هذا حديث صحيح)

¹⁰⁷⁰ Bukhari Ma'a Fathul Baari: V2 P290, H803

¹⁰⁷¹ At Tehqeeq ar Raasikh: P90-91 (9th Hadees)

¹⁰⁷² Sunan Ibne Majah: P62, H860; Musnad Ahmad: V2 P132, H6163

¹⁰⁷³ Tirmizi: Baab Maa Jaa Fil Junub wal Haaz: H131; Tehzeeb ul Kamaal: V2 P214-217

¹⁰⁷⁴ Taqreeb ut Tehzeeb: 2884

¹⁰⁷⁵ Tahawi: V1 P127; Abu Dawood: V1 P106, H730

¹⁰⁷⁶ V1 P107, H733

Gharz hai ke ولم يتورك waali riwayat Sunan Abu Dawood: 733 ba-lehaz e sanad *zaeef* hai. Jaisa ke is mazmoon mein guzar chuka hai. Iska raawi Isa bin Abdullah bin Maalik *majhool ul haal* hai. Isey Haafiz Ibne Hibban ke alaawa kisi ne bhi *siqa* nahi kaha. *Majhool ul haal* raawi ki riwayat se *izterab* saabit karna un logo'n ka kaam hai, jo din raat sach ko jhoot aur jhoot ko sach saabit karne ki koshish mein lage hue hain. Yaad rahe ke baaz riwayaat mein قالوا جميعاً صدقت aur baaz riwayaat mein in lafaaz ka naa hona *izteraabi* ki daleel nahi hai. Jaisa ke isi mazmoon mein mufasssil o mudallal saabit kar diya gaya hai.

Khulaasa e Bahes o Tehqeeq

Is mazmoon ki saari tehqeeq ka khulaasa ye hai ke Abdul Hameed bin Jafar (*siqa*) ki Muhammad bin Umo bin Ataa al Madani (*siqa*) se Syedna Abu Humaid as Sa'adi al Madani ؓ ki bayan karda hadees bilkul *saheeh* hai. Jisme aaya hai ke Nabi ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the... a'alq.

Ye riwayat bilkul be-ghubaar hai, isme kisi qism ka izteraab nahi. Jamhoor mohaddiseen ne isey saheeh qaraar diya hai. Sahaba Ikram ؓ ki jamat ka is hadees ki tasdeeq karna, iski waazeh daleel hai ke Nabi e Kareem ﷺ wafaat tak raful yadain karte rahe.

Master Ameen Okadwi Ka Allah Ta'ala Par Bohtaan



Anwar Khursheed Ki Kitaab

“Hadees Aur Ahle Hadees”

ke baab mein

“Tark e Raful Yadain Fee Ghair al
Iftetaah”

Takbeer e Tehreema Ke Alaawa Raful Yadain Nahi Karna Chahiye

Ka Mukammal Jawab

Anwar Khursheed Deobandi Ki Kitab “Hadees Aur Ahle Hadees ke Baab Tark Raful Yadain Fee Ghair al Iftetaah” – “Takbeer e Tehreema ke Alaawa Raful Yadain Nahi Karna Chahiye” Ka Mukammal Jawab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Pesh Lafz

Irshad e Baari Ta’ala Hai:

Yaqeenan Tumhare Liye Rasool Allah ﷺ (ki zaat) Mein
Behtareen Namoonah Hai. ¹⁰⁷⁷

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

الحمد لله رب العالمين و صلوة و السلام على رسوله الأمين، أما بعد:

Rasool Allah ﷺ namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the.

Imam Bukhari رحمه الله farmate hain:

“Abu Qulaaba (taabai) رحمه الله se riwayat hai ke unho’n ne
(Nabi e Kareem ﷺ ki wafat ke baad) Maalik bin al
Huwaitis رحمه الله ko dekha, jab wo namaz padhte the Allahu
Akbar kehte aur raful yadain karte, aur jab ruku ka
iraada karte to raful yadain karte aur jab ruku se sar
uthaate raful yadain karte, aur hadees bayan karte ke
Rasool Allah ﷺ ne aisa kiya tha”. ¹⁰⁷⁸

حدثنا إسحاق الواسطي قال: حدثنا خالد بن عبد الله عن خالد عن أبي
قلابة أنه رأى مالك بن الحويرث إذا صلى كبر ورفع يديه وإذا أراد أن يركع
رفع يديه وإذا رفع رأسه من الركوع رفع يديه وحدث أن رسول الله صلى الله
عليه وسلم صنع هكذا.

Aur Saheeh Muslim ki riwayat mein hai ke: “Aur hadees bayan karte the ke Rasool Allah ﷺ aisa (hi) karte the”.

Tabsara:

Is saheeh hadees se saabit hua ke Rasool Allah ﷺ ruku se pehle aur ruku ke baad raful yadain karte the. Iske muqable mein kisi saheeh hadees mein ruku se pehle aur ruku ke baad ki saraahat ke saath tark e raful yadain yaa naskh e raful yadain qata’an saabit nahi hai.

Namaz mein raful yadain ka mas-ala intehaai ahem aur ma’arkatul aara mas-ala hai. Ahle Sunnat ke akaabir ulama ne is mas-ale ke isbaat par kitabe’n likhi hain, misla Ameer ul Momineen fil-Hadees Imam Bukhari رحمه الله ki kitab “Juz Raful Yadain”, lekin Ahle Sunnat ke kisi bade aalim ne “tark e raful yadain” par koi kitab nahi likhi.

Raaqim ul Huroof ne “Noor ul A’ainain Fee Asbaat Raful Yadain” ke naam se ek kitab likhi hai. Jiske kai editions shaaya ho chuke hain. Is kitab mein raful yadain ka isbaat aur mukhalefeen ke shubhaat ka maskat jawab de diya hai. Abhi tak kisi taraf se is kitab ka jawab nahi aaya. Walhamdulillah.

Anwar Khursheed Deobandi ne Ahle Hadees ke khilaf ek kitab likhi hai “Hadees Aur Ahle Hadees” is kitab mein unho’n ne “Tark” ka baab baandh kar raful yadain ka mas-ala cheda hai. Raaqim ul Huroof ne “Noor ul Qamrain” ke naam se iska mukammal jawab likha tha, jo chap kar phail chuke hai. Noor ul Qamarain mein Anwar Sahab ke tamaam shubhaat ka maskat o dandaan e shikan jawab de diya gaya hai. Unho’n ne jawab ul jawab mein khamoshi ikhteyaar ki. Aam musalmano ko Noor ul Qamrain se bohut faaeda poh’ncha. Ab isi jawaab ko Anwar Khursheed Sahab ki asal ibaarato’n ke saath taba’a jadeed ke taur par shaaya kiya jaa raha hai.

¹⁰⁷⁷ Surah Ahzaab: 21

¹⁰⁷⁸ Bukhari: V1 P102, H737; Muslim: V1 P168, H91

Namaz mein ruku se pehle aur baad waala rafil yadain mutawaatir hai.¹⁰⁷⁹ Tark e Rafil Yadain yaa Nashq e Rafil Yadain naa to Nabi ﷺ se saabit hai aur naa hi kisi Sahabi رضي الله عنه se.

Syedna Saeed bin Jubair رضي الله عنه farmate hain: *Rasool Allah ﷺ ke (tamaam) Sahaba Ikram رضي الله عنهم shuru namaz, ruku ke waqt aur ruku se sar uthaane ke baad rafil yadain karte the*".¹⁰⁸⁰

Allah Ta'ala se dua hai ke wo meri is kitab ko *Kitab o Sunnat* ki nasahar o ishaa-at aur mere liye zakheera e aakhirat banaade. Ameen.

Haafiz Zubair Ali Zai

8th Aug 2004

¹⁰⁷⁹ Nazm ul Mutansir Minal Hadees al Mutawaatir: P96-97; Liqat al Alaali Al Mutanaaserah Fil Ahadees al Mutawaaterah: P207; Qatf Al Azhaar al Mutanasera Iis Suyuti: P31-32

¹⁰⁸⁰ Sunan al Kubra lil Bayhaqi: V2 P75, (Sanad Saheeh)

Mas-ala Raful Yadain Aur Hadees Aur Ahle Hadees

Anwar Khursheed Deobandi ne apni kitab “Hadees aur Ahle Hadees” mein “Tark e Raful Yadain Fee Ghair al Iftetaah” ke baab ke tahat 38 marfoo ahadees aur chand asaar e Sahaba Ikram ﷺ o Asaar e Taabaeen ﷺ pesh karke ye daawa kiya hai ke “Takbeer e Tehreema ke alaawa raful yadain nahi karna chaahiye”.

Is mukhtasar mazmoon mein unke “dalaael” mazkoora ka jaaeza aur isbaat e raful yadain ke chand Dalaael pesh e khidmat hain:

Sabse pehle arz ye hai ke jab “takbeer e tehreema ke alaawa raful yadain nahi karna chaahiye” to Hanafi o Barailwi o Deobandi hazraat Witr aur Eidain mein raful yadain kyou’n karte hain?

Agar wo kahe’n ke Witr aur Eidain mein raful yadain ki takhsees doosre saheeh Dalaael se saabit hai to arz hai ke ruku se pehle, ruku ke baad aur 2 rakato’n ke baad waale raful yadain ki takhsees bhi doosre saheeh Dalaael se saabit hai. Lehaza is sunnat e saheeha se inkaar kyou’n?

Ab Anwar Khurhseed Deobandi Sahab ke “Dalaael” aur in par mukhtasar tabsara mulaheza farmae’n:

Hadees 1:



Tabasara:

1. Musnad Abi A'awaana ka maujooda matbua nuskha hindustani deobandiyo’n ka shaaya karda hai. Jisey unho’n ne mutaddid nuskho’n se shaaya kiya hai. Jin mein ek nuskha Shah Ehsanullah Sindhi ﷺ ke al Maktaba ar Raashidiya ka hai.¹⁰⁸¹

Is nuskhe ke P312 par mazkoora baala hadees maujood hai, jiska matan is tarha hai:

و بعد ما يرفع رأسه من الركوع ولا يرفعهما و قال: بعضهم ولا يرفع بين السجدين والمعنى واحد.

Yehi matan Anwar Sahab ki “Hadees aur Ahle Hadees” (4th Edition) ke page 912 par maujood hai. Saheeh Ibi A’awaana ka ek doosra nuskha Al Jaamea al Islamiya Madina Munawwara mein maujood hai, isme bhi nuskha Rashidiya jaisa matan hai.

Lehaza saabit hua ke 2 qalmi nuskho’n mein “wao” “و” maujood hai, jisey hindustani nashereen ne udaa diya hai. Iske baad duniya mein jaha’n kahee’n bhi Saheeh Abi A’awaana chapee hai, hindustani nuskha ka aks hai.

¹⁰⁸¹ Saheeh Ibne A'awaana: V1 P423

2. Saheeh Abi A'awaana ki mazkoora baala riwayat Muslim¹⁰⁸² waghaira mein bhi “و” ke isbaat ke saath maujood hai.
3. Riwayat e mazkoora mein Imam Abu A'awaana ke kam-az-kam 3 ustad hain:

1. Abdullah bin Ayyub

2. Sa'ad bin Nasar

3. Shae'eb bin Umro

Unme se Sa'adaan bin Nasar ki riwayat Sunan al Kubra lil Bayhaqi¹⁰⁸³ mein isbaat e raful yadain aur و ke isbaat ke saath maujood hai.

4. Imam Abu A'awaana farmate hain:

حدثنا الربيع بن سليمان عن الشافعي عن ابن عيينة بنحوه..... إلخ¹⁰⁸⁴

Ye riwayat Kitab al Umm lil Shafai¹⁰⁸⁵ mein و ke isbaat aur raful yadain ke suboot ke saath maujood hai. Imam Abu A'awaana dar-asal raawiyo'n ka ikhtelaaf bayan karke ye samjhaana chaahte hain ke baaz raawiyo'n ne ولا يرفع بين السجدين¹⁰⁸⁶ aur baaz ne ولا يرفعهما بين السجدين ke alfaz bayan kiye hain. Jabke والمعنى واحد mafhoom ek hai.¹⁰⁸⁷

Imam Abu A'awaana ki taa'eed isse bhi hoti hai ke Kitab al Umm lil Shafai waghaira mein yehi riwayat isbaat e raful yadain ke saath maujood hai.

5. Raaqim ul Huroof ne apni kitab “Noor ul A'ainain Fee Mas-ala Raful Yadain” mein ye saabit kiya hai ke sufiyan bin Ua'aiana رافع se yehi riwayat 30 se ziyada Imamo'n aur raawiyo'n ne isbaat e raful yadain ke saath naqal ki hai. Isi tarha Imam Zohri زهري se yehi riwayat tawaatur ke saath saabit hai.

Haafiz Ibne Hajar هجر farmate hain:

فإن الرواية عن الزهري بهذا السند بالغة مبلغ القطع بآثار الرفع عند الركوع وعند الاعتدال وهي في الموطأ وسائر كتب أهل الحديث.¹⁰⁸⁸

Imam Haazmi هازمي farmate hain:

وممن رواه الزهري عن سالم ولم يختلف فيه عليه ولا اضطراب في متنه...
 “Aur Saalim se riwayat karne waalo'n mein Zohri bhi hain, is riwayat mein in par ikhtelaaf nahi kiya gaya aur naa is riwayat ke matan mein koi izteraab hai”.¹⁰⁸⁹

6. Imam Abu A'awaana ne is hadees par raful yadain ke isbaat ka baab baandha hai, lehaza ye ho hi nahi sakta ke is baab ke tahat wo raful yadain naa karne ki koi riwayat le aae'n.

Ek shakhs dukan par board lagaata hai “gosht ki dukan”, jabke wo dukan ke andar maniyaari ka samaan sajaae baitha hai. Kya koi shakhs isey saaheb e aqal tasawwur kar sakta hai? Jab aam aadmi aisa nahi karta to Imam Abu A'awaana se iska sudoor kis tarha mumkin hai?

7. A'asr e haazir se pehle kisi hanafi ne Abu A'awaana ki riwayat e mazkoora se istedlal nahi kiya, agar aisee kisi riwayat ka wujood hota to asalaaf e hanafiyya isse zaroor istedlal karte.
8. Is riwayat mein ولا يرفع aur ولا يرفعهما dono se sajdo'n waale raful yadain ki nafae hai, ruku waale ki nahi.
9. Ibne Umar بن عمر se mutaddid siqa raawiyo'n ne isbaat e raful yadain naqal kiya hai. Masalan Saalim bin Abdullah, Nafe aur Mahaarib bin Dasaar داسار waghairahuma

¹⁰⁸² V1 P168, H390

¹⁰⁸³ V2 P69

¹⁰⁸⁴ V2 P90

¹⁰⁸⁵ V1 P103

¹⁰⁸⁶ Sunan Kubra lil Bayhaqi: V2 P69; Kitab al Umm: V1 P103

¹⁰⁸⁷ Muslim: V1 P168, H390

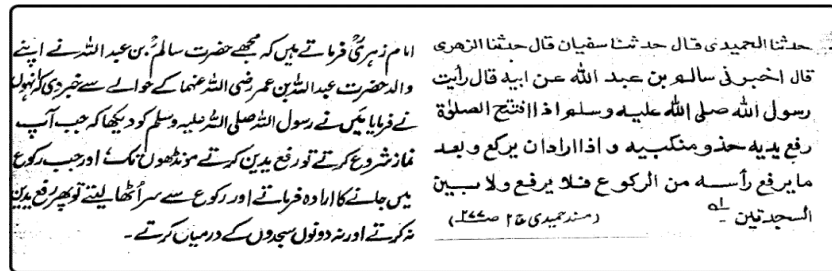
¹⁰⁸⁸ Lisan ul Mizan: V5 P289 (Tarjuma: Muhammad bin Ukaasha)

¹⁰⁸⁹ Muqaddama Kitab al Etebaar Fin Naasikh wal Mansookh

Minal Asaar: P16 (another edition: P21)

10. Ibne Umar رضي الله عنه jis shakhs ko dekhte ke raful yadain nahi karta to isey kankariyaa'n maarte the.¹⁰⁹⁰

Hadees 2:



Tabsara:

1. Musnad Humaidi ka maujooda nuskha Habib ur Rahman Azmi Deobandi ne “Nuskha e Deoband” (noshta: 1324h) se shaaya kiya hai.¹⁰⁹¹

Aazmi Sahab ne (P24 Muqaddama ke baad) Maktaba Zaahiriyya, Damascus ke nuskhe ka bhi zikr kiya hai. Iska san e noshta 689h hai.¹⁰⁹²

Nushqa Zahiriyya ke mazkoora nuskha ki mukammal photo-set mere paas maujood hai. Iske P100 par mazkoora baala hadees darj e zail matan ke saath maujood hai:

وبعد ما يرفع رأسه من الركوع ولا يرفع بين السجدين

Yaane isme ke alfaaz nahi hain.

2. Madina University se mere taalib e ilm dosto'n ne Maktaba Zahiriyya ka ek doosra Musnad e Humaidi ka (mukammal) nushqa bheja hai. Jiska san e noshta taqreeban saatwee'n hijri ka hai. Is par Imam Ibne Qadaama waghaira ke samaa-at bhi hain. Is nushqa ke P128 Alif par yehi riwayat:

وبعد ما يرفع رأسه من الركوع ولا يرفع بين السجدين

ke matan ke saath maujood hain. ke alfaaz nahi.

Lehaza saabit hua ke matan e hadees mein ke alfaaz ka lafz 13th hijri aur 14th hijri ke hindustani nasikheen ka wahem hai.

3. Musnad Humaidi ke maujooda nushqa (ba-tehqqeeq al Aazmi) ghalatiyo'n se bharaa hua hai. Maine Musnad Humaidi ki tehqqeeq mein jisey (Darussalam, Riyadh-Lahore) se (in sha Allah) shaaya kiya jaa raha hai. Is nushqa ki taqreeban 400 aghlaat ki nishandahi ki hai. Qaraeen se darkhaast hai ke bataur e tajruba Azmi Sahab ke nuskha ka koi safha nikaale'n aur haashiya padhe'n. Aapko maloom hoga ke har safha par ghalati aur ghalatiyaa'n maujood hain. Masalan: V1 P222 hashiya 469 par سمعت رسول الله أخبرني أبو الشعثاء جابر بن زيد قال: سمعت رسول الله ﷺ يقول: ... إلخ hai, halaa'nke ye sanad qata'an ghalat hai. Jabir bin Zaid taabai hain. Nabi ﷺ se unki mulaqaat bilkul saabit nahi hai. Tafseel ka ye mauqa nahi, warna main aisee bohot si misaale'n zikr karta. Lehaza aise ghalat nushqa ki buniyad par saheeh *Muttafiq A'alai* ahadees ko taar pedo karna intehai mazmoom harkat hai.
4. A'asr e haazir se pehle kisi hanafi ne ye riwayat apne istedlal mein pesh nahi ki.
5. Sufiyan bin Ua'aina رضي الله عنه se raful yadain ka isbaat bit tawaatur hai.

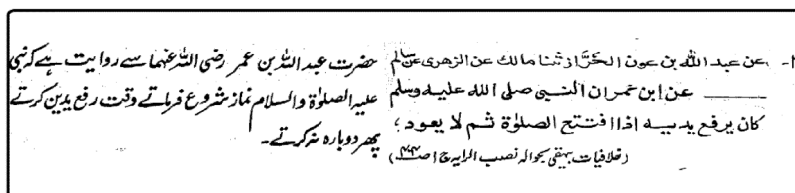
¹⁰⁹⁰ Juz Raful Yadain: P53, H15; Al Majmua'a Sharah al Mohzab: V3 P405

¹⁰⁹¹ Musnad Humaidi: V1 P3 Muqaddama

¹⁰⁹² Muqaddama Musnad Humaidi: V1 P19

6. Zohri رحمہ اللہ se raful yadain ka isbaat mutawaatir hai.
 7. Ibne Umar رحمہ اللہ se mutaddid shagirdo'n ne raful yadain ka isbaat naqal kiya hai.
 8. Ibne Umar رحمہ اللہ raful yadain naa karne waalo'n ko kankariya'n maarte the.
 9. Kisi kitab ke agar kisi nuskhe se koi mukhtalif fiya riwayat naqal ki jaae to is kitab ke doosre nuskho'n ko bhi mad-e-nazar rakhna chaahiye.¹⁰⁹³
 10. Imam Humaidi se marwi hai ke jo shakhs Ibne Umar رحمہ اللہ ki hadees maloom ho jaane ke baad bhi raful yadain naa kare to iski namaz faasid yaa naasiq hai.¹⁰⁹⁴
- Jab Imam Humaidi raful yadain ke wujoob ke qaael hain to ye kyou'n-kar ho sakta hai ke wo raful yadain ke khilaf riwayat bayan kare'n?

Hadees 3:



Tabsara:

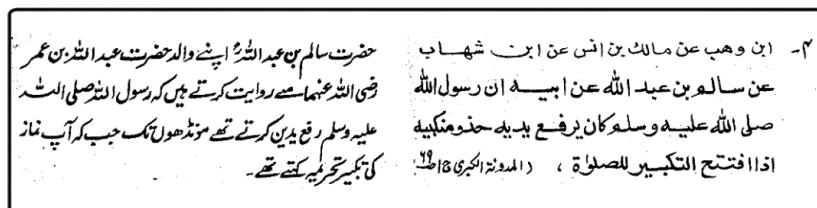
Nasbur Raaya ke mazkoora baala safha par is hadees ke baad likha hua hai:

“Bayhaqi ne kaha: Haakim ne kaha: Ye (riwayat) Baatil Mauzoo hai aur baghair is par jirah ke is riwayat ka zikr jaaez nahi hai”.

قال البيهقي: قال الحاكم: هذا باطل موضوع، ولا يجوز أن يذكر، إلا على سبيل القدح.

Yaane ye riwayat baatil aur man-ghadat hai. Anwar Khursheed Deobandi ne riwayat muqallideen ki tarha khamoshi ke saath is jirah ko chupaa liya hai.

Hadees 4:



Tabsara:

Is hadees mein raful yadain naa karne ka koi zikr nahi hai.

Imam Bayhaqi رحمہ اللہ ki kitab Ma'arefa As Sunan wal Asaar¹⁰⁹⁵ mein Ibne Wahab ki yehi riwayat ruku se pehle aur ruku ke baad waale raful yadain ke isbaat ke saath maujood hai.¹⁰⁹⁶

¹⁰⁹³ Tafseel ke liye dekhiye: P202 Muqaddama Ibne Salah

¹⁰⁹⁴ At Tamheed: V9 P225

¹⁰⁹⁵ V1 P540-541, H759 (Beirut Edition)

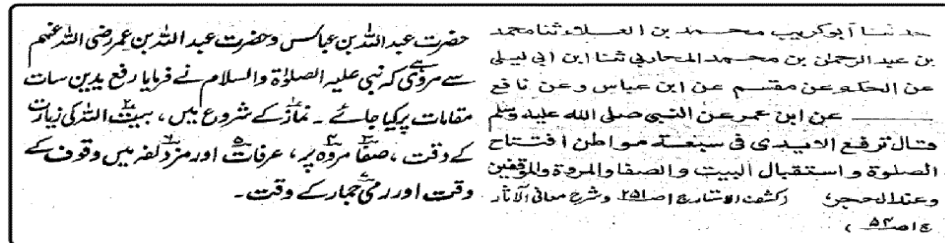
¹⁰⁹⁶ At Tamheed: V9 P210-211

Al Madoona Al Kubra, Imam Maalik ki kitab nahi hai. Saheb e Madoona “*Sahnoon*” tak muttasil sanad naa-maloomhai. Lehaza ye saari kitab be-sanad hai. Ek mashoor aalim Abu Usman Saeed bin Muhammad bin Sabeeh bin al Haddad al Maghrabi Saheb e Sahoon, jo-ke *mujtahidee* mein se the.¹⁰⁹⁷

Unho’n ne Madoona ke radd mein ek kitab likhi hai.¹⁰⁹⁸ Wo Madoona ko *Mudawwadah*, yaane keedo’n waali kitab kehte the.¹⁰⁹⁹

Abdur Rahman bin Qasim ne Imam Maalik se jo masael bayan kiye hain, unke baare mein Imam Abu Zara’ah ar Raazi ne farmaya: “*Pas: Log in masael par jirah karte hain*”.¹¹⁰⁰

Hadees 5:



Tabsara:

1. Is riwayat se tark e raful yadain saabit nahi hota.
2. Khud Ibne Abbas رضي الله عنه se ba-sanad e saheeh raful yadain karna saabit hai.¹¹⁰¹
3. Anwar Khursheed Sahab ki pesh karda kitab “*Kashf ul Astaar*” ke hashiya par Habib ur Rahman Azmi Deobandi likhte hain:

“*Yaane iske raawi Ibne Abi Laila Ka Haafeza kharaab tha*”.¹¹⁰²

قال الهيثمي وفيه الن أبي ليلي وهو سيء الحفظ.

Nez isi safha par Mohaddis Bazzaar ki *jirah* bhi maujood hai.

4. Anwar Shah Kashmiri (Deobandi) is raawi Muhammad bin Abi Laila ke baare mein famrate hain:

“*Yaane wo mere nazdeek aur jamhoor ke nazdeek zaeef hai*”.¹¹⁰³

فهو ضعيف عندي كما ذهب إليه الجمهور.

5. Iska raawi Al Hakam bin Utaiba *mudallis* hai.¹¹⁰⁴

Mudallis raawi ke baare mein Sarfarz Khan Sahab farmate hain: “*Mudallis raawi se riwayat kare to wo hujjat nahi. Illa ye ke wo tahdees kare yaa uska koi siqa mutabe’e ho. Magar yaad rahe ke sahihain mein tadlees muzir nahi. Wo doosre turq se sima’a par mahmool hai*”.^{1105 1106}

¹⁰⁹⁷ Ser E’elaam an Nubala: V14 P205

¹⁰⁹⁸ As above

¹⁰⁹⁹ Al A’abr Fee Khabar Min A’abar: V1 P443 (wafayaat sanah: 302h)

¹¹⁰⁰ Kitab az Zoafa by Abi Zara’ah ar Raazi: P534

¹¹⁰¹ Musannaf Ibne Abi Shaiba: V1 P235, H2431 (sanad Hasan); Juz Raful Yadain lil Bukhari: 21

¹¹⁰² Majmua az Zawaaed: V2 P103

¹¹⁰³ Faiz ul Baari: V3 P168

¹¹⁰⁴ Asma ul Mudlleseen lis Suyuti: P92

¹¹⁰⁵ Muqaddama Nawawi: P18; Fathul Mughees: P77; Tadareeb ar Raawi: P144

¹¹⁰⁶ Khazaen as Sunan: V1 After Page ٤

حدثنا احمد بن حنبل، ابو عبد الرحمن الشافعي، ابو عبيد بن جبير، ابو زيد الجرمي، ثنا سيف بن عبيد الله، ثنا ورقان بن عطاء بن السائب عن سعيد بن جبير عن ابن عباس ان النبي صلى الله عليه وسلم عتال السجود على سبعة اعضاء اليد اليمنى والقدمين والركبتين والجنبه ورقع الديبى اذا ركبت البيت وعلى الصفا والمروة والجرفة وعند رمي الجمار واذا اتممت المصلاة،
 روى طريقه كبره ۱۱ ص ۱۱۷

حضرت عبداللہ بن عباس رضی اللہ عنہما سے مروی ہے کہ نبی علیہ الصلوٰۃ والسلام نے فرمایا سجدہ سات اعضاء پر کیا کرو دو ٹول پاؤں، دو ٹول ہاتھوں، دو ٹول گھٹنوں، اور پیشانی پر اور رفع یدین اس وقت کیا کہ جب توبہ بیت اللہ کو دیکھئے اور صفا و مروہ پر، ووقوف عرفہ کے وقت، رمی جمار کے وقت اور جب نماز کے لیے اقامت کہہ دی جائے۔

Tabsara:

1. Is riwayat mein raful yadain ke naa karne ka koi zikr maujood nahi hai. Nez dekhiye hadees # 5.
 2. A'ataa bin as Saaeb ؓ aakhri umar mein ikhtelaat ka shikar ho gae the.¹¹⁰⁷
- Mere ilm mein is baat ka koi suboot nahi ke Warqa ne Ataa se qabl az ikhtelaat sima'a kiya tha.

Hadees 7-14:

حدثنا احمد بن حنبل، ابو عبد الرحمن الشافعي، ابو عبيد بن جبير، ابو زيد الجرمي، ثنا سيف بن عبيد الله، ثنا ورقان بن عطاء بن السائب عن سعيد بن جبير عن ابن عباس ان النبي صلى الله عليه وسلم عتال السجود على سبعة اعضاء اليد اليمنى والقدمين والركبتين والجنبه ورقع الديبى اذا ركبت البيت وعلى الصفا والمروة والجرفة وعند رمي الجمار واذا اتممت المصلاة،
 روى طريقه كبره ۱۱ ص ۱۱۷

حضرت علقمہ فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ میں نے نبی صلی اللہ علیہ وسلم کی نماز دیکھی کہ نہ دھاتوں؟ چنانچہ آپ نے نماز پڑھی اور پہلی مرتبہ تکبیر تحریمہ کے وقت رفع یدین کرنے کے علاوہ کسی اور جگہ رفع یدین نہیں کیا، اور تکبیر رفع یدین کے باب میں حضرت یار بن عازب سے بھی حدیث مروی ہے۔ امام ترمذی فرماتے ہیں کہ حضرت ابن مسعود کی حدیث حسن ہے اور بے شمار اہل علم صحابہ کرام اور تابعین صحیح کے (یعنی صرف تکبیر تحریمہ کے وقت رفع یدین کرنے کے) قائل ہیں اور نبی حضرت سفیان ثوری اور اہل کوفہ کا قول ہے۔

حدثنا عثمان بن ابي شيبة نا وكيع عن سفيان عن عاصم يعني ابن كليب عن عبد الرحمن بن الاسود عن علقمة قال قال عبد الله بن مسعود الا صلى بكو صلوٰۃ رسول الله صلى الله عليه وسلم قال رفع يديه الا في اول مرة، قال وفي الباب عن البراء بن عازب قتال ابو عيسى حديث ابن مسعود حديث حسن وبه يقول غير واحد من اهل العلم من اصحاب النبي صلى الله عليه وسلم والتابعين وهو قول سفيان واهل الكوفة، (ترمذی ۱۱ ص ۱۱۷)

حضرت علقمہ فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ میں نے نبی صلی اللہ علیہ وسلم کی نماز دیکھی کہ نہ دھاتوں؟ چنانچہ آپ نے نماز پڑھی اور پہلی مرتبہ تکبیر تحریمہ کے وقت رفع یدین نہیں کیا۔

حدثنا اسود بن عاصم عن عثمان بن ابي شيبة نا وكيع عن سفيان عن عاصم يعني ابن كليب عن عبد الرحمن بن الاسود عن علقمة قال قال عبد الله بن مسعود الا صلى بكو صلوٰۃ رسول الله صلى الله عليه وسلم قال رفع يديه الا في اول مرة، قال وفي الباب عن البراء بن عازب قتال ابو عيسى حديث ابن مسعود حديث حسن وبه يقول غير واحد من اهل العلم من اصحاب النبي صلى الله عليه وسلم والتابعين وهو قول سفيان واهل الكوفة، (ترمذی ۱۱ ص ۱۱۷)

حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں کہ میں نے نبی صلی اللہ علیہ وسلم کی نماز دیکھی کہ نہ دھاتوں؟ چنانچہ آپ نے نماز پڑھی اور پہلی مرتبہ تکبیر تحریمہ کے وقت رفع یدین نہیں کیا۔

حدثنا محمود بن غيلان المروزي حدثنا وكيع حدثنا
سفيان عن عاصم بن كليب عن عبد الرحمن بن الأسود
عن عبد الله قال الاصل في ركعة صلاة رسول
الله صلى الله عليه وسلم فصل في رفع يديه
المرّة واحدة - (نسخة اصله)

حضرت عبداللہ بن مسعود رضی اللہ عنہ سے مروی ہے کہ انہوں
نے فرمایا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم جیسی نماز
پڑھ کر نہ دکھاؤں چنانچہ آپ نے نماز پڑھی اور صرف ایک مرتبہ
(تکبیر تحریر کے وقت) رفع یدین کیا۔

حدثنا عبد الله حدثني ابن شاذان وكيع ثنا سفيان عن
عاصم بن كليب عن عبد الرحمن بن الأسود عن
عنه عن علقمة قال قال ابن مسعود الاصل فيكم
صلاة رسول الله صلى الله عليه وسلم قال فصل
في رفع يديه المرّة - (من نسخة اصله)

حضرت علقمہ فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ
عنہ نے فرمایا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کی طرح
صلوٰۃ رسول اللہ صلی اللہ علیہ وسلم قال فصل
في رفع يديه المرّة - (من نسخة اصله) ایک مرتبہ رفع یدین کیا۔

حدثنا وكيع عن سفيان عن عاصم بن كليب عن
عبد الرحمن بن الأسود عن علقمة عن
عبد الله قال الا اري كيف صلاة رسول الله
صلى الله عليه وسلم فلم يرفع يديه المرّة -
(من نسخة ابن أبي شيبة)

حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ میں نے رسول اللہ
صلی اللہ علیہ وسلم کی طرح نماز پڑھ کر نہ دکھاؤں چنانچہ آپ نے
نماز پڑھی اور صرف ایک مرتبہ رفع یدین کیا۔

اخبرنا ابي الطاهر الفقيه اتينا ما اجد حامد بن بدل انما محمد بن
اسماعيل الاصبهاني عن سفيان عن عاصم بن كليب عن عبد الرحمن بن الأسود
عن علقمة قال قال عبد الله يعني ابن مسعود
لاصلين بكون صلاة رسول الله صلى الله عليه وسلم
قال فصل في رفع يديه المرّة واحدة -
(من نسخة ابن أبي شيبة)

حضرت علقمہ فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ
عنہ نے فرمایا، میں نے رسول اللہ صلی اللہ علیہ وسلم
جیسی نماز پڑھ کر نہ دکھاؤں گا۔ حضرت علقمہ کہتے ہیں کہ آپ
نے نماز پڑھی اور صرف ایک مرتبہ رفع یدین کیا۔

حدثنا ابن ابي داود قال ثنا نعيم بن حماد قال ثنا وكيع
عن سفيان عن عاصم بن كليب عن عبد الرحمن بن الأسود عن علقمة
عن عبد الله عن النبي صلى الله عليه وسلم انه
كان يرفع يديه في اول تكبيرة ثور يعود -
(شرح معاني الآثار للطحاوي ج ١ ص ٢٤٤)

حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ انہوں نے رسول اللہ صلی اللہ علیہ وسلم
کی نماز پڑھ کر نہ دکھاؤں چنانچہ آپ نے نماز پڑھی اور صرف ایک مرتبہ رفع یدین
کرتے تھے پھر نہیں کرتے تھے۔

Tabsara:

1. In tamaam riwayatun mein Sufiyan Soori hain. Jo-ke har sanad mein “a’an” se riwayat kar rahe hain. Ibnul Turkamani Hanafi likhte hain:

“Soori Mudallis hain aur unho’n ne ye riwayat a’an se bayan ki hai”¹¹⁰⁸

الثوري مدلس وقد عنعن.

Safaraz Khan Safdar Sahab Hayati Deobandi, Master Ameen Okadwi Hayati Deobandi, Sher Muhammad sahab Mamati Deobandi, Muhammad Shareef Sahab Kotalwi Barailwi Aur Naeemi waghairahum ne bhi Sufiyan Soori ka mudallis hona tasleem kiya hai.¹¹⁰⁹

¹¹⁰⁸ Al Jauhar an Naqee: V8 P362

¹¹⁰⁹ Khazaen as Sunan: V2 P77; Majmua Rasael: V3 P331; Aaina Taskeen as Sudoor: P90-92 waghaira. Fiqa al Fiqhiya: P134; Asaar as Sunan: P126 tahat H384; (Another edition): 194

Mudallis raawi ke a'ana'anah عنعنة ke baare mein Sarfaraz Khan Safdar Deobandi ki tehqeeq hadees 5, jawab 5 mein guzar chuki hai. Ahmad Raza Khan Sahab Barailwi farmate hain: “Aur A'ana'anah Mudallis jamhoor mohaddiseen ke mazhab mukhtaar o motemar mein mardood o naa-mustanad hai”.¹¹¹⁰ Aur mazeed likhte hain: “A'ana'anah mudallis usool e mohaddiseen par naa-maqbool”.¹¹¹¹

Hadees 15:

۱۵۔ ابو حنیفۃ عن حماد عن ابراہیم عن الاسود ان حضرت امام ابو حنیفۃ حضرت حماد سے اور وہ حضرت ابراہیم رضی اللہ عنہ بن مسعود رضی اللہ عنہ کان یرقم بیدیہ سے اور وہ حضرت اسود سے روایت کرتے ہیں کہ حضرت عبداللہ فی اول التکبیر ثلثا یعود الی الشی من ذالک ویأثر ذالک عن رسول اللہ صلی اللہ علیہ وآلہ وسلم۔
(جامع المسند ۱ ص ۳۵۵)

حضرت امام ابو حنیفۃ حضرت حماد سے اور وہ حضرت ابراہیم رضی اللہ عنہ بن مسعود رضی اللہ عنہ کان یرقم بیدیہ سے اور وہ حضرت اسود سے روایت کرتے ہیں کہ حضرت عبداللہ فی اول التکبیر ثلثا یعود الی الشی من ذالک ویأثر ذالک عن رسول اللہ صلی اللہ علیہ وآلہ وسلم۔
بہذا میں کسی اور جگہ رفع یدین نہیں کرتے تھے۔ اس کے عمل کو رسول اللہ صلی اللہ علیہ وسلم سے نقل کرتے تھے۔

Tabsara:

Jaame al Masaneed mein iski sanad darj e zail hai:

(أخرجه) أبو محمد البخاري (عن) رجاء بن عبد الله النهشلي (عن) شقيق بن إبراهيم (عن) أبي حنيفة رضي الله عنه.

Iska pehla raawi Abu Muhammad al Bukhari al Harithi kazzab hai.¹¹¹²

Doosra raawi naa-maloom aur teesra mutakallim fiya hai, lehaza ye sanad mauzoo o baatil hai.

¹¹¹⁰ Fataawa Rizwiya: V5 P245

¹¹¹¹ P266

¹¹¹² Kal Kashf ul Haseeesh A'am Ramee Bi Waza'a al Hadees: P248; Mizan ul Etedaal: V2 P496; Lisan ul Mizaan: V3 P348-349

۱۶۔ حدثنا محمد بن الصباح البزارنا شريك عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه الى قريب من اذنيه ثم لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

18

حدثنا اسحق بن عيسى عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه حتى لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

17

حدثنا اسحق بن عيسى عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه حتى لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

20

حدثنا اسحق بن عيسى عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه حتى لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

19

حدثنا اسحق بن عيسى عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه حتى لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

21

حدثنا اسحق بن عيسى عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه حتى لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

23

حدثنا اسحق بن عيسى عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه حتى لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

Tabsara:

1. Iska raawi Yazeed bin Abi Ziyaad jamhoor ke nazdek zaeef hai.

Haafiz Ibne Kaseer farmate hain:

Namaz e Paeghambar ﷺ ke musannif Muhammad Iliyas Faisal likhte hain: “Ze’eli farmate hain ke iski sanad mein Yazeed bin Abi Ziyad hai aur wo zaeef hai... Alakh”¹¹¹⁴

Nabawi Namaz Mudallal Sindhi ke musannif Ali Muhammad Sahab Haqqani Deobandi farmate hain:

جواب: یزید بن ابی زیاد کوفی، تی توڑی جو بعض محدثین
کلام کیو آھی مگر اھو ثقہ آھی امام مسلم فرمائیندو آھی تہ
ھو سچو آھی ۽ ان کان روایت بہ کری سگھجی ٿی (مقدمہ

1115

Iska mafhoom Iliyas Faisal Sahab ke alfaaz mein isse pehle guzar chuka hai.

2. Yazeed bin Abi Ziyaad *mudallis* hai.¹¹¹⁶

Aur Raful Yadain naa karne waali riwayat (لم يعد *waghaira*) ki kisi sanad mein isse simaa ki tasreeh nahi ki. Imam Sha’aba ki jis sanad mein sima’a ki tasreeh hai, isme takbeer e oola ke baad dobaraara raful yadain karne ki nafee maujood nahi hai.

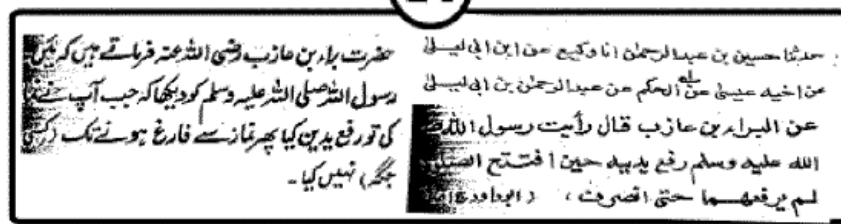
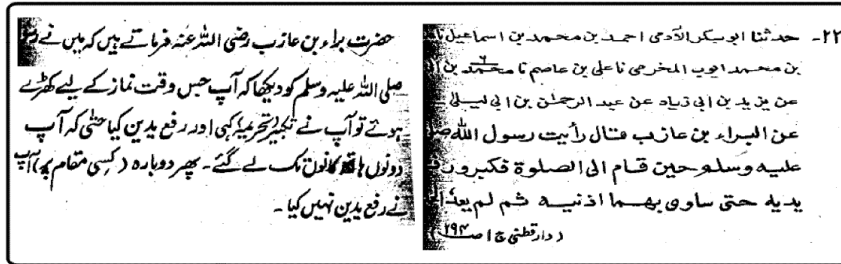
3. Yazeed bin Abi Ziyaad ka aakhri umar mein haafeza kharab ho gaya tha.¹¹¹⁷

Yazeed ne ye riwayat *ikhtelaat* ke baad bayan ki hai.¹¹¹⁸

4. Mohaddiseen ka is baat par ittefaq hai ke لم يعد ka qaul Yazeed bin Abi Ziyaad ka *mudraj qaul* hai.¹¹¹⁹

5. Mutaddid mohaddisen masalan Imam Yahya bin Muyeen waghaira ne is riwayat ko *zaeef* qaraar diya hai. Mazeed tafseel ke liye isi kitab ke saabeqa safhaat dekhe’n.

Hadees 22,24-28:



¹¹¹³ Tafseer Ibne Kaseer: V4 P113 Surah Ash Shura: 23-24

¹¹¹⁴ P85

¹¹¹⁵ V1 P169

¹¹¹⁶ Asma ul Mudalliseen Iis Suyuti: P107

¹¹¹⁷ Mulhiq al Kawaakib un Niraat Iis Shaikh Abdul Qaiyyum

Abdur Rabb an Nabi: P509-510

¹¹¹⁸ Sunan Daraqutni: V2 P294

¹¹¹⁹ Neel ul Autaar: V2 P180; Al Mudraj ila al Mudraj Iis Suyuti: P16; At Talkhees ul Habeer: V1 P221

قُيِّعَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَبِيهِ أَخِيهِ وَالْحَكَمِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ
 عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ شَمًّا
 يَرْفَعُهَا حَتَّى يَنْصَوِفَ ، (المدة: ١٥: ١٥)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم نماز شروع کرتے وقت رفع یدین کرتے تھے، پھر نماز سے فارغ ہونے تک کسی اور جگہ رفع یدین نہیں کرتے تھے۔

حَدَّثَنَا ابْنُ أَبِي شَيْبَةَ قَالَ قُيِّعَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَبِيهِ أَخِيهِ وَالْحَكَمِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ
 عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ شَمًّا
 يَرْفَعُهَا حَتَّى يَقْرَأَ ، (مسند ابْنِ أَبِي شَيْبَةَ: ١٥: ١٥)

حضرت براء بن عازب رضی اللہ عنہ سے روایت ہے کہ نبی صلی اللہ علیہ وسلم نماز شروع کرتے وقت رفع یدین کرتے تھے، پھر نماز سے فارغ ہونے تک کسی اور جگہ رفع یدین نہیں کرتے تھے۔

حَدَّثَنَا ابْنُ أَبِي شَيْبَةَ قَالَ قُيِّعَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَبِيهِ أَخِيهِ وَالْحَكَمِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ
 عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ شَمًّا
 يَرْفَعُهَا حَتَّى يَقْرَأَ ، (مسند ابْنِ أَبِي شَيْبَةَ: ١٥: ١٥)

حضرت براء بن عازب رضی اللہ عنہ سے روایت ہے کہ نبی صلی اللہ علیہ وسلم نماز شروع کرتے وقت رفع یدین کرتے تھے، پھر نماز سے فارغ ہونے تک کسی اور جگہ رفع یدین نہیں کرتے تھے۔

حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى
 قَالَ شَاوِكُ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَخِيهِ وَالْحَكَمِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ
 الْحَكَمِ عَنْ ابْنِ أَبِي لَيْلَى
 عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ شَمًّا
 يَرْفَعُهَا حَتَّى يَقْرَأَ ، (شرح معاني الآثار: ١٥: ١٥)

Tabsara:

1. Muhammad bin Abi Laila zaeef hai, jaisa ke Hadees 5 par tabsara number 3 aur 4 mein guzar chuka hai.
2. Tahawi Hanafi bhi isey مضطرب الحفظ جداً kehte hain.¹¹²⁰
3. Ibne Abi Laila ne ye riwayat Yazid bin Abi Ziyad se suni thi.¹¹²¹

Hadees 29:

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ أَبِي ذَعْبٍ عَنْ سَعِيدِ بْنِ جَعْفَرٍ
 عَنْ ابْنِ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ فِي الصَّلَاةِ يَرْفَعُ يَدَيْهِ مَدًّا
 (ابن ماجه: ١٥: ١٥)

حضرت ابو ہریرہ رضی اللہ عنہ فرماتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز میں داخل ہوتے تھے تو خوب ہاتھ دھرتے تھے۔

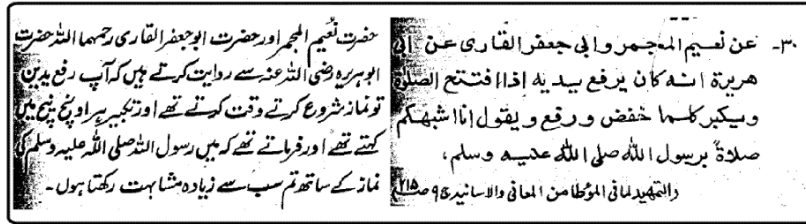
¹¹²⁰ Mushkil ul Assar: V3 P226

¹¹²¹ Kitab al E'elal by Ahmad bin Hambal: V1 P143

Tabsara:

1. Is riwayat mein Tabkeer e oola ke baady raful yadain naa karne ka koi zikr nahi hai. Sunan Abu Dawood ke isi nuskha mein H738 par Abu Huraira رضي الله عنه se riwayat hai, jisme wo Syedna Rasool Allah ﷺ se ruku se pehle aur baad waala raful yadain naqal karte hain.¹¹²²
2. Imam Ibne Khuzaima رحمته الله ne is hadees ko apni Saheeh mein naqal kiya hai.¹¹²³
3. Haafiz ibne Hajar رحمته الله ne farmaya: *هذا حديث صحيح*¹¹²⁴

Hadees 30:



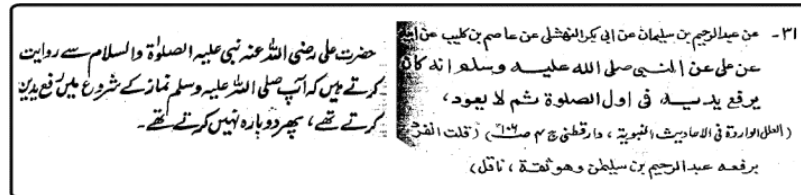
Tabsara:

1. Is riwayat mein ruku se pehle aur ruku ke baad waale raful yadain ke tark ka koi zikr nahi hai. Usool mein ye baat muqarrar hai ke adm nafee e zikr ke liye mustalzim nahi hota.¹¹²⁵
 2. Isse pehli hadees mein Abu Huraira رضي الله عنه se raful yadain ka isbaat guzar chuka hai.
- Khud Abu Huraira رضي الله عنه se bhi raful yadain saabit hai.¹¹²⁶

Baley ek riwayat mein unse ye bhi aaya hai: *أقسم بالله إن كانت لهي صلاته حتى فارق الدنيا*¹¹²⁷

Iske raawi mein Muhammad bin Ahmad bin A'asma ar Ramli ke halaat nahi miley, lekin Musnad Ash Shamiyyeen by Tabrani¹¹²⁸ mein baaz hadees mein iski mataabea'at maujood hai. Tafseeli bahes aagey aarahi hai. In sha Allah.

Hadees 31:



Tabsara:

1. Is riwayat par Imam Daraqutni ne *jirah* karte hue farmaya hai: yaane *“isse iske maru’u bayan karne mein wahem hua hai”*.¹¹²⁹
2. Doosre ye ke al E’elal al Wardah mein Abdur Raheem mazkoor tak sanad ghair maujood hai, lehaza ye riwayat be-sanad hone ki wajah se *mardood* hai.

¹¹²² V1 P108

¹¹²³ V1 P344-345, H395

¹¹²⁴ Muwafaqa al Khabr al Khabr: V1 P409-410

¹¹²⁵ Ad Diraaya Ma’a al Hidaaya: V1 P177; Al Jauhar an Naqee: V4 P317 waghairahuma

¹¹²⁶ Juz Raful Yadain: P22, H22 (Sanad Saheeh)

¹¹²⁷ Al Mojam by Ibnul E’eraabi: V1 P226

¹¹²⁸ V2 P35

¹¹²⁹ Al E’elal Al Wardah: V4 P107



Tabsara:

Is riwayat mein tark e raful yadain ka koi zikr nahi hai. Doosre ye ke ye riwayat *baatil* hai.

Kaamil Ibne A'adee ke safha mazkoora se pehle (P2085 par) Imam Bukhari رحمہ اللہ ka qaul maujood hai ke:

كثير بن عبد الله أبو هاشم الأبلج منكر الحديث عن أنس

Aur Imam Nisai ka qaul likha hua hai:

كثير أبو هاشم يروي عن أنس: متروك الحديث

Imam Bukhari ka kisi raawi par *Munkir ul Hadees* ki jirah karna (unke nazdeek) shadeed *jirah* hai.¹¹³⁰

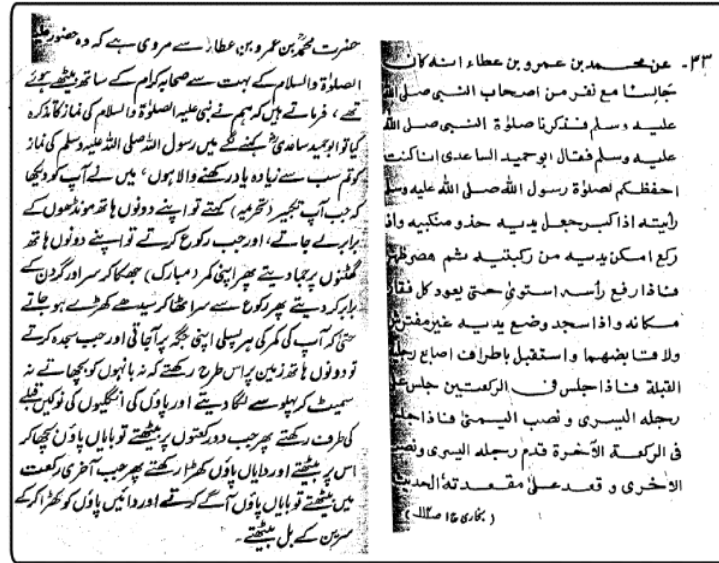
Balke Tehzeeb ut Tehzeeb mein likha hua hai:

“*Aur Haakim ne kaha: Usne Anas se sunne ka daawa kiya hai, isne aapse aisee hadeese’n bayan ki hain, jinke baare mein dil ye gawaahi deta hai ke ye mauzoo hain*”.¹¹³¹

وقال الحاكم: زعم أنه سمع من أنس، روى عنه أحاديث يشهد القلب أنها موضوعة.

¹¹³⁰ Mizan ul Etedaal: V1 P6 waghaira, ba-hawaala Qawaaed Fee Uloom ul Hadees: Zafar Ahmad Thanwi Deobandi: P157 Hashiya # 1 by Abi Ghadda.

¹¹³¹ V8 P418 (another edition): P374



Tabsara:

Ye riwayat bilkul saheeh hai. Lekin isme ruku se pehle aur baad waale raful yadain ke tark ka koi zikr maujood nahi hai. Muhammad bin Umro bin Ataa ki yehi riwayat ek doosri sanad ke saath ruku se pehle aur baad waale raful yadain ke isbaat ke saath Sunan Abu Dawood¹¹³², Sunan Tirmizi¹¹³³ mein bhi maujood hai.

Isey Imam Ibne Khuzaima¹¹³⁴ aur Imam IObne Hibban¹¹³⁵ waghairahuma ne *Saheeh* kaha hai. Imam Tirmizi رحمہ اللہ farmate hain: *هذا حديث حسن صحيح*, isey Imam Bukhari رحمہ اللہ, Imam Ibne Taimiya رحمہ اللہ, aur Imam Ibnul Qaiyyim رحمہ اللہ waghairahuma ne bhi *saheeh* kaha hai. Lehaza Anwar Khursheed Sahab ka mufassil riwayat ko chod kar mukhtasar riwayat se istedlal saheeh nahi hai. Yaad rahe ke hadees e mazkoor ka raawi Abdul Hameed bin Jafar aksar ulama ke nazdeek *siqa* hai.¹¹³⁶

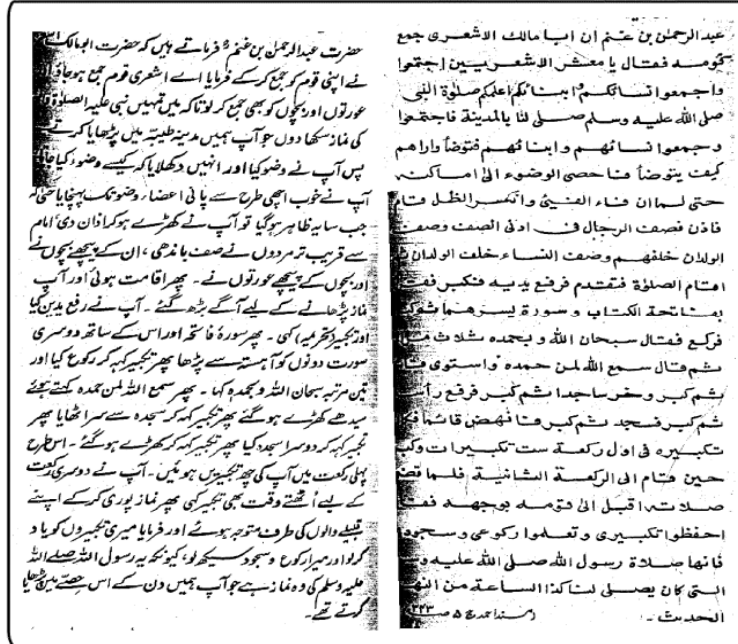
¹¹³² V1 P106, H730

¹¹³³ V1 P67, H304

¹¹³⁴ 587-588

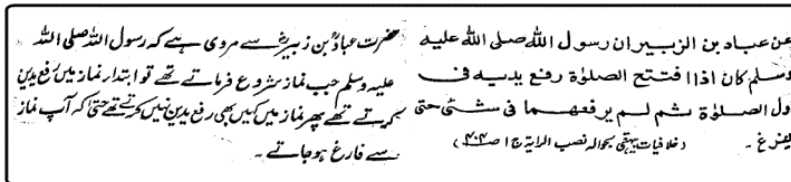
¹¹³⁵ Al Mawaarid: 442,491,492

¹¹³⁶ Nasbur Raaya: V1 P344



Tabsara:

Is riwayat ke ek raawi Shahr bin Hushab par kaafi kalaam hai. Lekin qaul e raajeh mein wo *hasan ul hadees* hai. Kyounke wo jamhoor ke nazdeek *mausaq* hai. Arz hai ke isme ruku se pehle aur baad waale rafal yadain ke tark ka kaha'an zikr hai? Khwah-ma-khwah adm e zikr waali riwayat ko naqal karke apni kitab ka hajam badhaa dena kaunse deen ki khidmat hai?



Tabsara:

1. Iski sanad ke ek raawi "Muhammad bin Ishaq" ka ta'ayyun matloob hai. Ye wazaahat ki jaae ke ye kaun zaat e shareef hai?
2. Hafs bin Ghayas *mudallis* hai.¹¹³⁷
Lehaza iske sima'a ki tasreeh saabit ki jaae.
Abu Yusuf Muhammad Wali Darwesh (Ustad Jaamea tul Uloom al Islamiya Bannori Town) apni kitab *Da Paeghambar e Khuda ﷺ Maunakh* mein likhte hain: yaane "aur *Mudallis* ka a'an se riwayat karna kisi ke nazdeek bhi maqbool nahi hai".¹¹³⁸
3. Riwayat *munqata* hai. Imam Iraqi *mursal* riwayat ke baare mein farmate hain:

¹¹³⁷ Asma ul Mudalliseen Iis Suyuti: P96

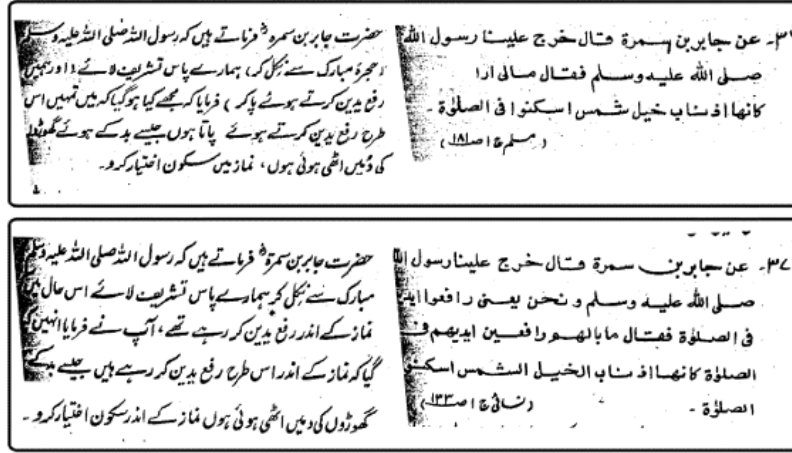
¹¹³⁸ p322

“*Aur jamhoor mohaddiseen ne mursal ko is wajah se radd kar diya hai ke iski sanad mein giraa hua raawi majhool hota hai*”.¹¹³⁹

وردہ جما ہیر النقاد للجهل بالساقط فی الإسناد.

Yaane *mursal* riwayat ko jamhoor ahle tehqeeq ne radd kar diya hai.

Hadees 36-37:



Tabsara:

1. Isme raful yadain indar ruku o ba'ad ka koi zikr maujood nahi hai, balke ye riwayat tassahud mein raful yadain ke baare mein hai. Jaisa ke Muslim ki doosri hadees se saabit hota hai.
2. Mohaddiseen e Ikram o deegar ulama (masalan Imam Nisai, Imam Abu Dawood, Imam Nawawi رحمہ اللہ) aur Muhammad bin al Hasan ash Shaibani (فی الحجة علی أهل المدينة) ne is par salam ke abwaab baandhe hain.
3. Kisi mohaddise ne ye riwayat tark e raful yadain ke baab mein zikr nahi ki.
4. Is baat par ulama ka ijma hai ke Jabir bin Samrah رحمہ اللہ ki is riwayat ka qiyaam waale raful yadain se koi talluq nahi, balke sirf tassahud waale raful yadain se talluq hai.¹¹⁴⁰
5. Jo kaam khud Nabi ﷺ se saabit hai, isey shareer ghodo'n ki dumo'n se tashbeeh dena intehaai ghalat aur qaabil e mazammat harkat hai.
6. Agar is hadees se raful yadain ka naskh yaa mana saabit kiya jaata to phir *hanafi o deobandi o barailwi hazraat* 1) Takbeer e oola 2) Witr aur 3) Eidan waala raful yadain kyou'n karte hain?
Agar iski takhsees doosre Dalaael se saabit hai to phir ruku se pehle aur baad waale raful yadain ki takhsees bhi ahadees e mutawaaterah se saabit hai. Dekhiye Allama Suyuti ki kitab¹¹⁴¹
7. Tameem bin Tarfa رحمہ اللہ ki ye riwayat mukhalefeen e raful yadain, qiyaam waale raful yadain ke baare mein pesh kar rahe hain. Halaa'nke yehi riwayat mukhtasaran Musanad Ahmad¹¹⁴² mein وہم و قعود ke alfaaz ke saath bhi maujood hai. Yaane “*Aur wo bhaithe hote the*”.

¹¹³⁹ Al Fiya al Iraqi: P143; Fathul Baaqi; Al Afiyya Ma'a Fathul Mugheeth: V1 P134

¹¹⁴⁰ Juz Raful Yadain: P101; At Talkhees al Habeer: V1 P221

H33 قطف الأزهار المتناثرة في الأحاديث المتواترة

¹¹⁴² V5 p93

8. Mutaddid ulama ne is hadees se istedlal karne waalo'n par kadee tanqeed ki hai. Masalan Imam Nawavi رحمہ اللہ kehte hain:

“Sunnat ke saath jahaalat ki aqsaam mein sabse buree qism”.¹¹⁴³

أقبح أنواع الجهالة بالسنة.

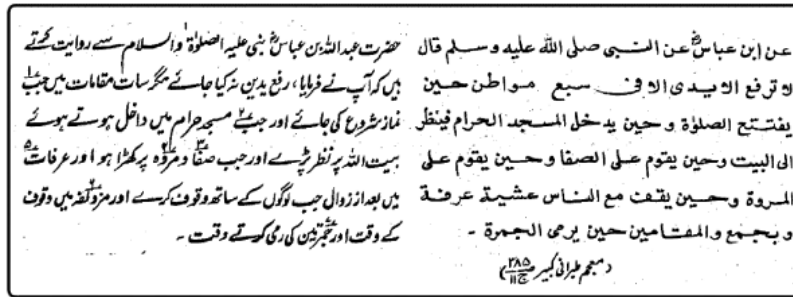
9. Is hadees ke raawiyo'n, Masalan Imam Muslim, Imam Ahmad aur Imam Abu Dawood رحمہم اللہ waghairahuma mein ek se bhi is hadees ki buniyad par raful yadain ko mansookh kehna yaa samajhna saabit nahi.
10. Mutaddid Deobandi ulama ne is riwayat ke saath *nashq e raful yadain* par istedlal par tanqeed ki hai. Masalan Mehmood ul Hasan Deobandi farmate hain: “baaqi aznaab kheel ki riwayat se jawab dena barooe insaaf durust nahi. Kyou'nke wo salam ke baare mein hai ke Sahaba Ikram رضی اللہ عنہم farmate hain ke ham ba-waqt salam e namaz ishaara bil-yadd bhi karte the. Aap ﷺ ne isko mana farma diya”.¹¹⁴⁴

Muhammad Taqi Usmani (jinka Deobandi sanjeeda halqe mein badaa muqaam hai) farmate hain: “Lekin insaaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai”.¹¹⁴⁵

Kisey maloom tha ke Anwar Khursheed Sahab aise akhlaaf bhi aae'nge ke jo insaaf ka khoon karte hue Syedna Jabir bin Samrah رضی اللہ عنہ ki mazkoora baala hadees aur ahadees e zaeeefa o mauzua aur ghair mutalliq riwayaat pesh karke apne deobandi awaam ko warghalaane ki koshish karte rahe'nge.

Is qism ki saazisho'n se saada luh awaam par shadeed asar padta hai, jiska tazkirah Maulwi Aashiq Ilaahi Merathi Sahab ne kiya hai. Farmate hain: “Asal baat ye thi ke baaz hanfiyo'n ne Ahle Hadees yaane ghair muqallideen e zamaana ko raful yadain par kaafir kehna shuru kar diya tha aur ye sakht tareen ghalati thi”.¹¹⁴⁶

Hadees 38:



Tabsara:

Is riwayat ki sanad mein wohi Muhammad Ibne Abi Laila (zaeef) maujood hai. Jiska zikr hadees 5, tabsara 3-4 ke tahat guzar chuka hai. Iski sanad mein aur bhi kai naqs maujood hain. Masalan Hakam bin Utaiba (mudallis) ka a'ana'anah عن عنة waghaira.

Mukhtasar al Mukhtasar:

Anwar Khursheed Deobandi ne kul 38 marfoo riwayat pesh ki hain. Ine se 10 (4, 5, 23, 29, 30, 32, 33, 34, 36, 37) mauzoo se ghair mutalliq hain. In riwayat mein ruku se pehle aur baad waale raful yadain ke naa karne ka koi zikr nahi hai. in 10 mein se 4 (mukhtasar). 5, 23 (zaeef). 32 (baatil). 34 (mashkook fiya) hai aur baaqi riwayat ba-lehaz e sanad Saheeh hain. Lekin unse raful yadain ka naa karna yaa naskh bilkul saabit nahi hota.

¹¹⁴³ Al Majmu'u Sharah al Mohzab: V4 P403

¹¹⁴⁴ Al Ward ash Shazee A'alaa Jaame at Tirmizi: P63; Taqareer Hazrat Shaikh ul Hind: P65

¹¹⁴⁵ Dars e Tirmizi: V2 P36

¹¹⁴⁶ Tazkirah al Khaleel: P132-133

Baaqi 28 riwayaat ka mukhtasar jaeza darj e zail hai:

(1,2) Tehreef. (3) Baatil, Mauzoo. (6-14) Zaeef. (15) Mauzoo. (16-22) Zaeef. (24-28) Zaeef. (31) Zaeef. (35) Zaeef Mursal aur (38) Zaeef hai.

Unme se baaz riwayaat ko 8 martaba aur baaz ko 7 dafa zikr kiya gaya hai. Ab aapki khidmat mein ruku se pehle aur baad waale raful yadain ka isbaat *saheeh* ahadees se pesh kiyaa jaata hai.

Isbaat Raful Yadain Ind ar Ruku wa Ba'ad ar Rifa'ah Minh

Hadees 1:

Syedna Abdullah bin Umar رضي الله عنه se riwayat hai:

“Maine Rasool Allah ﷺ ko dekha. Aap jab namaz mein khade hote to apne dono hath apne kandho'n ke baraabar uthaate aur jab aap ruku ke liye takbeer kehte to aisa hi karte aur ruku se sar uthaate to aisa hi karte aur سمع الله لمن حمده kehte the aur sajdo'n mein Aap ﷺ ye amal nahi karte the”.¹¹⁴⁷

رأيت رسول الله صلى الله عليه وسلم إذا قام في الصلاة رفع يديه حتى تكونا حذو منكبيه وكان يفعل ذلك حين يكبر للركوع و يفعل ذلك إذا رفع رأسه من الركوع، ويقول (سمع الله لمن حمده) ولا يفعل ذلك في السجود.

Is hadees ke raawi Imam Ali bin Abdullah al Madeeni رحمته الله (d 234h) farmate hain: “Musalmano par ye haq (laazmi) hai ke is hadees ki wajah se wo namazo'n mein raful yadain kare'n”.¹¹⁴⁸

Is hadees ke raawi Ibne Umar رضي الله عنه bhi ruku se pehle aur ruku ke baad raful yadain karte the.¹¹⁴⁹ Balke Aap ﷺ agar kisi shakhs ko dekhte ke raful yadain mazkoor nahi karta to isey kankariya'n maarte the.¹¹⁵⁰

Hadees 2:

Maalik bin al Huwairis رضي الله عنه ne bhi Nabi ﷺ se ruku se pehle aur baad waala raful yadain naqal kiya hai.¹¹⁵¹

Nabi ﷺ ki wafaat ke baad bhi Malik bin al Huwairis رضي الله عنه ka yehi amal tha. (Hawaala mazkoora)

Hadees 3:

Wael bin Hajar رضي الله عنه (9h) ko Musalman hue.¹¹⁵² Aap bhi Nabi e Kareem ﷺ se ruku se pehle aur baad waala raful yadain bayan karte hain.¹¹⁵³

In Sahaba Ikram رضي الله عنهم ke alaawa darj e zail Sahaba Ikram رضي الله عنهم ne bhi Rasool Allah ﷺ se raful yadain mazkoor ko riwayat kiya hai.

Hadees 4:

ابو حميد الساعدي رضي الله عنه في عشرة من أصحاب النبي صلى الله عليه وسلم.¹¹⁵⁴

Hadees 5:

Abu Huraira رضي الله عنه.¹¹⁵⁵

Hadees 6:

Abu Bakar Siddiq رضي الله عنه.¹¹⁵⁶

Hadees 7:

¹¹⁴⁷ Bukhari: V1 P102, H736; Muslim: V1 P168, H390

¹¹⁴⁸ Bukhari Darsi: V1 P102 (Hamish)

¹¹⁴⁹ Bukhari: P102, H739; Sharah as Sunnah lil Baghwi: V3 P21
وقال: هذا حديث صحيح

¹¹⁵⁰ Juz Raful Yadain: P53, H15. Isey Imam Nawawi ne Al Majmua'a Sharah al Mohzab: V3 P405 mein saheeh kaha hai

¹¹⁵¹ Bukhari: V1 P102, H737; Muslim: P168, H391

¹¹⁵² Umdatul Qaari lil A'aini Hanafi: V5 P274

¹¹⁵³ Muslim: V1 P173, H401

¹¹⁵⁴ Tirmizi: V1 P67, H304 صحيح
Saheeh Ibne Khuzaima: V1 P297, H587; Saheeh Ibne Hibban: Al Ehsan: V3 P171, H1864; Saheeh Ibnul Jarood: P74-75, H192; wa Sehah al Bukhari, Ibne Taimiya, Ibnul Qaiyyim waghaira

¹¹⁵⁵ Sunan Abu Dawood: V1 P108, H738; Saheeh Ibne Khuzaima: H694-695; wa Sehah Al Haafiz Ibne Hajar

¹¹⁵⁶ As Sunan al Kubra lil Bayhaqi: V2 P73 وافته ثقات وقره
(sanad Saheeh) الوهبي وابن حجر

Abdullah bin Zubair رضي الله عنه.¹¹⁵⁷

Hadees 8:

Ali bin Abi Taalib رضي الله عنه.¹¹⁵⁸

Hadees 9:

Abu Musa al A'asha'ari رضي الله عنه.¹¹⁵⁹

Hadees 10:

Jaabir bin Abdullah رضي الله عنه.¹¹⁶⁰

Unke alaawa aur bhi bohot se Sahaba Ikram رضي الله عنهم masalan Umar, Anas رضي الله عنه waghairahuma se raful yadain mazkoor marwi hai.

Ashraf Ali Thanwi Deobandi farmate hain:

“Jab hadees 10 (Sahaba Ikram رضي الله عنهم) se marwi ho to wo qaul raajeh mein mutawaatir hoti hai, jaisa ke Tadreeb ar Raawi mein likha hua hai”.¹¹⁶¹ Tadreeb ke hawaale liye dekhiye¹¹⁶²

والحديث إذا روى من عشرة فهو متواتر على القول المختار (كما في تدريب الراوي).

Lehaza saaibit hua ke raful yadain ke isbaat waali hadees mutawaatir hai. Isi liye mutaddid ulama ne raful yadain ko mutawaatir likha hai. Masalan Suyuti, Al Kataani, Ibnul Jauzi, Ibne Hajar, Az Zubaidi رحمهم الله waghairahum.

¹¹⁵⁷ As above

¹¹⁵⁸ Sunan Tirmizi: V2 P180, H3423 وقال: هذا حديث صحيح Saheeh Ibne Khuzaima: V1 P294-296, H584; Saheeh Ibne Hibban; Umdath lil A'aini: V5 P277; Sehaah Ahmad bin Hambal o Ibne Taimiya waghaira

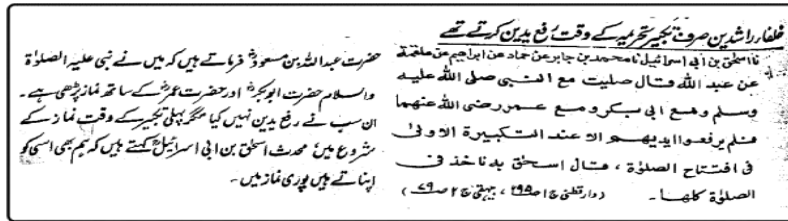
¹¹⁵⁹ Sunan Daraqutni: V1 P292, H1111 wa Rijaal Suqaat; At Talkhees al Habeer: V1 P219, H328 (sanad Saheeh)

¹¹⁶⁰ Sunan Ibne Majah: P62, H868, Abu Zubair ke sima'a ki tasreeh As Siraj (qalmi): P25, (printed): H92 par maujood hai aur uski sanad Hasan hai

¹¹⁶¹ Bawaadir an Nawaadir: P136

¹¹⁶² وفيه: وقال: الأصطخري: أقله عشرة وهو المختار, لأنه أول جمع V2 PP177 تلكثرة

Qaul 1:



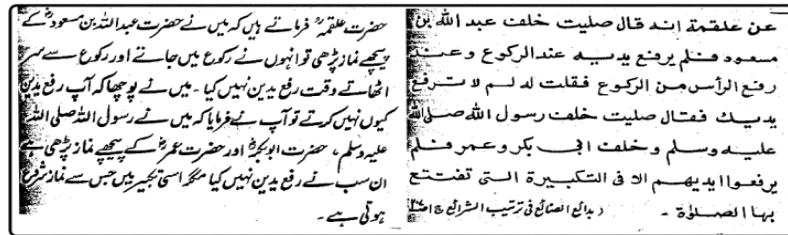
Aqool: Mahoola baala dono kitabo'n (Daraqutni aur Bayhaqi) mein likha hua hai:

"Is riwayat mein Muhammad bin Jabir ka tafarrud hai aur wo za'ef tha".

تفرد بہ محمد بن جابر وكان ضعيفاً.

(Is Muhammad bin Jabir ko jamhoor mohaddiseen ne za'ef qaraar diya hai)

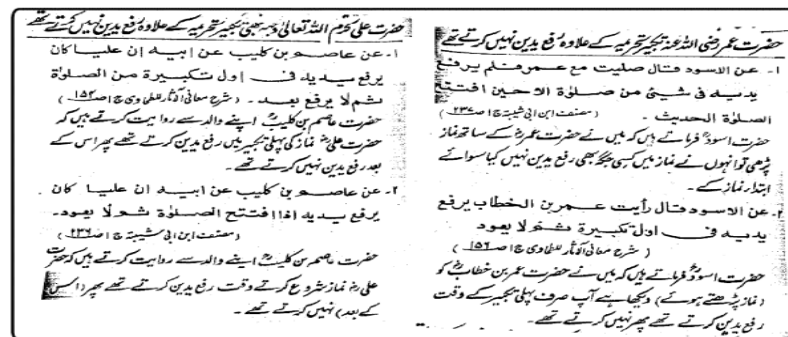
Qaul 2:



Aqool: Ye man-ghadat riwayat Kasaani Hanafi ne baghair kisi sanad ke naqal ki hai. Duniya mein hadees ki kisi kitab mein ye riwayat ba-sanad maujood nahi hai. (فيما أعلم)

Lehaza aisee mauzoo o man-ghadat riwayat pesh karke Ahle Hadees ko saheeh hadees se kis tarha hataaya jaa sakta hai?

Qaul 3:



Aqool: Isme Ibrahim (Nakhai) mudallis hain.¹¹⁶³ Aur a'an se riwayat kar rahe hain, lehaza ye sanad za'ef hai.¹¹⁶⁴

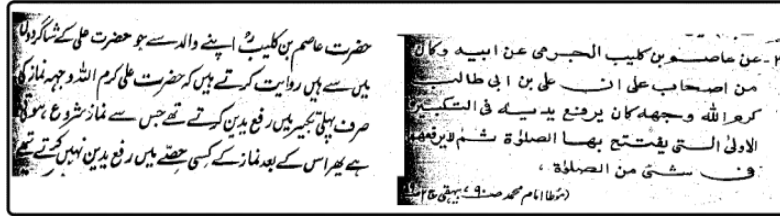
Khud Syedna Umar رضي الله عنه se rafal yadain ka isbaat marwi hai.¹¹⁶⁵

¹¹⁶³ Asma al Mudalliseen Iis Suyuti: P93 number 1

¹¹⁶⁴ Mazeed tehqeeq ke liye dekhiye: P163-164

¹¹⁶⁵ Musnad al Farooq lil Haafiz Ibne Kaseer: V1 P164-166; Al Jaame Akhlaaq ar Raawi wa Adaam as Saame'e: V1 P118 waghairahuma

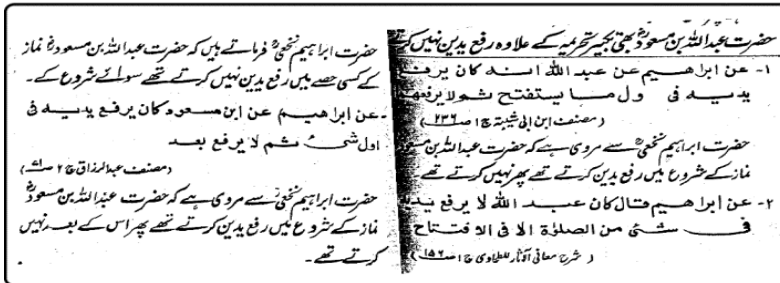
Qaul 4:



Aqool: Hamare nuskha mein Imam Bayhaqi ki As Sunan al Kubra¹¹⁶⁶ par ye riwayat hai aur is par Imam Usman bin Saeed ad Daarmi ki jirah bhi darj hai. Sufiyan Soori ne is riwayat ka inkaar kiya aur Imam Bukhari waghaira ne za'ef kaha hai.¹¹⁶⁷

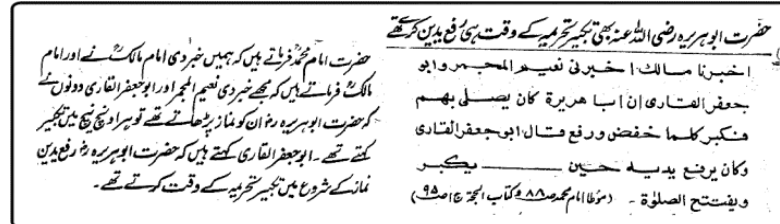
Ye riwayat aur isse pehle waali riwayat dono apne mudda'a par waazeh nahi hain, kyou'nke in mein qunoot aur eidain waale raful yadain ki takhsees maujood nahi hai.

Qaul 5:



Aqool: Ye riwayat sakht munqata hai. Ibne Masood رضی اللہ عنہ 32h yaa 33h mein faut hue aur Ibrahim Nakhai 37h ke baad paeda hue the.¹¹⁶⁸

Qaul 6:



Aqool: Is riwayat par bahes hadees # 30 ke tahat guzar chuki hai. Aur saaf saaf ye saabit kiya jaa chuka hai ke Abu Huraira رضی اللہ عنہ ruku se pehle aur baad waale raful yadain ke qaael o faael the.

Qaul 7:

¹¹⁶⁶ V2 P80

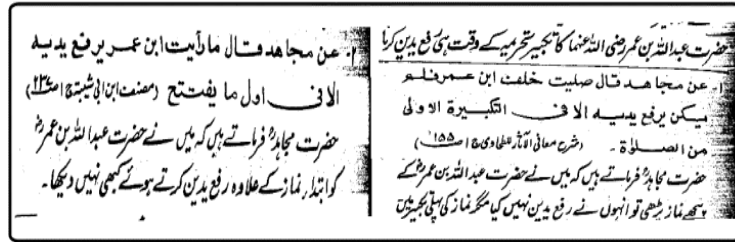
¹¹⁶⁷ Noor ul A'ainain: P161

¹¹⁶⁸ Nez dekhie P167. Imam Shafai رحمۃ اللہ علیہ ne is sanad par mazboot jirah ki hai



Aqool: Jabir Ja'afi (Kazzab) aur Mahaarib bin Dasaar (Siqa) ko dono riwayat-e'n raful yadain karne ki zabardast daleele'n hain. Rahaa baaz shagirdo'n ka tehseel ilm ke liye daleel ka poochna to ye eteraaz ki daleel nahi hai. Khud Saalim رحمۃ اللہ علیہ waghaira se *ba-sanad e saheeh raful yadain* ka karna saabit hai. Lehaza Jabir Ja'afi jaise *kazzab o ghair siqa* raawiyo'n ki riwayat ki buniyad par Imam Ibne Umar رحمۃ اللہ علیہ par kyou'n-kar eteraaz ho sakta hai. Aur agar ho bhi to baat Sahabi ki maani jaaegi, naa ke baad mein aane waale kisi shakhs ki. Jiska qaul o fe-a'al balke iski poori zaat kisi Sahabi ke qadmo'n ki khaak ke baraabar bhi nahi hai.

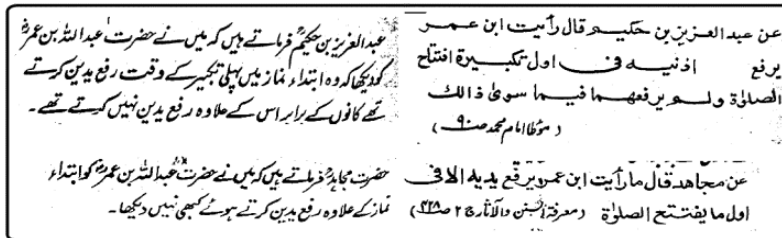
Qaul 8:



Aqool: Qari Abu Bakar bin Ayash ki is riwayat ko Anwar Khursheed Sahab ne Number 1, Number 2 aur Number 3 dafa bayan kiya hai, jabke riwayat ek hi hai. Hamare maktaba mein Ma'aref as Sunan wal Asaar ka jo nuskha maujood hai (Darul Kutub al Ilmiya, Beirut)¹¹⁶⁹ par ye riwayat maujood hai. Imam Bayhaqi ne is par Imam Bukhari ki jirah naqal ki hai. Imam Bukhari ki ye tehqeeq hai ke Abu Bakar bin A'ayaash ne ye riwayat *ikhtelaat* ke baad bayan ki hai.¹¹⁷⁰ Imam Ibne Muyeen farmate hain ke ye riwayat Abu Bakar bin A'ayaash ka *wahem* hai. Iski *koi asal* nahi hai.¹¹⁷¹

Is qism ki *zaeef* riwayaat se *naskh* kasheed karne ki koshish ki jaati hai. Halaa'nke Ibne Umar رحمۃ اللہ علیہ se isbaat raful yadain Saheeh Bukhari waghaira mein *saheeh sanado'n* ke saath saabit hai, jaisa ke guzar chuka hai.

Qaul 9:



¹¹⁶⁹ V1 P556

¹¹⁷⁰ V1 P557

¹¹⁷¹ Juz Raful Yadaain: P56, H16

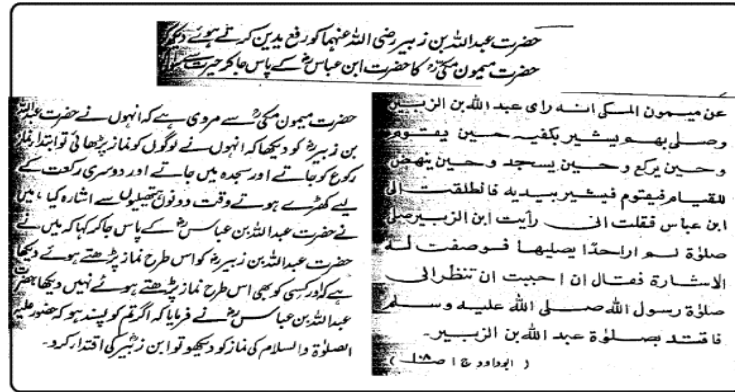
Aqool: Muwatta ke hamare nuskha mein ye riwayat P93-94 par maujood hai. Iski sanad ka ek raawi Muhammad bin Abaan bin Saaleh hai. Jiske baare mein isi Muwatta ke hashiya par Abdul Hai Lukhnawi Sahab likhte hain:

“Muhammad bin Abaan bin Saaleh ko naqadeen e hadees ki ek jamat ne zaef kaha hai”¹¹⁷²

محمد بن أبان بن صالح... وهو ممن ضعفه جمع من النقاد.

Iske baad unho'n ne Muhammad bin Abaan mazkoor par Abu Dawood, Ibne Muyeen, Bukhari aur Nisai waghairahum ki jirahe'n naqal ki hain.

Qaul 10:



Aqool: Is riwayat ke raawi Maimoon al Makki ke baare mein Khaleel Ahmad Saharanpuri Ambethwi Sahab likhte hain: “Majhool”¹¹⁷³ Aur farmate hain: في سنده عبدالله بن لهيعة وهو ضعيف¹¹⁷⁴

Is riwayat mein Mukhtalat ka Ikhtelaat aur Mudallis ka a'ana'anah عننة bhi maujood hai. Lehaza isse istedlal karna badi mazmoom harkat hai.

Qaul 11:



Aqool: Is riwayat ki sanad zaef aur mursal hai. Jaisa ke P9, Hadees 35 par guzar chuka hai. Anwar Khursheed Sahab ke pesh karda Asaar e Sahaba Ikram ﷺ khatam hue.

In asaar ke baare mein Ameer ul Momineen Fil Hadees Imam Bukhari رحمه الله ka aam elaan hai: Kisi Sahabi se bhi raful yadain ka naa karna saait nahi hai.¹¹⁷⁵

Ab aapki khidmat mein in Sahaba Ikram ﷺ ke naam ma'a hawaala pesh kiye jaate hain, jo-ke raful yadain ke qaael o faael the.

¹¹⁷² At Ta'aleeq al Mumajjid: P74 Hashiya # 5

¹¹⁷³ Bazal Al Majhood: V P411, P459

¹¹⁷⁴ P411

¹¹⁷⁵ Juz Raful Yadain: P110, H40; P152, H76; Al Majmua'a: V P405

Asaar e Sahaba Ikram ﷺ Aur Raful Yadain Ka Isbaat

1. Ibne Umar رضى الله عنه 1176	2. Maalik bin Huwairis رضى الله عنه 1177
3. Abu Musa Asha'ari رضى الله عنه 1178	4. Abdullah bin az Zubair رضى الله عنه 1179
5. Abu Bakar as Siddiq رضى الله عنه 1180	6. Abu Huraira رضى الله عنه 1181
7. Abdullah bin Abbas رضى الله عنه 1182	8. Anas رضى الله عنه 1183
9. Jabir رضى الله عنه 1184	10. Umar رضى الله عنه 1185

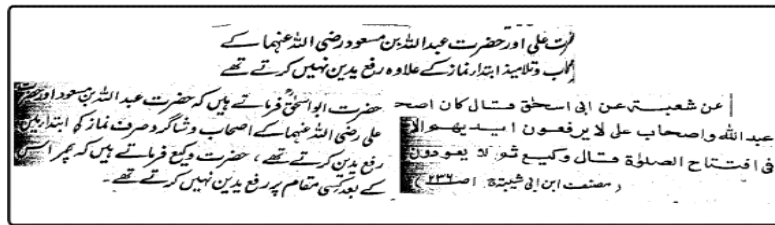
Saeed bin Jubair رضى الله عنه mashoor taabai farmate hain: “*Rasool Allah ﷺ ke Sahaba Ikram ﷺ shuru namaz mein, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the*”.¹¹⁸⁶ (iski sanad bilkul Saheeh hai)

Unke alaawa aur bhi bohot si riwayaat hain. Dekhiye Juz Raful Yadain waghaira, lehaza saabit hua ke Sahaba Ikram ﷺ se bhi raful yadain ka isbaat hi saabit hai. Nafee yaa Naskh waghaira qata'an saabit nahi hai.

Asaar e Taabaeen Aur Tark e Raful Yadain

Iske baad Anwar Khursheed Sahab ne Asaar e Taabaeen pesh kiye hain, inka mukhtasar jaaeza pesh e khidmat hai:

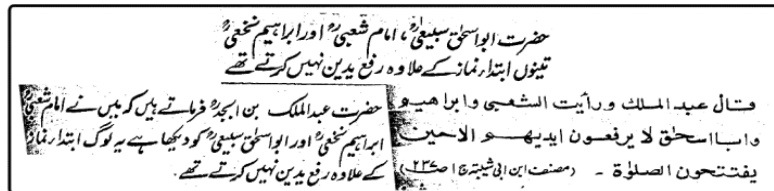
Qaul 1:



Aqool: In Ashaab e Abdullah aur Ashaab e Ali رضى الله عنه mein se kisi ek ka naam bayan nahi kiya gaya, lehaza ye saare ashkhaas *majhool* hain. Agar in se muraad *siqa* hazraat the to inka naam zaahir naa karne ki kya wajah hai?

Doosre ye ke agar ye asar *saheeh* hai to hanafi barailwi o deobandi hazraat iski mukhalifat kyou'n karte hain? Qunoot, Witr aur Eidain mein raful yadain karne waale ye asar pesh nahi kar sakte, kyou'nke iski zid mein unke ye dono raful yadain bhi aate hain. فما هو جوابكم فهو جوابنا

Qaul 2:



¹¹⁷⁶ Bukhari: 739

¹¹⁷⁷ Bukhari: 737; Muslim: 391

¹¹⁷⁸ Daraqutni: V1 P292, H1111 (sanad Saheeh)

¹¹⁷⁹ Sunan al Kubra lil Bayhaqi: V2 P73

¹¹⁸⁰ Sunan al Kubra lil Bayhaqi: V2 P73

¹¹⁸¹ Juz Raful Yadain lil Bukhari: 22 (sanad Saheeh)

¹¹⁸² Musannaf Ibne Abi Shaiba: V1 P235, Sanad Saheeh

¹¹⁸³ Juz Raful Yadain: 20 (sanad Saheeh)

¹¹⁸⁴ Musnad As Siraj: 92 (sanad Hasan)

¹¹⁸⁵ Musnad al Farooq: V1 P165-166 (sanad Hasan)

¹¹⁸⁶ Sunan al Kubra: V2 P75

Aqool: Iska tafseeli jawab aagey aaraha hai. In sha Allah.

Qaul 3:

عن اشعث عن الشعبي انه كان يرفع يديه في
أول التكبير مشوراً يرفعهما -
(مصنف ابن أبي شيبة ج ١ ص ١٢٢)

امام شعبی سے مروی ہے کہ وہ تکبیر تحریر کے وقت ہی رفع
بین کوڑے تھے پھر نہیں کرتے تھے۔

Aqool: Asha'at se muraad Asha'at bin Sawaar al Kindi hai.

Isey jamhoor ulama ne *zaeef* kaha hai. Muslim mein iski riwayaat mutaabea'at mein hain. Imam Ahmad, Ibne Muyeen, Nisai aur Daraqutni waghairahum ne kaha *Zaeef*.¹¹⁸⁷ Lehaza ye sanad *zaeef* hai.

Qaul 4:

اخبرنا حصين ومغيرة عن ابراهيم انه
كان يقول اذا كبرت في مناة الصلاة فارفع
يدينك مشوراً يرفعهما خيماً يخي -
(مصنف ابن أبي شيبة ج ١ ص ١٢٢)

حضرت حصین اور مغيرة نے حضرت ابراہیم رضی اللہ عنہ سے روایت کرتے
ہیں کہ وہ فرماتے تھے کہ جب تو نماز کے شروع میں تکبیر (تحریر)
کئے تو رفع بین کر پھر باقی نمازیں رفع بین نہ کر۔

Aqool: Iska tafseeli jawab bhi aagey aaraha hai.

Qaul 5:

عن حصين ومغيرة عن ابراهيم قال لا ترفع
يدينك في شئ من الصلاة الا في الافتتاح
الاول -
(مصنف ابن أبي شيبة ج ١ ص ١٢٢)

حضرت ابراہیم رضی اللہ عنہ فرماتے ہیں کہ تو ابتدا نماز کے علاوہ باقی
کسی گجہ بھی نماز میں رفع بین نہ کر۔

Aqool: Iski sanad *hasan* hai.

Qaul 6:

عن جابر عن الاسود وعلمته انه كان
يرفع يديه اذا افتتح مشوراً يرفع يدين
مصدق ابن أبي شيبة ج ١ ص ١٢٢

حضرت اسود بن زید اور حضرت علمتہ بھی ابتدا نماز کے علاوہ رفع بین نہیں کرتے تھے
حضرت جابر سے مروی ہے کہ حضرت اسود بن زید اور حضرت
علمتہ نماز کے شروع میں رفع بین کرتے تھے پھر نہیں کرتے تھے۔

Aqool: Jabir Ja'afi *zaeef raafzi* aur *mudallis* hai.¹¹⁸⁸

Imam Abu Hanifa farmate hain: "Maine Jabir Ja'afe se ziyaada jhoota koi nahi dekha".¹¹⁸⁹

Qaul 7:

عن اسماعيل قتال كان يرفع يديه اول ما
يسئل في الصلاة ثم لا يرفعهما -
(مصنف ابن أبي شيبة ج ١ ص ١٢٢)

حضرت اسماعیل قتال سے مروی ہے کہ حضرت اسماعیل بن ابی حازم ابتدا نماز
میں رفع بین کرتے تھے پھر اس کے بعد نہیں کرتے تھے۔

Aqool: Ismail bin Abi Khalid *mudallis* hain.¹¹⁹⁰

¹¹⁸⁷ Tehzeeb ut Tehzeeb: V1 P308-309

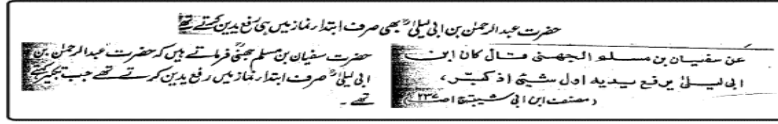
¹¹⁸⁸ Kutub al Mudalliseen

¹¹⁸⁹ Nasbur Raaya lil Ze'eli al Hanafi: V2 P49; Al E'elal as Sagheer
lit Tirmizi: P891 (sanad Hasan)

¹¹⁹⁰ Risaala Asma Min Urf bit Tadrees Iis Suyuti: tahat # 3

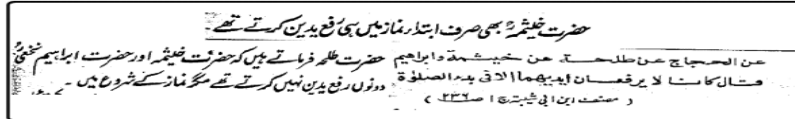
Unho'n ne is riwayat mein sima'a ki tasreeh nahi ki, lehaza ye riwayat *zaeef* hai.

Qaul 8:



Aqool: Sufiyan bin Muslim, agar tasheef nahi hai to iske halaat mujhe nahi miley

Qaul 9:



Aqool: Hajja bin Iraatah *zaeef* hone ke saath *mudallis* bhi hai.

وقال السيوطي في أسماء المدلسين.¹¹⁹¹

Allama Ze'eli Hanafi ne kaha: ¹¹⁹²والحجاج بن أرطاة ضعيف

Asaar e Taabaeen par tabsara khatam hua.

Qaraeen e Ikram! Anwar Khursheed Sahab ke pesh kardaa asaar e taabaeen mein sirf 3 asar (Ibraheem Nakhai, Aamer ash Sa'abi aur Abu Ishaq) ba-lehaz e sanad *saheeh* hain. Baaqi tamaam asaar usool e mohaddiseen ki raushni mein *zaeef o naa-qaabil e hujjat* hain. Ye teeno asaar bhi adm e raful yadain qabl ar ruku o ba'ad par *nass e sareeh* nahi hain. Hanafi o Barailwi o Deobandi hazraat witr aur eidain mein raful yadain karte hain. Jo-ke in dono asaar ke (bazaahir) khilaf hai. Agar wo ye kahe'n ke witr aur eidain ki takhsees deegar dalaael se saabit hai to moaddibaana arz hai ke ruku se pehle aur baad waale raful yadain ki takhsees mutawaatir ahadees se saabit hai.

Lehaza Ahle Hadees ke khilaf in dono asaar se istedlal karna *saheeh* nahi hai.

Doosre ye ke jab Nabi ﷺ aur Sahaba Ikramؓ se raful yadain karna *saheeh* ahadees se saabit hai to kaun aisa momin hai jo neeche utar kar ek-aadh taabai ke amal ko dekhega.

Anwar Khursheed Sahab aur unki company ki tasalli ke liye chand taabaeen ki *saheeh* riwayaat pesh e khidmat hain, jo-ke raful yadain ke qaael o faae'el the.

Asbaat e Raful Yadain Aur Taabaeen

1. Muhammad (Ibne Sireen <small>رحمہ اللہ</small>) ¹¹⁹³	2. Abu Qulaaba Basri ¹¹⁹⁴
3. Wahab bin Munabba ¹¹⁹⁵	4. Saalim bin Abdullah al Madani ¹¹⁹⁶
5. Al Qasim bin Muhammad al Madani ¹¹⁹⁷	6. A'ataa bin Abi Rabah al Makki ¹¹⁹⁸
7. Makhool ash Shaami ¹¹⁹⁹	8. Noman bin Abi A'ayaash
9. Tawoos ¹²⁰⁰	10. Saeed bin Jubair ¹²⁰¹
11. Qasim bin Maqemrah ¹²⁰²	12. Al Hasan al Basri ¹²⁰³

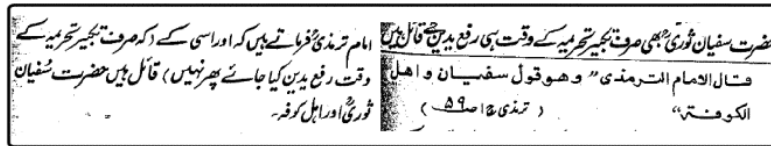
Tark e Raful Yadain Aur Ulama

Aakhir mein Anwar Khursheed Sahab ne chand ulama ke hawaale pesh kiye hain, jin se tark e raful yadain marwi hai.

1. Sufiyan Soori	2. Ishaq bin Abi Israel
3. Imam Abu Hanifa	4. Imam Maalik
5. Imam Nawavi	6. Ahle Madeena
7. Ahle Kufa	8. Ijma e Fuqaha

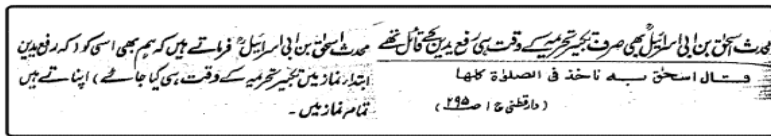
Halaa'nke in aqwaal mein se koi ek qaul bhi saabit nahi hai. Siwaae Ishaq bin Abi Israel ya Sufiyan Soori ke.

Qaul 1:



Imam Tirmizi (jo-ke Sufiyan Soori ki wafaat ke bohot baad paeda hue) ne yaha'n sanad bayan nahi ki. Agar kitab al E'elal ki ibarat ko mad-e-nazar rakha jaae to Sufiyan Soori رحمہ اللہ ka ye qaul *marfoo* ahadees aur Asaar e Sahaba Ikram رحمہم اللہ ke muqable mein mardood hai.

Qaul 2:



¹¹⁹³ Ruku se pehle waala aur baad waala raful yadain karte the. Musannaf Ibne Abi Shaiba: V1 P235 (sanad Saheeh)

¹¹⁹⁴ As above (sanad Saheeh)

¹¹⁹⁵ Musannaf Abdur Razzaq: V2 P69, h2524 (sanad Saheeh); At Tamheed: V9 P228I Abdur Razzaq sarah bis Sama'a indahu

¹¹⁹⁶ Juz Raful yadain lil Bukhari: P136, H62 (sanad Hasan)

¹¹⁹⁷ As above: 62 (sanad Hasan)

¹¹⁹⁸ As above: 62 (sanad Hasan)

¹¹⁹⁹ As above: 62 (sanad Hasan)

¹²⁰⁰ Sunan al Kubra lil Bayhaqi: V2 P75 (sanad Saheeh)

¹²⁰¹ As Above: 75 (sanad Saheeh)

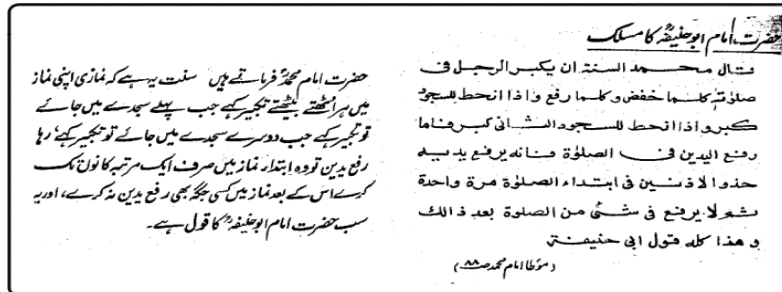
¹²⁰² Ruku ke waqt raful yadain ke qaael the. Juz Raful yadain: 60 (sanad Saheeh)

¹²⁰³ Musannaf Ibne Abi Shaiba: V1 P235, H2435 (sanad Saheeh)

Ishaq bin Abi Israel agarche *sadooq* raawi hai. Lekin musulmano ke bade imamo'n mein se nahi hain. Imam Baghwi kehte hain: عندی أنه لا یکنب و حدث بحدث منکر Imam Abu Zara'ah ne kaha: كان ثقة مأموناً إلا أنه كان قليل العقل Imam Ahmad ne kaha: واقفي مشنوم إلا أنه صاحب حديث كیس 1204

Ek qaleel ul aqal (kam aqal) shakhs ka koi kaam karna yaa naa karna deen e islam mein kya wazan rakhta hai?

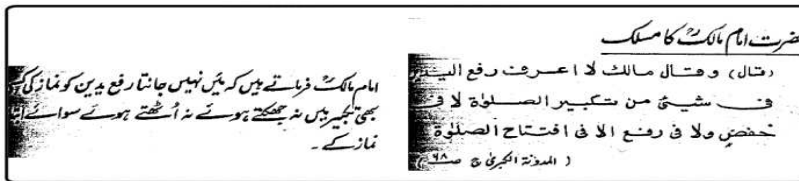
Qaul 3:



Imam Abu Hanifa ka qaul ke raawi Muhammad bin al Hasan Ash Shaibani hai. Iske baare mein Imam Yahya bin Muyeen ne apni tareekh¹²⁰⁵ kaha hai ”لیس یشی“ , balke inka ek doosra qaul ye hai ke ”جهمي كذاب“ .¹²⁰⁶

(Lehaza aise shakhs ki naqal ka mohaddiseen ke nazdeek kya muqaam ho sakta hai?) aur agar is naqal ko *saheeh* bhi tasleem kiya jaae to bhi deobandiya ko mufeed nahi hai. Kyou'nke isme witr aur eidain ki takhsees maujood nahi. Jab Imam Abu Hanifa.... ba-shart e sehat.... namaz mein kisi jagah bhi raful yadain naa karne ke qaael o faael the to phir inka naam lene waale hazraat namaz e witr aur eidain mein raful yadain kyou'n karte hain?

Qaul 4:



Imam Maalik ka hawaala Muwatta se nahi, balke Sahnoon ki Kitab al Madoona al Kubra¹²⁰⁷ se raful yadain ki mukhalifat mein naqal kiya gaya hai. Halaa'nke Muwatta Imam Maalik mein Imam Maalik raful yadain karne ki hadees laae hain.¹²⁰⁸ Jab Imam Maalik ki apni kitab mein raful yadain ka suboot maujood hai to phir Sahnoon ke be-sanad hawaala ki kya zaroorat hai?

Sahnoon ki agarche bohot se imamo'n ne taareef o tauseeq ki hai aur wo *sadooq* raawi hain, lekin Imam Abu Ya'ala al Khaleeli farmte hain:

”mohaddiseen e ikram iske hafeza par khush nahi hue“ .¹²⁰⁹

لم يرض أهل الحديث حفظه.

Tambeeh.-Kitab al Madoona Sahnoon se ba-sanad e saheeh saabit nahi hai.

¹²⁰⁴ Tehzeeb ut Tehzeeb: V1 P196

¹²⁰⁵ V2 tarjuma: 1770

¹²⁰⁶ Kitab az Zoaafa lil Uqaili: V P52 (sanad Saheeh)

¹²⁰⁷ 1/2 P268 (another edition) P71

¹²⁰⁸ Riwayat Abdur Rahman bin al Qasim: P113, H59

¹²⁰⁹ Al Irshad: V1 P269, tahat: 112

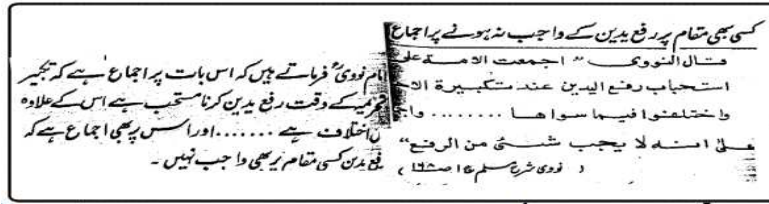
Imam Maalik se darj e zail *siqa* raawiyo'n ﷺ ne ruku se pehle aur baad waala raful yadain naqal kiya hai:

1. Ash-hab	2. Waleed bin Muslim
3. Saeed bin Abi Mariyam	4. Abu Musa'ab
5. Ibne Abdul Hakam	6. Ibne Wahab. ¹²¹⁰

Balke Imam Ash-hab farmate hain ke Imam Maalik wafaat tak raful yadain karte rahe hain.¹²¹¹

Imam Abul Abbas al Qurtubi ر.ھ، Imam Khattabi aur Imam Baghwi ne tasreeh ki hai ke Imam Maalik ka aakhri amal raful yadain karna tha.¹²¹² Mazeed tafseel ke liye dekhiye.¹²¹³

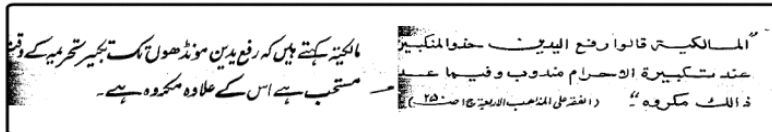
Qaul 5:



Imam Nawavi raful yadain ke qaael o faae'el hain. Lehaza inka qaul Deobandiya ko mufeed nahi. Doosre ye ke agar takbeer e tehreema ke waqt raful yadain koi shakhs jaan boojh kar chod de to is "mustahab" ke tark par is shqs par koi gunah hai yaa nahi? Chaliye *bismillah* keejiye. Takbeer e tehreema, witr aur eidain waala raful yadain apne ghar mein khatam keejiye, baad mein fuqaha e mohaddiseen ke khilaf likhe'n!

Doosro'n ko naseehat, khud miya'n fazeehat!!

Qaul 6:



Is daawa ki buniyad Sahnoon ki bila-sanad riwayat hai, jiska shuzooz o zoaf ham bayan kar chuke hain, lehaza ye daawa khatam hai.

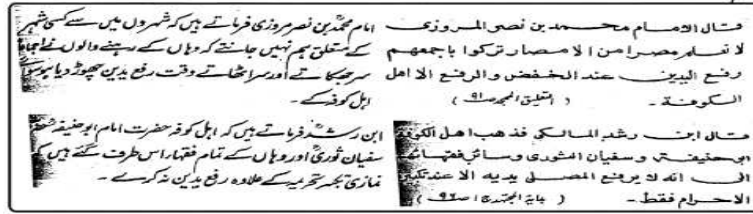
¹²¹⁰ Hawaalo'n ke liye dekhiye: Noor ul A'ainain: P174

¹²¹¹ At Tamheed: V9 P222

¹²¹² Tarha At Tathreeb: V1P254; Ma'alim as Sunan: V1 P193; Sharah as Sunnah: V3 P23

¹²¹³ Noor ul A'ainain: P173-174

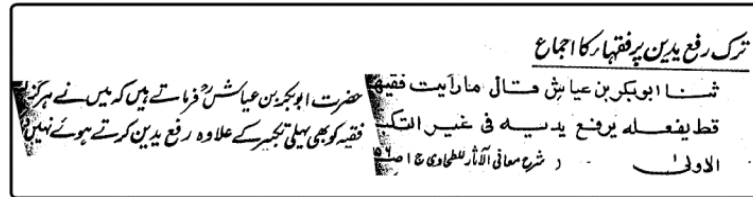
Qaul 7:



Ahle Kufa ke ijma ke suboot ke liye Muhammad bin Nasar al Maroozi رحمہ اللہ ki asal kitab pesh kare'n, jo-ke unho'n ne raful yadain ke suboot par likhi hai. Idhar udhar ke be-sanad hawaalo'n ki zaroorat nahi hai. Imam Tirmizi ne ijma ka daawa nahi kiya, balke isbaat e raful yadain ki hadees ko saheeh kaha hai. Aur mutaddid Sahaba Ikram رحمہم اللہ o Taabaeen o Aimmatul Muslimeen رحمہم اللہ ka amal qaraar diya hai.

وَدُونَهُ خَرَطَ الْقَتَادُ
Doosre ye ke ye saabit kare'n ke hadees e Rasool ﷺ ke hote hue Ahle Kufa ka ijma sharia hujjat hai!?

Qaul 8:



Anwar Khursheed Sahab ne Abu Bakar bin A'ayaash ki riwayat par baaz fuqaha ka ijma bhi saabit karne ki koshish ki hai.¹²¹⁴

Arz hai ke baaz fuqaha ka ye baatil ijma agar hujjat hai to phir deobandi hazraat witr aur eidain mein raful yadain kyou'n karte hain?

Mutaddid sahaba masalan Abu Bakar, Umar, Ibne Umar, Ibne Zubair, aur Abu Huraira رحمہم اللہ waghairahum aur mutaddid Taabaeen masalan; Muhammad bin Sireen, Saalim, Abu Bakar, Wahab, Ataa aur Saeed bin Jubair رحمہم اللہ raful yadain ke qaael o faael the.

Kya ye sab fuqaha ki fehrist se kharij hain?

Fuqaha ka ye kaisa jaali ijma hai, jisse bade bade Sahaba Ikram رحمہم اللہ aur Jaleel ul Qadr taabaeen رحمہم اللہ waghairahum khaarij hain. إنا لله و إنا اليه راجعون

¹²¹⁴ Hadees Aur ahle Hadees: P418

Ab in chand aaima muslimeen ke hawaale pesh e khidmat hain, jo-ke raful yadain ke qaael o faael the:

- | | |
|---|--|
| 1. Imam Maalik ¹²¹⁵ | 2. Imam Shafai ¹²¹⁶ |
| 3. Imam Ahmad ¹²¹⁷ | 4. Imam Ali bin Abdullah al Madeeni ¹²¹⁸ |
| 5. Imam Ishaq bin Rahwiya ¹²¹⁹ | 6. Imam Auzaai ¹²²⁰ |
| 7. Imam Ibnul Mubaarak ¹²²¹ | 8. Muhammad bin Yahya az Zahli ¹²²² |
| 9. Abdur Rahman bin Mahdi ¹²²³ | 10. Abu Al Waleed at Tayaalsi ¹²²⁴ |
| 11. Abdullah bin Az Zubair al Humaidi ¹²²⁵ | 12. Yahya bin Muyeen ¹²²⁶ |
| 13. Ali bin al Hasan ¹²²⁷ | 14. Abdullah bin Usman ¹²²⁸ |
| 15. Yahya bin Yahya ¹²²⁹ | 16. Isa bin Musa ¹²³⁰ |
| 17. Ka'ab bin Saeed ¹²³¹ | 18. Muhammad bin Salam ¹²³² |
| 19. Abdullah bin Muhammad al Musnadi ¹²³³ | 20. Muhammad bin Nasar al Maroozi ¹²³⁴ |
| 21. Abu Ahmad al Haakim ¹²³⁵ | 22. Imam Bukhari waghairahum <small>رحمہم اللہ</small> |

Khulasa ye ke Aaima Muslimeen ki ginti mein bhi Ahlur Raae hazraat bohot peeche hain. Ek do (2) imamo'n se (ghair sareeh) tark e raful yadain ka saabit ho jaana raful yadain ke mansookh hone ki daleel nahi ban sakti.

¹²¹⁵ Sunan Tirmizi: 255

¹²¹⁶ Kitab al Umm: V1 P104

¹²¹⁷ Masael Ahmad by Abu Dawood al Sajistani: P23

¹²¹⁸ Saheeh Bukhari: V1 P102

¹²¹⁹ Ma'arefa as Sunan wal Asaar lil Bayhaqi (qalimi): V1 P225; Juz Raful Yadain: P29, H1

¹²²⁰ At-Tamheed: V9 P226

¹²²¹ Taaweel Mukhtalif al Hadees by Ibne Qutaiba: P66 (sanad Saheeh)

¹²²² Saheeh Ibne Khuzaima: V1 P298, H589

¹²²³ Juz Raful Yadain: 121 (sanad Saheeh)

¹²²⁴ Al Mojam by Ibne Al E'raabi: V2 P410-411

¹²²⁵ Juz Raful Yadain: P28, H1

¹²²⁶ As above: H121

¹²²⁷ Juz Raful Yadain: P27, H75

¹²²⁸ As Above: H75

¹²²⁹ As Above: H75

¹²³⁰ As Above 75

¹²³¹ As Above 75

¹²³² As Above 75

¹²³³ As Above 75

¹²³⁴ Muqaddama Ikhtelaaf al Ulama: P15

¹²³⁵ Sha'ar Ashab ul Hadees: P47

Ajeeb Sharte'n:

Daleel ke maidan mein tahi daaman hone ke baad Anwar Khursheed Sahab likhte hain: “Kisi bhi saheeh o sareeh hadees se saabit nahi ke aapne ruku waale raful yadain ka hukum diya hai”.¹²³⁶

Khursheed Sahab aur unki party ki khidmat mein moaddibaana arz hai ke Ahle Hadees ke liye sirf yehi kaafi hai ke ruku se pehle aur baad waala raful yadain, Saheeh Bukhari, Saheeh Muslim, Saheeh Ibne Khuzaima, Saheeh Ibne Hibban aur Saheeh Ibnul Jarood waghaira kitabo'n mein mutawaatir asaneed ke saath Nabi e Kareem ﷺ se saabit hai aur kisi ek riwayat mein bhi ba-sanad e saheeh iska tark yaa naskh qata'an saabit nahi hai. Raha ye ke hukum saabit kare'n to ye ek munazeraana mughalta ke siwa kuch bhi nahi. Deobandi o Barailwi hazraat ki ye aadat hai ke agar fe'l فعل saabit ho to qaul ka mutaalba karte hain, jaisa ke mas-ala raful yadain aur agar qaul saabit ho to fe-a'al ka mutaalba karte hain, jaisa ke mas-ala e witr.¹²³⁷ Agar qaul o fe-a'al dono saabit ho'n (jaise *Mas-ala Iza Aqimta as Salah Falaa Salah Illa al Maktooba*) to Asaar e Sahaba رضی اللہ عنہم pesh karne ki koshish karte hain aur agar Ahle Hadees Kitab o Sunnat o Asaar e Sahaba Ikram رضی اللہ عنہم bhi pesh karde'n. Jaisa mas-ala e witr, to ye keh kar radd kar dete hain ke “*Magar in Sahaba Ikram رضی اللہ عنہم ka apna ijtehaad tha*”. Jo ahadees e marfooa e kaseera ke muqable mein hujjat nahi”.¹²³⁸

Ye ta'aa-a'b ad Deen nahi to aur kya hai?

Is qism ke khud-saakhta mutaalbo'n aur baatil sharto'n ki buniyad par Deobandi aur Barailwi hazraat ka ye khayal hai ke wo a'ammatul muslimeen ko tehreek e Ahle Hadees ki Kitab o Sunnat ki dawat se door hataa de'nge. Halaa'nke maamla iske bar-aks hai. Abhi 3- din pehle ki baat hai ke ek deobandi maulwi ne baaz naujawaano'n ko Anwar Khursheed Sahab ki kitab “*Hadees aur Ahle Hadees*” di. Deobandi naujawaan ye kitab apne gao'n ke Ahle Hadees Alim janab Rahmat Ilaahi Muhammadi Sahab ke paas le aae. Ye gao'n G. T. Road Gondal Stop, Zila (Atak) ke qareeb hai. Aur iska naam “*Landi*” (A'awanabad) hai. Jab Rahmat Ilaahi Muhammadi Sahab ne “*Hadees aur Ahle Hadees*” ke andar pesh karda hawaalo'n mein Anwar Khursheed Sahab ki khayaanate'n saabit kar dee'n to 3 naujawan Ahle Hadees ho gae aur elaaniya raful yadain ki sunnat par amal shuru kar diya.

اللهم ثبت أقدامهم, آمين

¹²³⁶ Hadees aur Ahle Hadees: P423

¹²³⁷ Rasool e Akram ﷺ Ki Namaz Ka Tareeqa e Namaz: P257

¹²³⁸ Rasool e Akram ﷺ Ki Namaz Ka Tareeqa e Namaz: P259

Ek Makrooh Mughaalta:

Anwar Khursheed Sahab ne jo *zaeef o mauzoo yaa saheeh ghair mutlaq* “dalaael” pesh karke likha hai: “*Lekin mundarja baala ahadees o asaar o aqwaal e aaimma, mujtahideen aur ijma e ummat ke khilaf ghair muqallideen ka kehna hai ke ruku waala raful yadain sunnat e muakkadah, sunnat e mutawaaterah, balke waajib balke farz hai, naa karne se namaz naaqis ho jaati hai, balke baatil ho jaati hai... Alakh*”.¹²³⁹

Qaraeen e Ikram!

Aapne dekh liya ke Anwar Khursheed Sahab ne *zaeef o mauzoo yaa ghair mutalliqa ahadees* aur isi tarha *zaeef us sanad asaar* aur *ghair saabit* (siwaae Ma’adoode chane) aqwaal o af-aal e ulama pesh kiye hain. Jabke hamne *saheeh o mutawaatir, marfoo ahadees, saheeh asaar e sahaba* ﷺ, *saheeh asaar e taabaeen* aur *saheeh o saabit aqwaal o af-aal e ulama* pesh kiye hain. Aap khud fiasla kare’n ke haq kis taraf hai?

1. Raful Yadainka suboot Nabi ﷺ se mutawaatir ahadees se pesh kar diya gaya hai. Aur iska naskh yaa tark Nabi ﷺ ki saari zindagi mein kisi ek din, kisi ek namaz mein, balke kisi ek rakat mein bhi saabit nahi hai. Lehaza agar isey Ahle Hadees ulama ne Sunnat e Muakkadah aur Sunnat e Mutawaaterah likha to isme naraaz hone ki kya baat hai?

Raful Yadainka sunnat mutawaaterah hona khud deobandi ulama ne bhi tasleem kiya hai. Masalan Anwar Shah Kashmiri Deobandi farmate hain:

“*Janna chaahiye ke raful yadain ba-lehaaz e sanad o amal mutawaatir hai, isme koi shak nahi aur raful yadain mansookh nahi hua (balke) iska ek harf (bhi) mansookh nahi hua*”.¹²⁴⁰

وليعلم أن الرفع متواتر إسناداً وعملاً لا يشك فيه ولم ينسخ ولا حرف منه.. إلخ.

Taqreeban yehi ibaarat Hashiya Faiz ul Baari¹²⁴¹, Ma’arif us Sunan lil Bannori¹²⁴² mein bhi maujood hai.

Anwar Shah Sahab ki ye gawaahi mamuli gawahi nahi, balke firqa e deobandiya par hamesha ke liye *hujjat e qaate’a’ah aur al burhan al azeem* hai. Kyou’nke unke nazdeek *maulwi* sahab e mazkoor ka bohot badaa muqaam hai. Ye *maulwi* sahab wohi shqsiyat hain, jinho’n ne witar waali hadees ko قروي tasleem karne ke baad 14 saal iska jawab sochne mein lagaa diye.¹²⁴³

Imam Humaidi رحمه الله waghaira raful yadain ko wajib kehte hain, jaisa ke guzar chuka hai.

Imam Shafai رحمه الله se marwi hai ke kisi shakhs ke liyr raful yadain ka tark karna halaal nahi hai.¹²⁴⁴

Allama Subki is par hashiya likhte hain:

Ye ibaarat is par sareeh daleel hai ke Imam Shafai raful yadain ko waajib samajhte hain.

هذا صريح في أنه يوجب ذلك.

(*yaad rahe ke mohaddiseen ke nazdeek farz aur waajib ek hi cheez ke 2 naam hain*).

Ye wohi Subki hain, jinke baare mein *Da Paeghambar e Khuda* ﷺ *Maunah (Pashto)* ka musannif likhta hai *Shaikh ul Islam*.¹²⁴⁵

¹²³⁹ Hadees Aur Ahle Hadees: P424

¹²⁴⁰ Neel ul Farqadeen: P22

¹²⁴¹ V2 P255

¹²⁴² V2 P459

¹²⁴³ Faiz ul Baari: V2 P375; Al Urf ash Shazee” V1 P107; Ma’arif as Sunan: V4 P264; Dars e Tirmizi: V2 P224

¹²⁴⁴ Tabaqaat ash Shafaiyya al Kubra lil Subki: V1 P242

¹²⁴⁵ P403

Imam Ahmad رحمہ اللہ bhi us shakhs ki nama ko *naaqis* samajhte hain jo raful yadain nahi karta.¹²⁴⁶

Is qism ke hawaalo'n aur sunnat e saheeha mutawaaterah ko pesh e nazar rakhte hue aur صلوا كما رأيتموني أصلي ke hukum ki buniayd par agar kisi Ahle Hadees ne raful yadain ko wajib, farz aur uske tark ko nuqsan e salah waghaira likh diya hai to naraaz hone ki kya baat hai?

Baaz ghair Ahle Hadees *ulama* ne bhi baghair kisi daleel ke raful yadain karne waale ki namaz ko faasid qaraar diya hai.¹²⁴⁷

Anwar Khursheed Sahab in naam-nehaad muftiyo'n par apna ghussa kyou'n nahi utaarte?

Doosre ye ke Anwar Sahab ka kehna "*ghair muqallideen ka kehna hai... Alakh*" bohot badaa makrooh mughalta hai. Kyou'nke raful yadain ka sunnat hona tamaam shawaafe'e aur hanaabela tasleem karte hain aur amalan bhi is sunnat e mutawaaterah par qaaem o daaem hain. Dar-asal Anwar Khursheed Sahab ye mughalta dena chaahte hain ke raful yadain ka isbaat sirf Ahle Hadees "*ghair muqallideen*" ka maslak hai aur bas!

Ham poochte hain ke kya Shafaafe o Hanaabela bhi "*ghair muqallideen*" ki saff mein shamil hain? Ye wohi shawaafe hain, jinke saath hanfiyo'n ne Ray aur Asbahaan mein taaweel jange'n lade hain aur aakhir mein shikast ko apne seeney se lagaaya hai.¹²⁴⁸

¹²⁴⁶ Masael Ahmad Riwaaya Abu Dawood: P23; Al Manhaj by Ahmad: V1 P159

¹²⁴⁷ Ma'arif as Sunan: V2 P451

¹²⁴⁸ Mojam al Baldaan: V1 P209; V3 P117

فما زالت تلك صلوة حتى لقي الله تعالى

Is mazmoon ke aakhir mein Anwar Khursheed Sahab ne *فما زالت* waali mauzoo riwayat pesh karke Ahle Hadees ka mazaq udaaya hai. Ke unke daawa e raful yadain ki buniyad ghaleban yehi riwayat hai. Jisme Asma bin Muhammad al Ansari aur Abdur Rahman bin Quraish dono *waza'a o kazzab* raawi hain. Halaa'nke Ahle Hadees ka daawa ye hai ke Nabi ﷺ se *saheeh o mutawaatir* ahadees ke saath ruku se pehle aur baad waala raful yadain saabit hai aur uska tark yaa naskh qata'an saabit nahi.

Hanafi o Barailwi o Deobandi hazraat jo kuch bhi pesh karte hain yaa to wo *zaeef* o mauzoo hota hai yaa phir asal mas-ala se ghair mutalliq. Taaham aisee riwayaat bhi maujood hain, jin se Nabi ﷺ ki wafaat tak raful yadain ka suboot milta hai. Jin riwayaton mein ek raawi bhi *kazzab*, *waza'a* yaa *matrook* nahi. Is silsila mein raaqim ul huroof ne ek mazmoon likha hai, jisey is mazmoon ke aakhir mein milaa diya gaya hai.

Imam Ishaq bin Rahwiya ne Uqba bin Amir ؓ ki is hadees se jo-ke marfoo hikman hai, istedlal kiya hai ke raful yadain karne waale ko har ungli ke badle ek neki milti hai.¹²⁴⁹ Ye riwayat marfooan bhi marwi hai.¹²⁵⁰

Is hisaab se har Ahle Hadees ko rozaana sirf 5 farz namazo'n mein 430 nekiya'n milti hain. Jabke hanafi hazraat ko, jinka aqeeda *saheeh* hai. Sirf 50 nekiya'n. Aap khud faisla kare'n ke aakhirat mein aapko rozaana farz namazo'n ke badle sirf 50 nekiya'n chaahiye'n yaa 30? Jabke doosri namaze'n iske alaawa hain.

Jo Shakhs (waha'n) Ek Neki Lekar Aaga To Iske Liya 10 Gunaa (sawaab) Hoga, Aur Jo Shakhs Ek Buraai Lekar Aaga To Usey Bas Uske Baraabar Hi Sazaa Di Jaaegi. Aur Inpar Zulm Nahi Kiya Jaaega.¹²⁵¹

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا
وَهُمْ لَا يُظْلَمُونَ.

¹²⁴⁹ Majmua az Zawaaed: V2 P103; Ma'arefa as Sunan wal Asaar lil Bayhaqi: V1 P562

¹²⁵⁰ As Silsilaah as Saheehha: V7 P848, H3286

¹²⁵¹ Surah Anam: 160

Rasool Allah ﷺ Ki Wafaat Tak Raful Yadain Ka Suboot

Namaz shuru karte waqt, Ruku se pehle aur ruku ke baad teeno'n muqaamaat par raful yadain karna Rasool Allah ﷺ se tawaatur ke saath saabit hai.¹²⁵² Kutub e Usool al Hadees mein bhi iska tawaatur ka waazeh tazkirah maujood hai.¹²⁵³

Mutaddid ghair Ahle Hadees ulama ne bhi raful yadain ka mutawaatir hona tasleem kiya hai.¹²⁵⁴

Lehaza raful yadain ka mas-ala isnaadi dalaael ka mohtaaj nahi hai. Iske bawajood log is azeem ush shaan sunnat mein shukook o shubhaat paeda karne ki sar-tod kar koshish mein lage hue hain. Is mukhtasar mazmoon mein raqim ul huroof ne in mishkikeen ke shukook o subhaat ka izaala karte hue ye saabit kiya haike Nabi ﷺ wafaat tak raful yadain karte rahe hain.

Syedna Abu Huraira رضي الله عنه Ka Ta'aruf

الإمام الفقيه المجتهد الحافظ (الحجة، محبوب المؤمنين) صاحب رسول الله صلى الله عليه وسلم (سيدنا) أبو هريرة الدوسي اليماني (رضي الله عنه) سيد الحفاظ الأئمة.

1255

Aap 7h Ghazwa e Khaibar ke mauqe par pyaare Rasool Allah ﷺ ke paas tashreef laae aur Rabi ul Awwal 11h (wafaat e Rasool ﷺ) tak Aap ﷺ ke paas rahe.

Din raat Aap ﷺ se deen ki taaleem haasil ki. Choo'nke Syedna Abu Huraira رضي الله عنه Nabi ﷺ ke paas Aap ﷺ ke aakhri daur mein rahe hain, lehaza Syedna Abu Huraira رضي الله عنه namaz waghaira ke jo masael Nabi ﷺ se naqal karte hain wo aakhri aur naasikh hain, Syedna Abu Huraira رضي الله عنه ki bayan karda namaz ka koi mas-ala raqim ul huroof ke ilm mein nahi hai, jo-ke mansookh ho. والله أعلم

Syedna Abu Huraira رضي الله عنه Aur Raful Yadain

Imam Abu Dawood Sulaiman bin al Asha'at al Sajistani رحمه الله (d 275h) farmate hain:

Rasool Allah ﷺ jab namaz ke liye takbeer kehte to apne dono hath apne dono kandho'n ke baraabar karte aur jab ruku (ka irada) karte to isi tarha karte aur jab (ruku ke baad) sajdo'n ke liye khade hote to isi tarha karte aur jab 2 rakate'n padh kar khade hote to isi tarha karte the.¹²⁵⁶

حدثنا عبد الملك بن شعيب بن الليث: حدثني أبي عن جدي عن يحيى بن أيوب عن عبيد الملك بن عبد العزيز بن جريج عن ابن شهاب عن أبي بكر بن عبد الرحمن بن ابى حارث بن هشام عن أبي هريرة أنه قال: كان رسول الله صلى الله عليه وسلم إذا كبر للصلوة جعل يديه حذو منكبيه وإذا ركع فعل مثل ذلك وإذا رفع للسجود فعل مثل ذلك وإذا قام من الركعتين فعل مثل ذلك.

Ye riwayat (Deobandi aur Barailwi usool par) *saheeh* hai. Isey Imam Ibne Khuziama ne riwayat kiya hai.¹²⁵⁷ Haafiz ibne Hajar ne Muwafaqah al Khubr al Khabar¹²⁵⁸ mein isey Ibne Khuzaima ki sanad se riwayat kiya hai aur kaha لهذا حديث صحيح Hafiz Ibne Abdul Barr ne At-Tamheed¹²⁵⁹ mein isey Abu Dawood ki sanad se riwayat kiya hai.

Tambeeh: Is riwayat ki sanad Imam Zohri ki *tadlees* ki wajah se *zaeef* hai, lekin is riwayat ke kai shawaahid maujood hain.

¹²⁵² Qatf al Azhaar Al Mutanaaseraah Iis Suyuti

¹²⁵³ At-Taqaayyud wal Ezaah lil Iraqi: P270

¹²⁵⁴ Neel ul Farqadain lil Kashmiri: P22; Ma'arif as Sunan lil Bannori: V2 P458-459

¹²⁵⁵ Ser E'elaam an Nubala: V2 P577

¹²⁵⁶ Abu Dawood Ma'a Aun al Ma'abood: V1 P269, H738; Abu Dawood Ma'a Ba-zil al Majhood: V4 P457-459

¹²⁵⁷ Saheeh Ibne Khuziama: V1 P344-345, H694-695

¹²⁵⁸ V1 P409-410

¹²⁵⁹ V23 P160

1. Abdul Malik bin Sha’ab bin al Laith. Saheeh Muslim waghaira ke raawi hain Imam Nisai ne kaha: *Siqa*. Imam Ibne Hibban waghaira ne *Tauseeq* ki. Haafiz Zahabi¹²⁶⁰ aur Haafiz Ibne Hajar¹²⁶¹ ne kaha *Siqa*. Un par koi jirah mere ilm mein nahi hai.
2. Shaeed bin al Laith. Aap Saheeh Muslim ke raawi hain. Imam Ahmad bin Saleh aur Khateeb Baghdadi ne kaha: كان ثقة Ibne Hibban aur Ibne Shaheen waghairahuma ne *Tauseeq* ki. Imam Ibne Wahab waghaira ne taareef ki.

Haafiz Zahabi ne kaha:

“Aap *Siqa* Mufti The”.¹²⁶²

وكان مفتياً متقناً.

Haafiz Ibne Hajar ne kaha: ثقة نبيل فقيه¹²⁶³

3. Imam Laith bin Sa’ad al Masri. Aap Sihah Sitta ke markazi raawi aur zabardast qism ke *Siqa* the. Imam Ahmad, Imam Ibnul Madeeni, Imam Ibne Muyeen aur Imam al A’ajali (al Motadil) waghairahum ne kaha: *Siqa*. Haafiz Zahabi ne kaha: الإمام الحافظ، شيخ الإسلام و عالم الديار المصرية¹²⁶⁴
Haafiz Ibne hajar ne kaha: “ثقة ثبت فقيه إمام مشهور”¹²⁶⁵
4. Yahya bin Ayyub al Gaafqi Abul Abbas al Misri. Aap Kutub e Sitta ke raawi hain. Aimma Sitta ne aapse hujjat padki hai.¹²⁶⁶

Imam Ahmad waghaira ne aap par *jirah* ki. Imam Ibne Muyeen aur Imam Bukhari waghairahuma ne aapko *Siqa* kaha. Choo’nke jamhoor mohaddiseen aapki *Tauseeq* karte hain, lehaza aap *hasan ul hadees* hain. Aap is riwayat mein *munfarid* nahi hain. Balke Usman bin al Hakam al Jazaami ne bhi yehi riwayat Imam Ibne Juraij se bayan ki hai.¹²⁶⁷

Usman bin al Hakam par Imam Abu Haatim ne mamuli *jirah* ki hai. Jabke Imam Ahmad bin Saleh, Imam Ibne Hibban¹²⁶⁸ Imam Ibne Khuzaima aur Haafiz Ibne Hajar (بتصحيح حديثه) waghairahum ne iski *Tauseeq* ki hai. Ibne Abi Mariyam unhe’n كان من خيار الناس¹²⁶⁹ kehte hain. Yaane wo behtareen logo’n mein se the.

Ibne Yunus Misri ne aap ki taareef ki.

5. Abdul Malik bin Abdul Aziz bin Juraij. Aap *Kutub e Sitta* ke markazi raawi aur zabardast *siqa* imam hain. Imam Ibne Muyeen, Ibne Hibban aur Al A’ajali waghairahum ne *Siqa* kaha.

Haafiz Zahabi ne kaha: ثقة حافظ¹²⁷⁰

Haafiz ibne Hajar ne kaha: ثقة فقيه فاضل، وكان يدلس و يرسل¹²⁷¹ Haafiz Habibullah Derwi Deobandi ne bhi unhe’n *Siqa* kaha hai.¹²⁷²

Isi kitab ke muqaddama (P18) par Derwi Sahab likhte hain: “Ibne Juraij ek raawi hai, jisne 90 aur to’n se muta’a o zina kiya tha”.¹²⁷³ ¹²⁷⁴ par و زنا ke alfaaz qata’an maujood nahi hain aur naa kisi doosri kitab mein ye ganda lafz maujood hai. Balke ye lafz Derwi Sahab ke *akazeed o iftra-aat* mein se hai.

¹²⁶⁰ Al Kaashf: V2 P184

¹²⁶¹ Taqbreed at Tehzeeb; 4185

¹²⁶² Al Kaashf: V2 P12

¹²⁶³ At Taqreeb: 2805

¹²⁶⁴ Ser E’elaam an Nubala: V8 P136-137

¹²⁶⁵ At Taqreeb: 5684

¹²⁶⁶ Ser E’elaam an Nubala: V8 P9

¹²⁶⁷ Saheeh Ibne Khuzaima: V1 P344

¹²⁶⁸ As Suqaat: V8 P454

¹²⁶⁹ Saheeh Ibne Khuzaima

¹²⁷⁰ Ser E’elaam an Nubala: V6 P332

¹²⁷¹ At Taqreeb: 4193

¹²⁷² Noor us Sabah: P222 (second edition)

¹²⁷³ Tazkiratul Huffaz liz Zahabi

¹²⁷⁴ Tazkiratul Huffaz: V1 P170-171 tahat 184

Rahaa mas-ala *Muta'a* ka to (ba-shart e sehat) ye Ibne Juraij ki ijtehadhi khataa thi, jiska unki adaalat o saqaahat ke saath koi talluq nahi hai. Balke baqaul Hafiz Ibne Hajar Imam Ibne Juraij apni is ijtehadhi khata se ruku kar chuke hain.¹²⁷⁵

Lehaza ek aise mas-ale par Imam Ibne Juraij ko matu'un karna buree baat hai, jisse wo rujoo aur tauba kar chuke hain.

Ibne Juraij Ki Tadlees Ka Eteraaz

Derwi Sahab ne is riwayat par (Ibne Juraij ki) *tadlees* ka bhi eteraaz kiya hai.¹²⁷⁶

Jawab:

- 1) Deobandiya ki taraf se (sirf mukhalefeen ki riwayat par) *tadlees* kiya jaana intehaai sharmnaak harkat hai. Deobandiyo'n ke "*mustanad maulwi*" Zafar Ahmad Thanwi Sahab farmate hain:

"*Quroon e Salaasa mein hamare nazdeek tadlees aur irsaal muzir nahi hai*".¹²⁷⁷

والتدليس والإرسال في القرون الثلاثة لا يضر عندنا.

- 2) Saheeh Ibne Khuzaima mein Ibne Juraij ke sima'a ki tasreeh maujood hai, lehaza *tadlees* ka ilzam asalan baatil hai.

6. Imam Ibne Shahab az Zohri. Aap kutub e sitta ke markazi raawi aur bil ijma'a *Siqa* hain.

Haafiz Ibne Hajar ne kaha: ¹²⁷⁸ الفقيه الحافظ متفق على جلالته واتقانه وثبته

Aap par baaz munkireen e hadees aur nawaasib ke eterazaat ka tafseeli jawab mere mazmoon القول الصحيح mein maujood hain.

Tambeeh: Imam Zohri *mudallis* hain, lehaza hamari tehqeeq mein ye sanad *zaeef* hai, lekin hanafiyya o aal e deoband aur aal e barailwi ke nazdeek Imam Zohri ki *tadlees* chandaa'n muzir nahi hai.

Is riwayat ke mutaddid shawahid hain, jinke saath ye *hasan* hain. Walhamdulillah.

7. Abu Bakar bin Abdur Rahman bin al Haaris bin Hisham. Kutub e Sitta ke markazi raawi السبعة aur bil ittefaq *siqa* hain. Haafiz Ibne Hajar ne kaha: ¹²⁷⁹ ثقة فقيه عابد is riwayat ke mutaddid shawaahid bhi hain. Masalan:

- 1) Ismail bin A'ayaash (*zaeef*) a'an Saleh bin Kisaan (*siqa/hijaazi*) a'an Abdur Rahman al A'arj (*Siqa*) a'an Abu Huraira ¹²⁸⁰ رضي الله عنه.
- 2) Muhammad bin Musa'ab al Qarqasaani¹²⁸¹ a'an Maalik a'an Ibne Shihab az Zohri a'an Abi Salma bin Adur Rahman a'an Abi Huraira ¹²⁸² رضي الله عنه... Alakh. Ye sanad bhi *zaeef* hai.
- 3) Umro bin Ali a'an Ibne Abi A'adee a'an Muhammad bin Umro a'an Abi Salam a'an Abi Huraira ¹²⁸³ رضي الله عنه... Alakh.

Iski sanad (Umro bin Ali al Falaas se oopar) *hasan* hai, lekin neech waali sanad naa-maloom hai. Lehaza ye riwayat *zaeef o mardood* hai.

Iske alaawa aur bhi mutaddid shawaahid maujood hain, masalan Syedna Abu Huraira ¹²⁸⁴ رضي الله عنه se ba-sanad e saheeh raful yadain ka karna saabit hai.

Ye mauqoof *saheeh shahid* is riwayat ko *hasan* darje tak poh'ncha deta hai.

¹²⁷⁵ Fathul Baari: V9 P173

¹²⁷⁶ Noor us Subah: 222

¹²⁷⁷ E'elaa as Sunan: V1 P313; V1 P30-137; V2 P125; V3 P24;

Qawaaed Fee Uloom al Hadees lit Thanwi: P95

¹²⁷⁸ At Taqreeb: 6296

¹²⁷⁹ At Taqreeb: 7976

¹²⁸⁰ Ibne Majah: 860; Ahmad: V2 P132 (sanad Zaeef)

¹²⁸¹ Zaeef, Zoafa al jamhoor o siqa Ibne Qaane'e waghaira

¹²⁸² At Tamheed: V7 P79-80; Kitab al E'elal lid Daraqutni

¹²⁸³ Al E'elal lid Daraqutni; At Talkhees al Habeer: V1 P219

¹²⁸⁴ Juz Raful Yadain: 22

Al Ikhtesaar

Ye riwayat dar asal Imam Zohri ki is hadees ka tammato aur ikhtesaar hai, jisey Imam Nisai ne معمر عن الزهري عن أبي رضي الله عنه ki sanad se riwayat kiya hai aur jisme raful yadain ka zikr nahi hai.

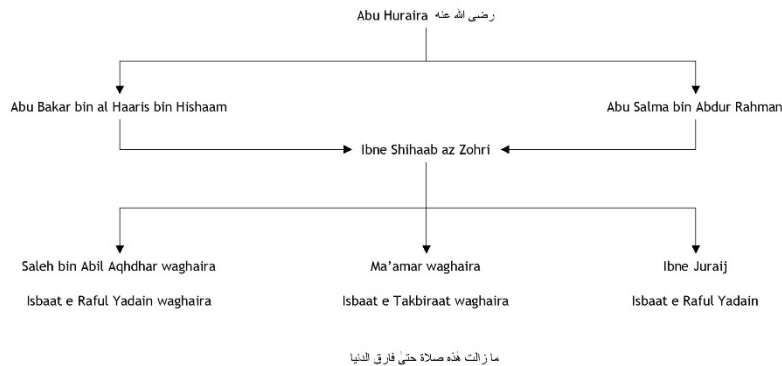
Abu Huraira رضي الله عنه farmate hain:

“*Aur us zaat ki qassam jiske hath mein meri jaan hai, main beshak tum sab mein Rasool Allah ﷺ se mushabehat mein qareeb hu’n, aapki yehi namaz thi, hatta ke aap is duniya se tashreef le gae*”.¹²⁸⁵

والذي نفسي بيده إني لأقربكم شيئاً برسول الله صلى الله عليه وسلم، ما زالت هذه صلاة حتى فارق الدنيا.

Isey Imam Bukhari¹²⁸⁶ waghaira ne kai sanado’n ke saath Imam Zohri se mukhtasaran aur mutawwalan riwayat kiya hai. Aur Imam Zohri ne sima’a ki tasreeh kardi hai. Saheeh Bukhari, Sunan Nisai, Sunan Abu Dawood aur Saheeh Ibne Khuzaima ki ahadees ke majmue se ye saabti hua ke Rasool Allah ﷺ ruku se pehle aur baad raful yadain karte the aur aapka yehi tareeqa tha, hatta ke is duniya se tashreef le gae. Agar koi shakhs kahae ye 2 ilaaheda hadeese’n hain to iska jawab ye hai ke Ima Zohri tak ye hadees ek hi hai. Aagey Imam Zohri ke shagirdo’n mein ikhtelaaf hai. Koi ek tukda riwayat karta hai aur koidoosra aur koi dono ko jamaa kar deta hai.

Al Ikhtesaar:



Anwar Shah Kashmiri Deobandi farmate hain:

“*Aur jaan lo ke ahadees ko tukdo’n tukdo’n ki shakal mein jamaa kiya gaya hai, pas ek tukda ek raawi ke paas hota hai aur doosra, doosre ke paas. Lehaza chaahiye ke ahadees ki tamaam sanade’n (aur matoon) jamaa karke haasil majmua par amal kiya jae aur har tukde ko mustaqil hadees naa banaa diya jae*”.¹²⁸⁷

واعلم أن الحديث لم يجمع إلا قطعة قطعة فتكون قطعة عند واحد وقطعة أخرى عند واحد فليجمع طريقه وليعمل بالقدر المشترك ولا يجعل كل قطعة منه حديثاً مستقلاً.

Ahmad Raza Khan Barailwi likhte hain: “*Sadhaa misaale’n iski paaega ke ek hi hadees ko ruwaat bil ma’ane kis kis matnu’u taur se riwayat karte hain. Koi poori, koi ek tukda, koi doosra, koi kisi tarha, koi kisi tarha jamaa turq se poori baat ka pataa chalta hai*”.¹²⁸⁸

Isi tarha yehi hadees Imam Zohri ke paas kaamil shakal mein maujood thi. Ibne Juraij ne unse ek tukda bayan kiya aur ma’amar ne doosra tukda. Saleh bin Abi al Aqdar (zaeef) waghaira ne baaz tukdo’n ko ek hadees mein jamaa riwayat kiya.¹²⁸⁹

¹²⁸⁵ Sunan Nisai: V1 P173; H1157

¹²⁸⁶ Raaje’e al Fatha: V2 P269-272-290

¹²⁸⁷ Faiz ul Baari: V3 P455

¹²⁸⁸ Fataawa Rizwiya: V5 P301 (latest edition)

¹²⁸⁹ E’elal al Hadees by Ibne Abi Haatim: 291

Lehaza ek hi hadees ko khwah ma-khwah 2 hadeese’n banana saheeh nahi hai. Iski doosri daleel ye hai ke Abu Huraira رضي الله عنه se tark e raful yadain qata’an saabit nahi hai. Balke Imam Bukhari ne Juz Raful Yadain (H22) mein unse *saheeh sanad* ke saath (ruku ki) takbeer aur (ruku se) sar uthaane ke saath raful yadain riwayat kiya hai.

قال: حدثنا سليمان بن حرب: ثنا يزيد بن إبراهيم عن قيس بن سعد عن عطاء الخ

1. Sulaiman bin Harb kutub e sitta ke markazi raawi aur *siqa imam hafiz* the.¹²⁹⁰
2. Yazid bin Ibrahim kutub e sitta ke raawi *Siqa, Sabt Ilaa fee riwaaya a’an qataadah fa-feeha lain* the.¹²⁹¹
3. Qais bin Sa’ad Saheeh Muslim waghaira ke raawi aur *siqa* the.¹²⁹²
4. A’ataa bin Abi Rabaah kutub e sitta ke markazi raawi aur *siqa faqeeh e faazil, kaseer ul irsaal* the.¹²⁹³

(Lehaza ye sanad bilkul saheeh hai) is mauqoof riwayat ke mutaddid shawaahid maujood hain.

ابن إسحاق عن الأعرج عن أبي هريرة bhi iska *shahid* (taaeed waali riwayat) hai.¹²⁹⁴

Aur baaz shawaahid aagey aarahe hain.

Raawiyo’n ki ye aadat hai ke kabhi hadees mukhtasar bayan karte hain aur kabhi taaweel. Lehaza tamaam asaneed o matoon ko pesh e nazar rakhna zaroori hai. Masalan yehi riwayat Bukhari¹²⁹⁵ mein She’eeb a’an az Zohri ki sanad ke saath marwi hai aur isme فارق الدنيا إني لأقربكم شياً بصلاة رسول الله صلى الله عليه وسلم إن كانت لهذا لصلاته حتى ke alfaaz hain. P272 par yehi riwayat Aqeel a’an az Zohri ki sanad se hai, jisme ye alfaaz maujood nahi hain. P269 par Maalik a’an az Zohri ki sanad ke saath yehi riwayat intehai mukhtasaran marwi hai, jisme kai alfaaz masalan إن كانت لهذا لصلاته حتى maujood nahi hain. In asaneed ko ilaaheda ilaaheda ahadees qaraar dena saheeh nahi hai. Lehaza Saheeh Ibne Khuzaima o Sunan Nisai waghaira ki hadees ek hai.

¹²⁹⁰ At Taqreeb: 2545

¹²⁹¹ At Taqreeb: 7684

¹²⁹² Taqreeb ut Tehzeeb: 5577

¹²⁹³ At Taqreeb: 4591

¹²⁹⁴ Juz raful Yadain lil Bukhari: 19

¹²⁹⁵ V2 P290 ma’a al Fatah

Is bahes ke baad Imam Abu Saeed Ahmad bin Muhammad bin Ziyad: Ibnul E'eraabi (d341 h) ki Kitab al Mojam ke padhne ka ittefaq hua. Imam Ibnul E'eraabi farmate hain:

“(Syedna Abu Huraira رضي الله عنه ne) farmaya: Albatta main aapko zaroor Rasool Allah ﷺ ki namaz padhaau'nga. Isme naa ziyaada karu'nga aur naa kam. Pas unho'n ne Allah ki qasam khaa kar kaha ke aapki yehi namaz thi. Hatta ke aap is duniya se tashreef le gae. Raawi ne kaha: Pas main aapki daae'n taraf khada ho gaya, taa-ke dekhu'n ke aap kya karte hain. Pas unho'n ne namaz ki ibteda ki. Allahu Akbar kaha aur apne dono hath uthaae, phir ruku kiya, pas aapne Allahu Akbar kaha aur apne dono hath uthaae, phir sajda kiya, phir Allahu Akbar kaha. Phir sajda kiya aur Allahu Akbar kaha, hatta ke aap apni namaz se farigh ho gae. Abu Huraira رضي الله عنه ne farmaya: Main Allah ki qasam khaa kar kehta hu'n, Aap ﷺ ki yehi namaz thi, hatta ke Aap ﷺ duniya se tashreef le gae”.¹²⁹⁶

نا محمد بن عصمة: نا سوار بن عمارة: نا رديح بن عطية عن أبي زرعة عن أبي عبد الجبار بن معج قال: رأيت أبا هريرة فقال: لأصلي بكم صلاة رسول الله صلى الله عليه وسلم لا أزيد فيها ولا أنقص، فأقسم بالله وإن كانت لهي صلاته حتى فارق الدنيا قال: فقامت عن يمينه لأنظر كيف يصنع فابتدأ فكبر ورفع يديه ثم ركع فكبر ورفع يديه، ثم سجد، ثم كبر ثم سجد وكبر حتى فرغ من صلاته. قال: أقسم بالله إن كانت لهي صلاته حتى فارق الدنيا.

Is riwayat ki sanad ka mukhtasar ta'aruf pesh e khidmat ha:

1. Abu Abdul Jabbar Abdullah bin Ma'aj al Falasteeni ka zikr Imam Bukhari ki At-Tareekh al Kabeer¹²⁹⁷ aur Imam Ibne Abi Haatim ki Al Jirah wa Ta'adeel¹²⁹⁸ mein maujood hai. Ibne Hibban ne isey Kitab us Suqaat¹²⁹⁹ mein zikr kiya hai.

Yaad rahe ke Mojam Ibnul E'eraabi mein ghalati se إلخ (عمر بن جرير) قال رأيت... إلخ chap gaya hai. Jabke saheeh wohi hai jo qalmi nuskha mein hai aur jaisa ke maine oopar likha hai. ¹³⁰⁰ Wahaa'n عن أبي زرعة عن عبد الجبار بن معج likha hua hai.

2. Abu Zara'ah Yahya bin Abi Umro as Saibaani *Siqa* the.¹³⁰¹
3. Radeeh bin A'atiyya ko Ibne Hibban ne *Kitab us Suqaat* mein zikr kiya hai. Marwan bin Muhammad aur Daheem ne kaha *Siqa*.

Ebaad bin Ebaad al Khawaas (وثقة ابن معين والعجلي والجمهور) ne baaz hadees mein iski mataabea'at kar rakhi hai.¹³⁰²

4. Sawaar bin Ammaarah ko Imam Ibne Muyeen waghaira ne *Siqa* kaha. Abu Haatim ne kaha *Sadooq*. Nisai ne kaha: *Laisa Bihi Baasi*. Ibne Hibban ne Kitab as Suqaat mein zikar karke kaha: ربما خالف.

Choo'nke Sawaar e mazkoor jamhoor ke nazdeek *siqa* hai, lehaza is par Haafiz Ibne Hibban ki *jirah mardodd* hai.

5. Abu Obaidullah Muhammad bin Ahmad bin Asmah ar Ramli al Qaazi al Taroosh ka zikr Haafiz Mazee ne Sawar bin Imaarah ke shagirdo'n mein¹³⁰³ aur Haafiz Ibne Asaakir ne Tareekh e Damishq mein Ibnul E'eraabi ke ustaado'n mein kiya hai. Mujhe iske halaat nahi mile.

¹²⁹⁶ Al Mojam: V1 226, H142

¹²⁹⁷ V5 P209

¹²⁹⁸ V5 P176

¹²⁹⁹ V5 P30

¹³⁰⁰ Al Mojam la Ibnul E'eraabi; (another edition: V1 P131, H144

¹³⁰¹ At Taqreeb: 7616

¹³⁰² Musnad ash Shmiyyeen lit Tabrani: V2 P35, H868

¹³⁰³ Tehzeeb ul Kamaal: (qalimi): V1 P559

Is qism ka ek raawi Abdur Rahman bin Ahmad al A’arj hai. Jiski *tauseeq* kisi kitab mein bhi nahi milti, iske bawajood Derwi Sahab ke ustad Sarfaraz Khan Safdar Sahab ne iski riwayat se istedlal kiya hai.¹³⁰⁴ Abu Obaidullah al Qaazi ki mataabea’at Musnad ash Shamiyyen mein marwi hai.

Imam Tabrani farmate hain:

“Abu Huraira رضي الله عنه e kaha: Maine aapko zaroor biz zaroor Rasool Allah ﷺ ki namaz padh kar dikhau’nga. Hattal Wase’e isme naa ziyaadati karu’nga aur naa kamee. Phir aapne Allahu Akbar kaha aur raful yadain kiya. Pas aapne ruku kiya naa ye ruku lamba tha naa mukhtasar. Phir aapne apna sar uthaaya aur raful yadain kiya. Phir Allahu Akbar kaha (phir iske baad) sajda kiya”.¹³⁰⁵

حدثنا حصين بن وهب الأرسوفي: ثنا زكريا بن نافع الأرسوفي: ثنا عباد بن عباد الخواص: ثنا أبو زرعة يحيى بن أبي عمرو السيباني عن أبي عبد الجبار، واسمه عبد الله بن معج عن أبي هريرة قال: لأصلين بكم صلاة رسول الله صلى الله عليه وسلم إن استطعت لم أزد ولم أنقص. فكبر فشهر بيديه فرقع فلم يطل ولم يقصر. ثم رفع رأسه فشهر بيديه، ثم كبر فسجد.

E’baad bin E’baad ka tazkirah oopar guzar chuka hai, Zakariya bin Naafe’e se Yaqoob bin Sufiyan al Faarsi riwayat karte hain: “Kaha jaata hai ke Yaqoob ne kaha: Maine taqreeban 1000 ustaado’n se hadees likhi hai, wo sab siqa the. Ibne Hibban ne isey Kitab us Suqaat mein zikr kiya hai aur kaha: يغرب lehaza aise raawi ko shawaahid mein pesh kiya jaa sakta hai”.

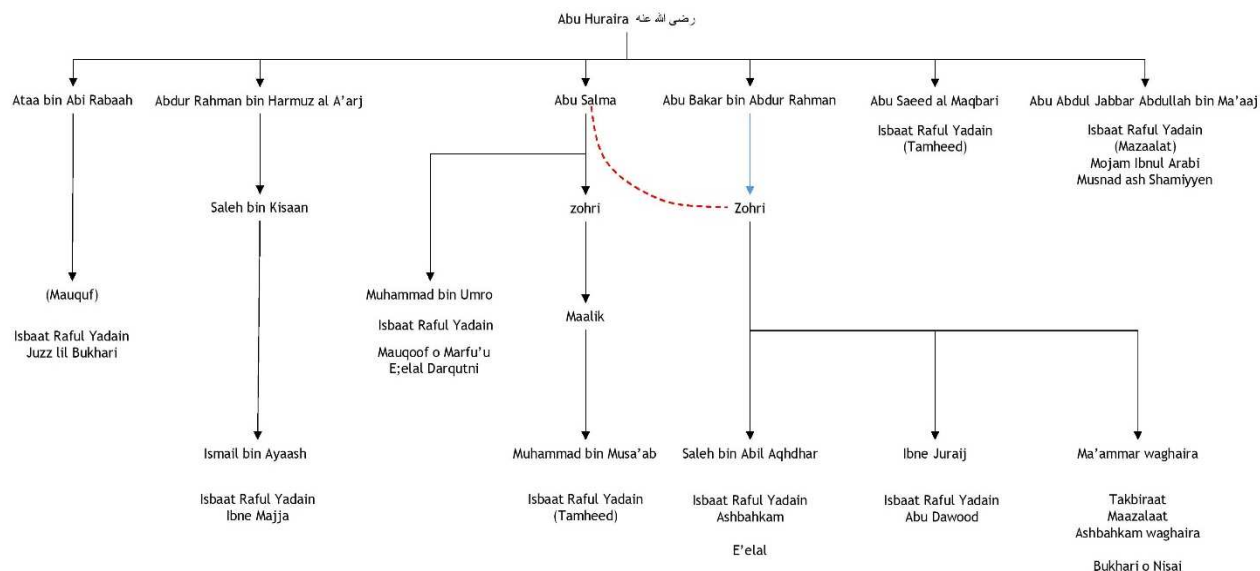
Hussain bin Wahab ke halaat mujhe nahi mile.

Khulaasa: Abu Huraira رضي الله عنه se raful yadain aur takbiraat ki baaz riwayaat ki mukhtasar takhreej darj e zail hai:

¹³⁰⁴ Taskeen us Sudoor: P326

¹³⁰⁵ Musnad Ash Shamiyyen: V2 P35

Syedna Abu Huraira رضي الله عنه Ki Hadees Ka Jadwal:

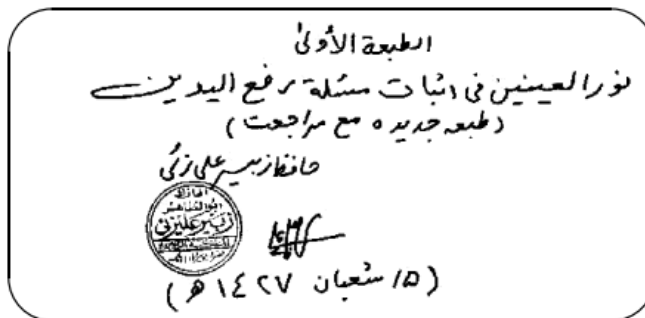


Is tafseel se maloom hua ka Abu Huraira رضي الله عنه se ba-sanad e saheeh raful yadain ka karna saabit hai aur ye bhi saabit hai ke Abu Huraira رضي الله عنه ne Nabi ﷺ ki jo namaz riwayat ki hai wo Aap ﷺ ki aakhri namaz hai, hatta ke Aap ﷺ is duniya se tashreef le gae.

Ikhtetaam: Is kitab mein jin ulamae haq aur aimmatul muslimeen ka zikr aaya hai, in par Allah Ta'ala ki laakho'n karodo'n rehmate'n ho'n. Ameen

Haafiz Zubair Ali Zai

(Tamatul Maraaje'e 23 Rajab 1427h)



Teen Saathiyo'n Ka Ahle Hadees Hone Ka Elaan:

Ham 3-4 dosto'n ne apne gao'n ke ek naujawaan maqsood ke zariye Maulwi Sahab se *Hadees aur Ahle Hadees* kitab mangwaai. Taa-ke apne mazhab ke dalaal Ahle Hadees hazraat ko dikhaae'n.

Lekin jab ham apne gao'n ki Masjid Ahle Hadees ke khateeb Rahmat Ilaahi Muhammadi Sahab ki paas poho'nche to maamla kuch aur ban gaya. Muhammadi Sahab ne asal kitabe'n hadees ki jab hamare saamne rakhee'n to ham hairaan ho gae ke itni khayaanate'n? Aur is kitab ke musannif ki ye khayamate'n hamare liye raah e raast ka sabab ban gae'e'n aur ham Ahle Hadees ho gae. 26th May 1996

Dastakhat Bakhshish Ilaahi

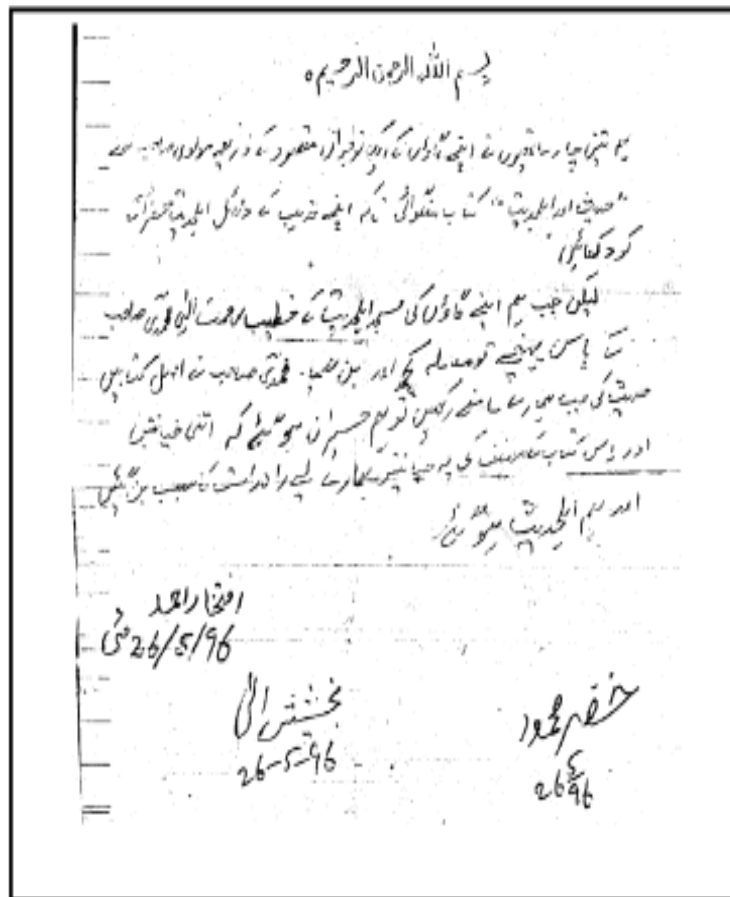
Dastakhat Khizar Mahmood

Dastakhat Iftakhaar Ahmad

مختبر الی
26-5-96

12/2/17
26/9/17

افتخار احمد
26/5/96



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Imam Sufiyan Soori Aur Tabqa e Saalisa Ki Tehqeeq

Sawal: Sufiyan Soori ki tadlees aur ma'anea'an معنعن riwayat ke baare mein aapke nazdeek raajeh qaul kya hai?

(Tanweer Hussain, Shah, Haripur)

Jawab: Sufiyan Soori ke baare mein rajah yehi hai ke wo siqa imam aur ameer ul momineen fil-hadees hone ke saath mudallis bhi hain aur aap zoafa waghairahum se tadlees karte the, lehaza aapki ghair sahihain mein ma'anea'an معنعن riwayat, adm e mataabea'at o adm e tasreeh e simaa ki soorat mein zaeef o mardood hoti hai. Haafiz Ibne Hajar ka unhe'n tabqa e saniya mein shumar karna saheeh nahi, balke wo tabqa e saalisa ke fard hain. Jaisa ke Haakim Nishapuri ne unhe'n tabqa e salisa mein zikr kiya hai.¹³⁰⁶

Haafiz Ibne Hibban ne farmaya:

*Aur aise mudallis raawi jo siqa o aadil the, to ham unki ahadees se hujjat nahi pakadte. Siwaae iske, ke wo tasreeh e simaa kare'n jo unho'n ne riwayat kiya hai. masalan Soori, A'amash, Abu Ishaq aur in jaise doosre...*¹³⁰⁷

وأما المدلسون الذين هم ثقات وعدول فإننا لا نحتج بأخبارهم إلا ما بينوا
السماع فيما رووا مثل الثوري ولأعمش و أبي إسحاق وأضرابهم...

Yehi tehqeeq raajeh aur saheeh hai aur raaqim ul huroof ne isey hi Noor ul A'ainain aur At-Ta-sees Fee Mas-ala at Tadlees¹³⁰⁸ mein ikhteyaar kiya hai.

Yaad rahe ke Abdur Rasheed Ansari Sahab ke naam mere ek khat (19-8-1408h) mein Sufiyan Soori ke baare mein ye likha gaya tha ke "Tabqa Saniya ka mudallis hai, jiski tadlees muzir nahi hai".¹³⁰⁹

Meri ye baat ghalat hai, main isse rujoo karta hoo'n, lehaza isey mansookh o kal-a'adam samjha jaae. A'aini Hanafi likhte hain ke:

*Aur Sufiyan (Soori) mudalliseen mein se hain aur mudallis ki a'an waali riwayat se hujjat nahi pakdi jaati, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae.*¹³¹⁰

وسفيان من المدلسين والمدلس لا يحتج بعننته إلا أن يثبت سماعه من طريق آخر.

11 Moharram 1424h - March 15th, 2003

Tambeeh: Ye sawal o jawab Mahnaama Shahadat, Islamabad (April 2003 P39) mein bhi shaaya hua tha.

Ab kuch islaa ke saath isey dobara shaaya kiya jaa raha hai. (Aug 2nd, 2007)¹³¹¹

¹³⁰⁶ Ma'arefah Uloom ul Hadees: P106; Jaame ut Tehseel: P99;

Noor ul A'ainain: P138 (latest edition)

¹³⁰⁷ Al Ehsan: V1 P90; doosra nuskha; P161 واللفظ له

¹³⁰⁸ Matbua Mahnaama Ahl Hadees: 33

¹³⁰⁹ Jurabo'n Par Masah: P40

¹³¹⁰ Umdatul Qaari: V2 P112

¹³¹¹ Mahnaama Al Hadees, Hazro: 42 P27-29

Habibullah Derwi Sahab Aur Unka Tareeqa e Istedlal

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Is mazmoon mein Haafiz Habibullah Derwi Hayati Deobandi Sahab ki baaz matbua kitabo'n se baaz aisee mauzoo o mardood riwayaat baa-hawaala pesh e khidmat hain, jin se unho'n ne istedlal kiya yaa bataur e hujjat pesh kiya hai. Iske baad Derwi Sahab ke akazeeb aur akhlaaqi kirdar ke 10-10 namoone darj kiye gae hain, taa-ke Habibullah Derwi Sahab aur unka tareeqa e istedlal aam logo'n ke saamne waazeh ho jaae.

(1) Derwi Sahab likhte hain:

“Aur Hazrat Imam Shafai jab Hazrat Imam e Azam Abu Hanifa ki qabar ki ziyarat ke liye poho'nche to waha'n namazo'n mein raful yadain chod diya tha, kisi ne Imam Shafai se iski wajah poochi to farmaya:”

Is qabr waale se haya aati hai.

استحياء من صاحب هذا القبر

“Hazrat Shah Rafiuddin Mohaddi Dehelwi Takmeel ul Izhaan: P157 mein is waaqea ko zikr karne ke baad farmate hain:”

Ye waaqea is baat ka masha'at hai ke raful yadain indar ruku waghaira Imam Shafai ke yaha'n muakkadah naa tha.¹³¹²

مُشْعَرٌ لِعَدَمِ التَّكْيِيدِ

Is par tabsara karte hue raaqim ul huroof ne likha tha:

“Ye waaqea jaali aur safed jhoot hai. Shah Rafiuddin ka kisi waaqea ko baghair sanad ke naqal kar dena is waaqea ki sehat ki daleel nahi hai. Shah Rafiuddin aur Imam Shafai ke darmiyan kai sau saal ka faasla hai, jisme musafiro'n ki gardane'n bhi toot jaati hain. Derwi Sahab ki zimmedaari hai ke wo is waaqea ki mukammal aur mufassal sanad pesh kare'n taa-ke raawiyo'n ka sidq o kizb maloom ho jaae. Isnaad deen mein se hain aur baghair sanad ke kisi ki baat ki zarra baraabar haisiyat nahi hai”.¹³¹³

Abhi tak Derwi Sahab yaa unke kisi saathi ne is mauzoo o mardood qisse ki koi sanad pesh nahi ki hai.¹³¹⁴

Ye is baat ki daleel hai ke is man-ghadat qisse ki un logo'n ke paas koi sanad maujood nahi hai.

(2) Derwi Sahab likhte hain:

“Hazrat Imam Abu Hanifa tark e raful yadain par amal karte the aur isko Huzoor ﷺ ki sunnat qaraar dete the aur raful yadain karne waalo ko manaa farmate the. Chunache Haafiz Ibne Hajar Lisan ul Mizaan (V2 P322) mein likhte hain: “Qutaiba farmate hain ke maine Abu Maqaatil se kehte hue suna ke maine Imam Abu Hanifa ke pehlu mein namaz padhi aur main raful yadain karta raha, jab Imam Abu Hanifa ne salam pehra to kaha Abu Maqaatil shayad ke tu bhi pankho'n waalo'n se hain”.¹³¹⁵

Abu Maqaatil Hafs bin Salam al Samarqandi jamhoor mohaddiseen ke nazdeek majrooh hai. Ibne A'adee, Ibne Hibban aur Jozjaani waghairahum ne is par jirah ki.¹³¹⁶

Abu Nayeem al Asbahani ne isey Kitab uz Zoafa mein zikr kiya hai.¹³¹⁷

¹³¹² Noor us Sabaah Fee Tark Raful Yadain Baad al Iftetaah: P29-30 (second edition 1406)

¹³¹³ Noor ul A'ainain Fee Mas-ala Raful Yadain: P21 (first edition 1413h)

¹³¹⁴ 11 Jamaadil Oola 1427h

¹³¹⁵ Noor us Sabaah Fee Tark Raful Yadain Baad al Iftetaah: P31

¹³¹⁶ Al Kaamil: V2 P801; Al Majrooheen: V1 P256; Ahwaan ur Rijaal: 374

¹³¹⁷ 52م

Haaki Nishapuri ne kaha:

*Is (Abu Maqaatil) ne Obaidullah bin Umar, Ayyub Sakhtiyani aur Mas'ar waghairahum se mauzoo ahadees bayan ki hain.*¹³¹⁸

حدث عن عبيد الله بن عمر و أيوب السخيتاني و مسعر وغيره بأحاديث موضوعة...

Haafiz Zahabi ne kaha:

*Wo (sakht) kamzor (raawi) hai.*¹³¹⁹

واه

Jamhoor ki is jirah ke muqable mein Mohaddis Khalili ki tauseeq mardood hai.

Saaleh bin Abdullah (at Tirmizi) farmate hain ke ham Abu Maqaatil al Samarqandi ke paas the, to wo wasiyyat e luqman, qatal e saeed bin jubair aur is jaisi lambi hadeese'n A'an bin Abi Shaddad se bayan karne laga. Abu Maqaatil ke bhateje ne usse kaha: "Aye chacha! Aap ye naa kahe'n ke hame'n Aun ne hadees bayan ki, kyou'nke aapne ye cheeze'n nahi sunee'n". Usne kaha: "Aye bete! Ye accha kalaam hai".¹³²⁰

Maloom hua ke ba-za'am e khud ache kalaam ke liye Abu Maqatil sanade'n ghadne se bhi baaz nahi aata tha. Aise kazzab ki riwayat Derwi Sahab bataur e istelal pesh kar rahe hain!!

(3) Derwi Sahab ba-hawaala Ibne Abi Shaiba¹³²¹ likhte hain:

*Hazrat Aswad aur Hazrat Alqamah iftetah e salah ke waqt raful yadain karte the aur uske baad raful yadain ke liye naa laut-te the.*¹³²²

عن جابر عن الأسود و علقمة أنهما كانا يرفعان أيديهما إذا افتتحا ثم لا يعودان.

Is ka raawi Jabir al Jofi jamhoor mohaddiseen ke nazdeek majrooh hai. Haafiz Ibne Hajar ne kaha:

*Wo zaeef raafzi hai.*¹³²³

ضعيف رافضي

Imam Abu Hanifa ne farmaya:

*Maine Jabir Jofi se ziyada jhoota koi nahi dekha aur Ataa bin Abi Rabah se ziyada afzal koi nahi dekha.*¹³²⁴

ما رأيت أحداً أكذب من جابر الجعفي ولا أفضل من عطاء بن أبي رباح.

Ba-zaat e khud Habibullah Derwi Sahab likhte hain: "Jabir bin Yazeed Jofi bohot jhoota aur shia khabees hai. Magar Ansari Sahab ne is bohot bade jhoote se bhi raful yadain ki riwayat Ar Rasaael P362, 364 wahgaira mein darj kardi hai, kyou'ne musulmano ko dhoka dena maqsood hai".¹³²⁵

Maloom hua ke ba-qalam e khud jhote ki riwayat pesh karke Derwi Sahab ne aam musulmano ko dhoka diya hai.

(4) Derwi Sahab apne mamdooh Anwar Shah Kashmiri Deobandi (Al Urf ash Shazee¹³²⁶) se naqal karte hue likhte hain: "Hazrat Imam Ahmad bin Hambal se riwayat ki gai hai wo farmate the ke jis mas-ala par Imam Abu

¹³¹⁸ Al Madkhal Ilaa as Saheeh: P130-131 # 42

¹³¹⁹ Diwan az Zoafa: 1050

¹³²⁰ Kitab ul E'elal lit Tirmizi Ma'a Sunan: P892 (sanad saheeh)

¹³²¹ V1 P160

¹³²² Noor us Sabaah Fee Tark Raful Yadain Baad al Iftetaah: P47

¹³²³ Taqreeb ut Tehzeeb: 878

¹³²⁴ Al E'elal lit Tirmizi: P891 (sanad hasan)

¹³²⁵ Muqaddama Noor us Sabaah (tarqeemi): P19 (Ye kitab muqaddama tul kitab se pehle hai.

¹³²⁶ P487

Hanifa aur Imam Abu Yusuf aur Imam Muhammad muttafi q ho jaae'n to uske khilaf koi baat naa suni jaae, kyou'nke Imam Abu Hanifa qiyaas ke ziyada maahir hain..."¹³²⁷

Kashmiri Sahab aur Derwi Sahab ki pesh karda ye riwayat mahez be-sanad, be-asal aur man-ghadat hai.

Iske muqable mein Imam Ahmad farmate hain:

*Abu Hanifa ki hadees zaef hai aur uski raae (bhi) zaef hai.*¹³²⁸

حديث أبي حنيفة ضعيف ورأيه ضعيف.

Imam Ahmad apni mashoor kitab Al Musnad mein Imam Abu Hanifa ka naam lena bhi pasand nahi karte the.¹³²⁹

Imam Ahmad se Imam Abu Hanifa ki tauseeq o taareef qata'an saabit nahi, balke jirah hi jirah saabit hai. Jiski tafseel meri kitab *Al Asaneed as Saheeha Fee Akhbaar al Imam Abi Hanifa* mein darj hai.

Qaazi Abu Yusuf ke baare mein Imam Ahmad farmate hain:

*Aur main isse hadees bayan nahi karta.*¹³³⁰

وأنا لا أحدث عنه.

Muhammad bin al Hasan ash Shaibani ke baare mein Imam Ahmad farmate hain:

*Main isse koi cheez (bhi) riwayat nahi karta.*¹³³¹

لا أروي عنه شيئاً.

Imam Ahmad se kisi ne poocha ke ek ilaaqe mein do (2) qism ke log hain. Ek Ashab ul Hadees jo riwayat-e'n to bayan karte hain, magar saheeh zaef ke baare mein kuch nahi jaante. Doosre Ashaab ur Raae, jinki ma'arefat e hadees (bohot) thodi hai. Kisse mas-ala poochna chaahiye? Imam Ahmad ne jawab diya:

*Ashab ul Hadees se mas-ala poochan chaahiye aur Ashaab ur Raae se nahi poochna chaahiye. Abu Hanifa ki raae se Zaef ul Hadees (raawi) behtar hai.*¹³³²

يسأل أصحاب الحديث ولا يسأل أصحاب الرأي، ضعيف الحديث خير من رأي أبي حنيفة.

Derwi Sahab aur tamaam aal e deoband se moaddibaana darkhaast hai ke wo Kashmiri Sahab ki bayan karda is riwayat ki saheeh o muttasil sanad pesh kare'n.

(5) Derwi Sahab likhte hain:

"Imam Bukhari ke ustad Haafiz Abu Bakar bin Abi Shaiba apne Musannaf V1 P159 mein likhte hain"

*Hazrat Imam Sha'abi pehli takbeer mein raful yadain karte, phir iske baad naa karte the.*¹³³³

عن أشعت عن الشعبي أنه كان يرفع يديه في أول التكبيرة ثم لا يرفعهما.

Is asar ka raawi Asha'at bin Sawaar jamhoor mohaddiseen ke nazdeek zaef hai, lehaza ye riwayat mardood hai.

Derwi Sahab ek riwayat ke baare mein ba-qalam e khud likhte hain: *"Phir iski sanad mein Asha'at bin Sawar al Kindi al Kufi hai, jo indal jamhoor zaef hai (Tehzeeb ut Tehzeeb: V1 P352-354)"*.¹³³⁴

¹³²⁷ Noor us Sabaah: P32

¹³²⁸ Kitab uz Zoafa lil Uqaili: V4 P285 (sanad saheeh)

¹³²⁹ Musnad Ahmad: V5 P257 H23415

¹³³⁰ Tareekh e Baghdad: V14 P259 (sanad saheeh); Mahnaama al Hadees: Shumara 19: P51

¹³³¹ Kitab ul E'elal wa Ma'arefah ar Rijaaal lil Imam Ahmad: V2 P258 ت 1862; doosra nuskha: 5329

¹³³² Tareekh e Baghdad: V13 P449 (sanad saheeh); Al Mahalla laa Ibne Hazam: V1 P68; As Sunnah li Abdullah bin Ahmad: P229

¹³³³ Noor us Sabaah: P45

¹³³⁴ Tauzeeh ul Kalaam Par Ek Nazar: P274-275

(6) Derwi Sahab likhte hain:

“*Ibne Juraij ek raawi hai, jisne 90 aurto’n se muta’a o zinaa kiya tha (Tazkiratul Huffaz liz Zahabi)*”.¹³³⁵

Ibne Juraij se ba-sanad e saheeh 90 aurto’n (yaa sirf ek aurat se bhi) muta’a karne ka koi suboot nahi hai.

Tazkiratul Huffaz (V1 P170-171 ت 167) ke saare hawaale be-sanad o mardood hain. Zina ka lafz Derwi Sahab ne khud ghad liya hai, jabke uske bar-khilaf Tazkiratul Huffaz ki be-sanad o mardood riwayat mein تَزْوَج ka lafz hai. (P 170)

Ds ne ba-qalam e khud “*Muta’a o zina*” karne waale Ibne Juraij ko “*siqa*” likha hai.¹³³⁶

Unho’n ne isi kitab mein Ibne Juraij ki riwayat se istedlal kiya hai.¹³³⁷

(7) Derwi Sahab likhte hain:

“*Chunache Imam Bukhari ke ustad Haafiz Abu Bakar bin Abi Shaiba Musannaf V1 P160 mein likhte hain:*”

*Hazrat Abdur Rahman bin Abi Laila sirf ibteda mein raful yadain karte the, jab takbeer karte the.*¹³³⁸ عن سفیان بن مسلم الجهني قال: كان ابن أبي ليلى يرفع يديه أول شيء إذا كبر.

Arz hai ke Sufiyan bin Muslim al Johni bilkul naa-maloom o majhool raawi hai, iski tauseeq kahee’n nahi mili. A’ain mumkin hai ke ye kitaabat yaa tabaa-at ki ghalati ho aur saheeh lafz *Sufiyan a’an Muslim al Johni* ho. Wallahu a’alam.

Muslim bin Salim Abu Farwah al Johni *sadooq* raawi hai. Lekin Sufiyan (Soori) mashoor mudallis hain, lehaza us soorat mein bhi Sufiyan ki tadlees ki wajah se ye sanad zaef o mardood hai.

(8) Musannaf Ibne Abi Shaiba (V1 P160; hamaara nuskha: V1 P236 H2447) ki ek riwayat

...عن الحاج عن طلحة عن خيثمة... Naqal karne se pehle Derwi Sahab jalee khat se likhte hain: “*Hazrat Khaithma at Taabai bhi raful yadain naa karte the*”.¹³³⁹

Arz hai ke is sanad mein Hajjaj ghair mutaiyyan hone ki wajah se majhool hai. Agar isse muraad Abu Bakar (bin A’ayaash) ka ustad Hajjaj bin Artaat liyaa jaae to iske baare mein Derwi Sahab khud likhte hain: “*Kyou’nke Hajjaj bin Artaat zaef aur mudallis aur kaseer ul khataa aur matrook ul hadees hai*”.¹³⁴⁰

Is ba-qalam e khud “*zaef*” aur “*matrook ul hadees*” ki riwayat ko Derwi Sahab ne ba-hawaala Musnad Ahmad: V4 P3 bataur e daleel number 19 pesh karke istedlal kiya hai.¹³⁴¹

Is tarha ki be-shumar misaale’n is baat ki daleel hai ke jo riwayat Derwi Sahab ki man-pasand hoti hai to wo isse istedlal karte hain aur jo riwayat unki marzi ke khilaf hoti hai, to is par jirah kar dete hain.

(9) Derwi Sahab likhte hain:

“*Aur jab Hazrat Ali ؑ Kufa tashreef laae aur Hazrat Ibne Masood ki taaleem aur muta’allimeen ko dekha to be-sakhta bol uthe:*”

*Hazrat Abdullah ke shagird to is basti ke chiragh hain (Tabaqaat Ibne Sa’ad: V6 P4).*¹³⁴² أصحاب عبدالله سَوجَ هذا القرية.

¹³³⁵ Noor us Sabaah: P18 (Muqaddama bi tarqeemi)

¹³³⁶ Noor us Sabaah: P222

¹³³⁷ Noor us Sabaah: P22

¹³³⁸ Noor us Sabaah: P43

¹³³⁹ Noor us Sabaah: P48

¹³⁴⁰ Noor us Sabaah: P224

¹³⁴¹ Noor us Sabaah: P167-168

¹³⁴² Noor us Sabaah: P50-51

Ye riwayat Tabaqaat Ibne Sa'ad (hamaara nushqa) 1343, aur Heelatul Auliya 1344 mein Maalik bin Mighwal a'an al Qasim (bin Abdur Rahman) a'an Ali ^{رضي الله عنه} ki sanad se marwi hai.

Qasim ghair mutaiyyan hai. Agar isse Qasim bin Abdur Rahman bin Abdullah bin Masood al Masoodi yaa Qasim bin Abdur Rahman ad Damishqi muraad liya jaae to ye riwayat munqata hai, lehaza mardood hai.

(10) Syedna Abdullah bin Abbas ^{رضي الله عنه} se ek tafseer mansoob hai. Ye saari ki saari tafseer mauzoo aur man-ghadat hai. Iski sanad mein Muhammad bin Marwan as Sadee aur Muhammad bin as Saaeb al Kalbi dono kazzab raawi hain.¹³⁴⁵

Is mauzoo tafseer se Derwi Sahab naqal karte hain:

Aajezi o inkesaari karne waale jo daae'n aur baae'n nahi dekhte aur naa wo namaz mein مخبتون متواضعون لا يلتفتون يميناً ولا شمالاً ولا يرفعون ايديهم في الصلاة.
raful yadain karte hain.

“Qaraeen e ikram Hazrat Ibne Abbas ^{رضي الله عنه} ka ye fatwa unki marfoo riwwayat ke a'ain muafiq hai, jisme raful yadain se mana kiya gaya hai”.¹³⁴⁶

Ye ibaat hamare nuskha mein P212 par hai.

Is tafseer ke raawi Sudee ke baare mein Derwi Sahab ke mamdooh Sarfarz Khan Safdar Deobandi likhte hain: “Sadee kazzab aur wazza'a hai”.¹³⁴⁷

Sarfarz Khan Sahab mazeed likhte hain: “Aap log Sudee ki “dum” thaame rakhe'n aur yehi aapko mubarak ho”.¹³⁴⁸

Maloom hua ke Syedna Ibne Abbas ^{رضي الله عنه} se mansoob Sudee ki ye tafseer pesh karke Derwi Sahab ne Sudee kazzab ki “dum” thaamli hai!

(Tambeeh: Syedna Abdullah bin Abbas ^{رضي الله عنه} se ye saabit hai ke aap shuru namaz, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the.¹³⁴⁹ Lehaza ye mauzoo tafseer riwayat e sahabi ke amal muqable mein bhi mardood hai).

Ye 10 riwayaat bataur e naomna pesh ki gai hain, taa-ke aam musalmano ko bhi maloom ho jaae ke Haafiz Habibullah Derwi Deobandi ne mauzoo o mardood riwayaat se istedlal kiya hai aur man-ghadat riwayaat ko bataur e hujjat pesh kiya hai.

¹³⁴³ V6 P10

¹³⁴⁴ V4 P170

¹³⁴⁵ Dekhiye Mahnaama Al Hadees: Shumara 24 P50-54

¹³⁴⁶ Noor us Sabaah: P72

¹³⁴⁷ Itmaam ul Burhaan: P455

¹³⁴⁸ Itmaam ul Burhan: P457

¹³⁴⁹ Musannaf Ibne Abi Shaiba: V1 P235 H2431 (sanad hasan)

Derwi Sahab Ke Das (10) Jhoot

Ab Haafiz Habibullah Derwi Sahab ke 10 sareeh jhoot pesh e khidmat hain:

- (1) Muhammad bin Abdur Rahman bin Abi Laila ke baare mein Derwi Sahab likhte hain: “*Taa-ham phir bhi jamhoor ke yaha’n wo sadooq aur siqa hai*”.¹³⁵⁰

Derwi Sahab ka ye bayan saraasar jhoot par mabni hai. Iske bar-aks Boosiri farmate hain:

ضعفه الجمهور.¹³⁵¹

Tahaawi farmate hain:

*Iske haafze mein bohot izteraab hai.*¹³⁵²

مضطرب الحفظ جدًا.

Balke Derwi Sahab ke akaabir ulama mein se Anwar Shah Kashmiri Deobandi farmate hain:

*Wo (ibne abi Laila) mere nazdeek zaef hai, jaisa ke jamhoor ne isey zaef qaraar diya hai.*¹³⁵³

فهو ضعيف عندي كما ذهب إليه الجمهور.

- (2) Imam Yahya bin Muyeen Imam Abu Hanifa ke baare mein farmate hain:

*Unki hadees naa likhi jaae.*¹³⁵⁴

لا يكتب حديثه.

Ye qaul Maulana Irshad ul Haq Athari ne Tareekh e Baghdad¹³⁵⁵ se naqal karne ke baad Al Kaamil laa Ibne A’adee¹³⁵⁶ ka hawaala diya hai.¹³⁵⁷

Iska jawab dete hue Derwi Sahab likhte hain: “*Al Kaamil laa Ibne A’adee mein Imam Ibne Muyeen ki ye jirah manqool hi nahi, balke Imam e Azam ka tarjuma V7 P2474 se shuru hota hai, ye Athari Sahab ka khaalis jhoot o be-imani hai*”.¹³⁵⁸

Halaa’nke Imam Abu Hanifa ka tarjumah Kaamil Ibne A’adee¹³⁵⁹ se shuru hota hai, jo shakhs apni aankho’n se dekhna chahta hai wo hamare yaha’n aakar asal kitab dekh sakta hai.

Kaamil Ibne A’adee ke mahoola safhe par Imam Abu Hanifa par Imam Ibne Muyeen ki jirah baeena manqool hai, lehaza Derwi Sahab ba-zaat e khud jhoot aur Ke murtakib hain.

- (3) Zaeef o mardood sanad ke saath Kamilb Ibne A’adee mein Imam Nazar bin Shameel se marwi hai:

*Abu Hanifa matrook ul hadees the, siqa nahi the.*¹³⁶⁰

كان أبو حنيفة متروك الحديث ليس بثقة.

Ye zaeef o mardood qaul Maulana Athari Sahab ne ba-hawaala Kaamil Ibne A’adee naqal kiya hai.¹³⁶¹

Iske raawi Ahmad bin Hafs par jirah ki hai.¹³⁶²

Is hawaale ke baare mein Derwi Sahab likhte hain:

¹³⁵⁰ Noor us Sabaah: P164

¹³⁵¹ Zawaaed as Sunan Ibne Majah: H854

¹³⁵² Mushkil ul Asaar: V3 P226

¹³⁵³ Faiz ul Baari: V3 P168

¹³⁵⁴ Al Kaamil laa Ibne A’adee: V7 P2437 (sanad saheeh); doosra nuskha: V8 P236

¹³⁵⁵ V13 P450

¹³⁵⁶ V7 P2473

¹³⁵⁷ Tazueeh ul Kalaam: V2 P633; (tabaa e jadeeda: P939)

¹³⁵⁸ Tauzeeh ul Kalaam Par Ek Nazar: P309

¹³⁵⁹ V7 P2472

¹³⁶⁰ V7 P2474; nuskha e jadeeda: V8 P238

¹³⁶¹ Tauzeeh ul Kalaam: V2 P628; taba e jadeeda: P937

¹³⁶² Tauzeeh ul Kalaam: V2 P628 (taba e awwal)

“Imam Nazar ka ye qaul al Kaamil Ibne A’adee mein nahi hai. Ye Maulana Athari Sahab ka khaalis jhoot hai”.¹³⁶³

Halaan ke ye qaul Al Kaamil laa Ibne A’adee ke dono nuskho’n mein maujood hai aur uska raawi Ahmad bin Hafs Majrooh hai.

- (4) Syedna Abdullah bin Masood رضي الله عنه se mansoob ek zaef riwayat mein aaya hai ke unho’n ne sirf takbeer e oola ke saath hi rafal yadain kiya. Is hadees ke baare mein Derwi Sahab Maulana A’ataullah Haneef Bhojiyaani se naqal karte hain:

jumla ke suboot ke baare mein logo’n ne kalaam kiya hai aur qawee baat ye hai ke *قوله ثم لم يعد تكلم ناس في ثبوت هذا الحديث والقوي أنه ثابت من رواية*
عبدالله بن مسعود...
 bin Masood ke tareeq se...¹³⁶⁴

Ye riwayat At-Ta’aliqaat as Salafiyya V1 P123 Hashiya: 4 mein ba-hawaala se yaane Hashiya as Sindhi A’ala Sunan Nisai manqool hai aur yehi ibaat Hashiya as Sindhi mein is tarha likhi hui hai.¹³⁶⁵

Derwi Sahab ne Sindhi ka qaul Bhojiyani ke zimme lagaa diya hai, jo-ke saareeh jhoot aur khayanat hai.

- (5) Derwi Sahab likhte hain:

“Chunache saheeh sanad se saabit hai ke Hazrat Abu Qataada رضي الله عنه ki namaz e janaza Hazrat Ali رضي الله عنه ne padhaai hai, dekhiye Musannaf Ibne Abi Shaiba: V4 P116; Sharah Ma’ani ul Asaar: V1 P239; Sunan Kubra lil Bayhaqi: V4 P36; Tareekh e Baghdad: V1 P161; Tabaqaat Ibne Sa’ad: V6 P9”.¹³⁶⁶

Arz hai ke is riwayat ke raawi Musa bin Abdullah bin Yazeed ki Syedna Ali رضي الله عنه se mulaqaat saabit nahi hai.

Imam Bayhaqi ye riwayat naqal karne ke baad likhte hain:

Aur ye ghaalt hai.¹³⁶⁷ وهو غلط.

Ghalat riwayat ko saheeh sanad keh kar pesh karna bohot badaa jhoot hai.

- (6) Derwi Sahab likhte hain:

“Chunache Imam Abu Haatim, Imam Bukhari ko matrook ul hadees qaraar dete hain (Muqaddama Nasbur Raaya: P58)”.¹³⁶⁸

Muqaddama Nasbur Raaya ho yaa Kitab ul Jirah wa Ta’adeel, Kisi kitab mein bhi Imam Abu Haatim ar Raazi ne Imam Bukhari ko متروك الحديث nahi kaha. ثم تركا حديثه banaa dena Derwi Sahab ka siyaah jhoot hai.

Tambeeh: Choo’nke Abu Haatim ar Raazi aur Abu Zara’ah ar Raazi dono ne Imam Bukhari se riwayat ki hai. Dekhiye Tehzeeb ul Kamaal¹³⁶⁹ lehaza ثم تركا حديثه waali baat mansookh hai.

- (7) Derwi Sahab likhte hain: “Dono sanado’n mein al Auzaai bhi mudallis hai aur riwayat a’an عن se hai”.¹³⁷⁰

Arz hai ke kisi ek mohaddis se bhi saraahatan Imam Auzaai ko mudallis kehna saabit nahi hai.

¹³⁶³ Tauzeeh ul Kalaam Par Ek Nazar: P310 (taba awwal 1423h edition)

¹³⁶⁴ Noor us Sabaah: P27 ba-hawaala At Ta’aliqaat as Salafiyya: V1 P123

¹³⁶⁵ V1 P158

¹³⁶⁶ Noor us Sabaah: P209

¹³⁶⁷ Sunan Kubra: V4 P36

¹³⁶⁸ Noor us Sabaah: P157

¹³⁶⁹ V16 P86-87

¹³⁷⁰ Tauzeeh ul Kalaam Par Ek Nazar: P313

(8) Derwi Sahab likhte hain:

“*Lekin iski sanad mein Abu Umro al Harshi majhool hai aur...*”.¹³⁷¹

Gharz hai ke Abu Umar o Ahmad bin Muhammad bin Ahmad bin Hafs bin Muslim an Nishapuri al Hameeri al Harshi ke baare mein Haafiz Zahabi ne kaha:

الحافظ الإمام الرحال.

Aur Az Zehli se naqal kiya ke:

*Abu Umro hujjat hai.*¹³⁷²

أبو عمرو حجة.

Aise mashoor imam ko zamana e tadween e hadees ke baad Derwi Sahab ka majhool kehna baatil aur mardood hai.

(9) Saeed bin Ayaas al Jareeri ek raawi hain, jo aakhri umar mein ikhtelaat ka shikar ho gae the. Unke shagirdo’n mein ek Imam Ismail bin A’alai bhi hain, jinke baare mein Derwi Sahab likhte hain: “*Jabke iska shagird yaha’n Ibne A’alai hai wo qadeem us simaa nahi*”.¹³⁷³

Arz hai ke (Ibrahim bin Musa bin Ayyub) Al Abnaasi (D 802h) farmate hain:

*Aur is (al Jareer) ke ikhtelaat se pehle
Sha’aba, Sufiyan Soori, Hammad bin Zaid,
Hammad bin Salma aur Ismail bin A’alai... ne
suna hai.*¹³⁷⁴

وممن سمع منه قبل التغير شعبة و سفيان الثوري والحمدان وإسماعيل بن
عليه...

Lehaza Derwi Sahab ka bayan jhoot par mabni hai.

(10) Sajdo’n mein RY ki ek zaeef riwayat Saeed (bin Abi Urooba) se marwi hai, jo-ke naasikh yaa kaatib ki ghalati se As Sunan as Sughra lin Nisai ke nuskho’n mein Sha’aba ban gaya hai.

Iske baare mein Anwar Shah Kashmiri Deobandi farmate hain: “*Sha’aba ka Nisai ke andar maujood hona ghalat hai, jaisa ke Fathul Baari ki ibarat se maloom hota hai...*”.¹³⁷⁵

Iske baad jawab dete hue Derwi Sahab likhte hain: “*Magar Allama Kashmiri ka Haafiz ibne hajar ke baare mein ye husn e zan saheeh nahi hai, kyou’nke jis tarha Sha’aba Nisai mein maujood hain, is tarha Saheeh Abu A’awaana mein bhi maujood hain. Maloom hua ke Sha’aba ka zikr naa to Nisai mein ghalat aur naa Saheeh Abu A’awaana mein, balke ye Haafiz Ibne Hajar رضى الله عنه ka wahem hai aur Allama Syed Kashmiri ka niraah husn e zan hai...*”.¹³⁷⁶

Arz hai ke:

(شعبة) عن قتادة عن نصر بن عاصم عن مالك بن الحويرث. (النسائي: 1086)

Wali riwayat, jisme sajdo’n mein rafal yadain ka zikr aaya hai, Musnad Abi A’awaana mein is matan ke saath maujood nahi hai.¹³⁷⁷

Lehaza is bayan mein Derwi Sahab ne Musand Abi A’awaana par sareeh jhoot bola hai.

¹³⁷¹ Tauzeeh ul Kalaam Par Ek Nazar: P273

¹³⁷² Tazkiratul Huffaz: V3 P798-799 788 ت

¹³⁷³ Tauzeeh ul Kalaam Par Ek Nazar: P162

¹³⁷⁴ Al Kawaakib un Niraat fee Ma’arefah Min Akhtalat Minar
Ruwaat as Suqaat: P36; Nuskha mohaqqiqah: P183; nez dekhiye

Hashiya Nihaya al Aghtibaat Biman Ramee Min ar Ruwaat bil
Ikhtelaat: P129-130

¹³⁷⁵ Noor us Sabaah: P230

¹³⁷⁶ Noor us Sabaah: P230

¹³⁷⁷ Musnad Abi A’awaana: V2 P94-95

Derwi Sahab ke bohut se akazeeb o iftra-aat mein se ye 10 jhoot bataur e namoona pesh kiye gae hain.

Derwi Sahab Ki Chand Badd-akhlaaqiyaa'n!

AAakhir mein Derwi Sahab ke akhlaqi kirdaar ke chand hawaale pesh e khidmat hain, jin se unki baatini shakhsiyat a'ayaa'n ho jaati hai.

- (1) Jamhoor mohaddiseen ke nazdeek *sadooq o hasan ul hadees* raawi aur Imam Abu Hanifa ke ustad taabai e sagheer Muhammad bin Ishaq bin Yasar al Madani ke baare mein Derwi Sahab likhte hain: “*Is sanad mein a'an عن أبي إshaq dar-asal Muhammad bin ishaq hai, jo-ke mashoor dalla hai*”.¹³⁷⁸
Har koi jaanta hai ke Punjabi, Pashto aur Urdu zuban mein *dalla* bohut badi gaali hai. Iski wazaahat ke liye lughaat ki taraf rujoo kiya jaa sakta hai. Aise gande aur bazaar alfaaz ki tashreeh ke liye mah-naama Al Hadees ke auralaaz ijaaazat nahi dete.
- (2) Derwi Sahab likhte hain: “*Imam Tirmizi ne Aimmah Ikram رحمه الله ke maslak ko khalat malat kar diya hai. Jiski wajah se Allama A'aini jaisa shakhs bhi patree se utar gaya hai*”.¹³⁷⁹
- (3) Ameer ul Momineen fil-Hadees Imam Bukhari ke baare mein Derwi Sahab motey qalam se likhte hain: “*Hazrat Imam Bukhari Ki Be-chaeni*”.¹³⁸⁰
- (4) Imam Abu Bakar al Khateeb Baghdadi ke baare mein Derwi Sahab likhte hain: “*Khateeb Baghdadi ajeeb aadmi hai*”.¹³⁸¹
- (5) Mashoor siqa Imam Bayhaqi ke baare mein Derwi Sahab likhte hain: “*Qaraeen e Ikram is ibarat mein Hazrat Imam Bayhaqi ne zabardast khayaanat ka irtekaab kiya hai...*”.¹³⁸²
- (6) Mashoor siqa Imam Daraqutni ke baare mein Derwi Sahab ne likha hai: “*Jisse Daraqutni ki asbiyyat o naa-insaafi zaahir hoti hai*”.¹³⁸³
- (7) Mashoor Imam Mohzab aur الحافظ الإمام العلامة الثبت Abu Ali an Nishapuri ke baare mein Derwi Sahab likhte hain: “*Abu Ali al Haafiz zaalim hai*”.¹³⁸⁴
- (8) Abdul Hai Luckhnawi (hanafi) ke baare mein Derwi Sahab likhte hain: “*Maulana Abdul Hai Luckhnawi ka ibaraat mein tehreef karna aur ahnaaf ko nuqsan poh'nchaana aam aadat shareefa hai...*”.¹³⁸⁵
- (9) Habib ur Rahman Azmi (Deobandi) ke baare mein Derwi Sahab likhte hain: “*Maulana Habib ur Rahman Azmi to ajeeb khabt mein padey ke...*”.¹³⁸⁶
- (10) Mashoor Ahle Hadees aalim Maulana Irshad ul Haq Athari hafizahullah ke baare mein Derwi Sahab apni makhsoos zuban mein likhte hain: “*Jisse saabit hua ke Athari Sahab jaanne ke bawajood gandagi ko chatne ke aadi hain*”.¹³⁸⁷ Derwi Sahab mazeed likhte hain: “*Athari Sahab Ma'amar ki dushmani mein (itna) andha ho gaya hai, ke hosh kho baitha hai*”.¹³⁸⁸
Asari Sahab ke baare mein ek jagah Derwi Sahab apni “*Sharafat*” ka in alfaaz mein muzahera karte hain: “*Kaash zaalim insan tujhe maa ne naa janaa hota*”.¹³⁸⁹

Aap ne Derwi Sahab ki kizb nawaazi, akazeeb aur “*sharifaana*” tehreer dekhli hai, jisse Haafiz Habibullah Derwi Hayati Deobandi ka muqaam o martaba waazeh ho jaata hai.

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

(11 Jamadil Oola 1427h)

¹³⁷⁸ Tauzeeh ul Kalaam Par Ek Nazar: P117

¹³⁷⁹ Tauzeeh ul Kalaam Par Ek Nazar: P23

¹³⁸⁰ Noor us Sabaah: P154

¹³⁸¹ Tauzeeh ul Kalaam Par Ek Nazar: P153

¹³⁸² Tauzeeh ul Kalaam Par Ek Nazar: P132

¹³⁸³ Tauzeeh ul Kalaam Par Ek Nazar: P306

¹³⁸⁴ Tauzeeh ul Kalaam Par Ek Nazar: P304

¹³⁸⁵ Tauzeeh ul Kalaam Par Ek Nazar: P46

¹³⁸⁶ Tauzeeh ul Kalaam Par Ek Nazar: P72

¹³⁸⁷ Tauzeeh ul Kalaam Par Ek Nazar: P105

¹³⁸⁸ Tauzeeh ul Kalaam Par Ek Nazar: P121

¹³⁸⁹ Tauzeeh ul Kalaam Par Ek Nazar: P203

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Haal hi mein Haafiz Habibullah Derwi Deobandi ne ustaz e mohtaram Haafiz Zubair Ali Zai hafizahullah ki kitab “Noor ul A'ainain Fee Mas-ala Raful Yadain” ka jawab dene ki sae’ee e laa-haasil ki hai. Kyou’nke Derwi Sahab ne jin baato’n ko buniyad banaaya hai, wo marju (rujoo-shuda) yaa kitaabat ki ghalatiya’n hain. Isse qabl ke ham Derwi Deobandi ki tehreer ka jaaeza le’n, chand baate’n malhooz rakhna zaroori hai:

- 1) Fazeelatush Shaikh Haafiz Zubair Ali Zai hafizahullah ne baa-qaaeda elaan kar rakha hai ke: “Meri sirf wohi kitab motabar hai, jiske har edition ke aakhri mein meri dastakhat ma’a tareekh maujood ho’n, is shart ke baghair kisi shaya shuda kitab ka main zimmedaar nahi hoo’n”.¹³⁹⁰
- 2) Ustaz e mohtaram hafizahullah ne Noor ul A'ainain taba jadeed P14 par likha hai: “Iska yehi jadeed edition motabar hai”, nez raaqim ul huroof ne bhi muqaddama e kitab mein likha hai ke “Is edition mein sabeqa tasaameh waghaira ki tasheeh aur baaz ki wazaahat bhi kardi gai hai.... ab yehi edition motabar hai”.¹³⁹¹
1. Taqreeban July 2006 ko Derwi Sahab apne bete aur saathiyo’n ke hamrah Maktabatul Hadees Hazro, Zila Atak aae aur ustaz e mohtaram Hafizahullah se mulaqaat ki, dauran e guftagu mein Fazilatush Shaikh Haafiz Zubair Ali Zai رحمته الله ne Derwi Sahab se poocha: “Suna hai ke aapn Noor ul A'ainain ka jawab likh rahe hain?” Derwi Sahab ne kaha: “Ji haa’n!”, to ustaz e mohtaram ne farmaya: “Jawab likhte waqt is kitab ke jadeed edition ko pesh e nazar rakhe’n, kyou’nke ab yehi edition motabar hai”.

Lekin iske bawajood Derwi Sahab ne in tamaam baato’n ko bhi buniyad banaaya jin se baaqaaeda elaan ke zariye rujoo kiya jaa chuka hai.

Is amal ke irtekaab se bechaare Derwi apni hi tehreer ki roo se khaain o mulabbis thehre.

Derwi ne khud likha hai ke: “Kitni zabardast jasaarat hai aur khayaanat o talbees hai ke jo risaala mansookh hai, iska musannif is amal se rujoo kar chuka hai, iski tasheer ki jaarahi hai

Suni Hikaayat Hasti To Darmiyan Se Sunee - Naa Ibtada Ki Khabar Hai, Naa Inteha Maloom”.¹³⁹²

Maloom hua ke rujoo-shuda baat ki tasheer Derwi ke nazdeek khayanat o talbees hai.

Lo Aap Apne Daam Mein Saiyyaad Aagaya!

Ab dekhiye Derwi Sahab kitne bade khaain aur talbees se kaam lene waale hain.

Derwi Sahab likhte hain: “fa-lehaaza Zubair Ali Zai ka jhoot zaahir ho gayaa ke Haafiz Salahuddin ne Sufiyan Soori ko tabqa saalesa mein shumar kiya hai”.¹³⁹³

Tajziya: Halaa’nke Ustaz e Mohtaram Haafiz Zubair Ali Zai رحمته الله ne Noor ul A'ainain (3rd edition, March 2004, P123) par do-tok alfaaz mein wazaahat farmai ke: “Haafiz al E’elaai ka yaha’n zikr mera wahem tha, saheeh ye hai ke ye Imam Haakim ka qaul hai. Alhamdulillah”.

¹³⁹⁰ Al Qaul ul Mateen Fil Jahar bit Tameen: P12 (first edition Jan 2004); second edition: P19 (Jun 2007); Mahnaama Al Hadees: Shumara 27: P60; Nasar ul Baari Fee Tehqeeq Juz al Qiraa-at lil Bukhari: P41 (first edition Apr 2005; (second edition Sep 2006)

¹³⁹¹ Noor ul A'ainain: P12 (taba jadeed); Mahnaama Al Hadees: Shumara 23 P58

¹³⁹² Noor us Sabaah: Hissa 2 P24

¹³⁹³ Noor us Sabaah: Hissa 2 P240

Lekin Derwi Sahab musir hain ke ye Haafiz Zubair Ali Zai ka jhoot hai. Derwi Sahab aap apni tehreer ki roo se khaain o mulbas saabit ho chuke hain.

Tambeeh: Haafiz al E’elaai ke qaul se Imam Haakim ka qaul ba-darjaha behtar hai, lehaza daleel aur ziyada mazboot ho gai hai. Yaad rahe ke Sarfaraz Khan Safdar Deobandi ne Imam Haakim ko ba-hawaala Haafiz Zahabi “*Al Imam al Haafiz al Hujjah*” likha hai. Dekhiye Ahsan ul Kalaam: V1 P232. Lehaza Imam Haakim par Derwi ki nesh-zani mardood hai. Ab Derwi Sahab ki ek doosri tehreer ki taraf tawajjo mabzool karaata hoo’n, sahayad ke apne kiye par naadil hokar tauba kar le’n!

Derwi ne likha hai: “*Ghalat-bayani aur talbees gunah hai, isko aap gunah samjhe’nge to ye marz zaael ho sakti hai, warna ziyada museebat mein muhtala ho jaaoge*”.¹³⁹⁴

Derwi Sahab ne mazeed likha hai ke: “*Maulana Zubair Ali Zai farmate hain Sufiyan Soori Ahad ul A’alaam Ilman o Zahidan احد الاعلام علماء و زهداً (Al Kashif: V1 P300) Saheeh Bukhari o Saheeh Muslim ka raawi hai (Taqreeb) Tabqa Saniya ka Mudallis hai, jiski tadlees muzir nahi, الا اذا ثبت والله اعلم (Tabaqaat ul Mudalliseen ka mutalea kare’n) (Jurabo’n Par Masah: P40 Jamaa o Tarteef Abdur Rasheed Ansari First Edition)*”.¹³⁹⁵

Tajziya: Yaha’n bhi Derwi ne apni sabeqa rawish bar-qarar rakhi, kyou’nke ustaz e mohtaram hafizahullah is ibaat se bara-at ka elaan farma chuke hain, jo-ke chapkar logo’n ke yaha’n aam ho chuka hai. Fazeelatush Shaikh Haafiz Zubair Ali Zai hafizahullah likhte hain: “*Sufiyan Soori ke baare mein raajeh yehi hai ke wo mudallis hain aur zoafa waghairahum se tadlees karte the, lehaza unki ghair sahihain mein ma’anea’an معنعن riwayat, adm e mataabea’at o adm e tasreeh e ismaa ki soorat mein zaeef o mardood hoti hai. Haafiz Ibne Hajar ka unhe tabqa saniya mein shumar karna saheeh nahi, balke wo tabqa salisa ke fard hain*”. Nez Shaikh Sahab likhte hain: “*Yaad rahe ke Abdur Rasheed Ansari Sahab ke naam mere ek khat 19-8-1408h mein Sufiyan Soori ke baare mein ye likha gaya tha: “tabqa saniya ka mudallis hai, jiski tadlees muzir nahi hai (Jurabo’n Par Masah: P40)” Meri ye baat ghalat hai, main isse rujoo karta hoo’n, lehaza isey mansookh o kal-a’adam samjha jaaega*”.¹³⁹⁶

Derwi Ji! Aapko to apni baat ka bhi paas nahi, “mansookh o kal-a’adam” ki tasheer ko khayal o talbees samajhte hain aur isey khud kar bhi guzarte hain. Talbes ko gunah jaante hain, lekin khud us gunah ko baar baar karte hain. Yaha’n Derwi ka hi intekhaab chaspaa’n karne ko mann chah raha hai.

Be-haya Baash o Har Aa’ncha Khwahi Kun

*Jisme Birhan Ka Ghar Dooba
Is Saawan Ko Aag Lagaado*

Derwi Ne Ta’aruz Number 1: ke tahat likha hai: “*Maulana Zubair Ali Zai Sahab tehreer karte hain, Maulana Sarfaraz Deobandi waghairahum ne bhi Muhammad bin Ishaq ki tauseeq ki hai*”. Nez likha hai: “*Is baat ki tardeed behtar hai ke Maulana Zubair Ali Zai Sahab ke qalam se mulaheza farmaai jaae, Maulana Ali Zai Sahab likhte hain gharz jamhoor ulama Muhammad bin Ishaq ko siqa kehte hain, magar sarfaraz and party barabar kazzab kazzab ki rat lagaa rahi hain*”.¹³⁹⁷

Tajziya: Is ibaat se Derwi Sahab ye tassur dene ki koshish kar rahe hain ke ye Fazilatush Shaikh Hafiz Zubair Ali Zai رضي الله عنه ka ta’aruz hai, halaa’nke isse to saaf Sarfaraz Khan Safdar ka ta’aruz maloom hota hai ke ek jagah Muhammad bin Ishaq ki riwayat se istedlal karte hain (dekhiye Taskeen us Sudoor: P340 waghaira) aur doosre muqaam par isi Muhammad bin Ishaq ko kazzab o dajjal qaraar dete hain.¹³⁹⁸

¹³⁹⁴ Noor us Sabaah: Hissa 2 P44

¹³⁹⁵ Noor us Sabaah: Hissa 2 P241

¹³⁹⁶ Mahnaama Shahadat, Islamabad: April 2003 Safar 1424h P39

¹³⁹⁷ Noor us Sabaah: Hissa 2 P247

¹³⁹⁸ Khjazaen us Sunan: Hiss 1 P61; Ahsan ul Kalaam: V2 P84

*Ab bataaiye ta'aruz kiska hai?
Deedah kor ko kya aae nazar kya dekhe*

Derwi ne likha hai: “*Maulana Zubair Ali Zai Sahab likhte hain:*”

Jhoot To Wo Log Banaate Hain Jin ko Yaqeen Nahi Allah
Ki Baato'n Par Aur Wohi Log Jhoote Hain.¹³⁹⁹

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ.

“*Ab Maulana Haafiz Zubair ne ye yaat Surah Namal 16: 105 se pesh ki hai, jo bilkul jhoot hai, Surah Namal ki kul ayaat 93 hain, to is Surah ki ye 105th ayat kaise ho sakti hai*”.¹⁴⁰⁰

Tajziya: Composing ki is ghalati ko Derwi ne jhoot tasawwur kiya hai, halaa'nke ye sareehan composing ki ghalati hai, jo Nahal ke bajaaye Namal likha gaya hai, hamare paas iski qalmi asal maujood hai, isme bhi Nahal likha hua hai (P1) Doosre ye ke Tadad e Rakat Qiyaam e Ramzan ke isi edition mein P46 par yehi ayat ba-hawaala Surah Nahal maujood hai. Teesre ye ke tarjuma ba-hawaala tafseer e usmani naqal kiya gaya hai aur uska safha bhi darj hai, jo-ke dalaalat karta hai ke ye Surah Nahal hi hai, jo composing ki ghalati se Surah Namal likha gaya. Chauthe ye ke Derwi khud motarif hai ke: “*likhne mein yaa padhne mein bhoole se ghalati waaqae ho sakti hai, aisee ghalati to bade bade hazraat se bhi ho jaati hai*”.¹⁴⁰¹ Paanwee'n ye ke agar composing ki ghalati ko jhoot tasawwur kiya jaae to shayad roo e zameen par Derwi se badaa kazzab aur koi naa ho, apni isi taaza kitab Noor us Sabaah: Hissa 2 ko hi dekh le'n, P3 par likha hua hai: “*رفع اليدين بن السجدين Raful Yadain Ban Sajdatain*”, P5 par جابر بن سمره ke bajaaye ثمره likha hua hai. Halaa'nke ye composing Derwi ne (composer) ke saath baith kar karaai hai.¹⁴⁰² Khud paas baithne ke bawajood ghalatiyo'n ka ye aalam hai aur doosro'n ko composing ki ghalati ki wajah se jhoota qaraar de rahe hain!!

Jo Chaahe Aapka Husn e Karishma Saaz Kare.

¹³⁹⁹ Surah Namal 16: 105 (Tadad e Rakat Qiyaam e Ramzan: P36)

T: Ye asal mein Surah Nahal hai.

¹⁴⁰⁰ Noor us Sabaah: Hissa 2: P248

¹⁴⁰¹ Noor us Sabaah: Hissa 2 P43

¹⁴⁰² Noor us Sabaah: Hissa 2 P10

Derwi Ki Jahalate'n

Derwi ne apni kitab¹⁴⁰³ mein taqreeban 4 martaba “Abul Arab” ko “Abul Gharab” likha hai aur apni jahalat ki mazeed wazaahat “Imam Maghrabi (Abul Gharb)” likhkar ki hai. Ye Abul Gharb kya hai? Ye aisa parda hai, jo ilm ke zariye se hateyga aur Derwi ke yaha'n ilm ka fuqdaan hai.

Yehi Derwi Sahab apni jahalat ka suboot doosre muqaam par is andaaz se dete hain: “Allama Zahabi tarjuma Hisham bin Sa'ad mein farmate hain: *فالجهمور على انه لا يحتج بهما* (Mizaan: V4 P296).¹⁴⁰⁴

Halaa'nke saheeh Hisham bin Hisaan hai, jisey Derwi ne Hisham bin Sa'ad bana diya hai, yaha'n bhi Derwi ka inteqaam yaad aaraha hai.

*Gul Gae Gulshan Gae Jangar Dhatoore Reh Gae
Udh Gae Daana Jaha'n Se Be-shaoor Reh Gae*

Isey Derwi Sahab ki jahalat kahe'n yaa Derwi qaaede ke mutabiq jhoot, dono soorato'n mein Derwi Sahab ki shakhsyat pehchanne mein mushkil naa hogi.

Mohrif Kaun?

Derwi ne likha: “Haafiz Zubair Ali Zai Sahab tehreer karte hain:”

Hazrat Uqba bin Aamir ne farmaya Namaz mein jo shakhs ishaara karta hai, isey har (masnoon) ishara ke badley ek ungli par ek neki yaa ek darja milta hai.¹⁴⁰⁵ *عقبة بن عامر الجهني يقول انه يكتب في كل اشارة يشيرها الرجل بيده في الصلوة بكل حسنة او درجة.*

“isme ek lafz Ali Zai sahab khaa gae hain, wo tha “بكل” ke baad “اصبعين”.¹⁴⁰⁶

Tajziya: Derwi Sahab ki mazkoora ibaarakat ka tajziya darj e zail hai:

1. Noor ul A'ainain ke pehle 3 edition mein lafz اصبع composing ki ghalati se reh gaya tha. Hamare paas Noor ul A'ainain ka qalmi asal maujood hai. Isme اصبع ka lafz maujood hai, alhamdulillah, nez tarjuma mein اصبع ka tarjuma ungli kiya gaya hai. Isse bhi maloom hota hai ke ye composing ki ghalati hai. Jo shakhs composing ki ghalati ko tehreef yaa jhoot qaraar de, wo ahmaq tareen hai. Is silsila mein sabeqa safhaat par kaafi kuch likha jaa chuka hai.
2. Alaawa azee'n Noor ul A'ainain ke jadeed edition¹⁴⁰⁷ mein iska izaala bhi kar diya gaya hai, lekin iske bawajood Derwi ka isey tehreef zaahir karna, iske apne qaul ke mutabiq khayanat o talbees hai. Derwi Sahab ne is composing ki ghalati ko tehreef bana diya hai. Lekin apne deobandiyo'n ki tehrifaat se sarf e nazar kar jaate hain! Jinho'n ne naa quran e majeed ka lehaaz rakha aur naa ahadees hi ka. Derwi Sahab! Surah Nisa ki ayat 59, Musannaf Ibne Abi Shaiba aur Sunan Abu Dawood mein tehreef karne waale kaun hain?

*Hame'n Yaad Hai Sab Zaraa Zaraa
Tumhe'n Yaad Ho Ke Naa Yaad Ho*

Derwi Ki Tehreef

Derwi ne likha hai: “Isme ek Ali Zai Sahab khaa gae hain, wo tha بكل ke baad اصبعين yaane har-do ungliyo'n ke ishare par ek neki yaa darja milta hai. Ab do (2) ungliyo'n ka ishaara kaise hoga”.¹⁴⁰⁸

¹⁴⁰³ Noor us Sabaah: Hissa 2 P49-50

¹⁴⁰⁴ Tauzeeh ul kalaam Par Ek Nazar: P291

¹⁴⁰⁵ Ye Asar TAbrani Kabeer: V17 P297 mein hai

¹⁴⁰⁶ Noor us Sabaah: Hissa 2 P250-251

¹⁴⁰⁷ P182

¹⁴⁰⁸ Noor us Sabaah: Hissa 2 P251

Tajziya: Hadees mein اصبع ka lafz hai. Dekhiye Mojam ul Kabeer¹⁴⁰⁹ waghaira, lekin Derwi ne apne mafaad ki khatir lafz e اصبع ko اصبعين bana diya jo saraasar tehreef hai aur phir badi dhitaai se iska tarjuma bhi yaane “*har-do ungliyo’n ke ishare*” kiya hai.

Ham Ilzam Unko Dete The Qusoor Apna Nikal Aaya

Jab dalaael saath naa de rahe ho’n, to phir Derwi jaise shakhs isi tarha ki harkaat se apne awaam ko tiftl e tasalliyaa’n dete hain! Balke poori millat e deobandiya isi tareeqa par karband hai.

Derwi Sahab Aur Ibne Lahiya

Derwi Sahab likhte hain: “*Iski sanad mein Abdullah bin Lahiya ek raawi hai jo sakht zaef o mudallis o mukhtalat ul hadees hai*”.¹⁴¹⁰

Derwi Sahab ne Ibne Lahiya ko “*sakht zaef*” likha hai. Jis binaa par bechare apno’n ke hi ataab ki zadd mein aagae, chunache Syed Mehdi Hasan Shahjahanpuri Deobandi Ibne Lahiya ki ek riwayat ke baare mein likhte hain: “*pas tareeq e mazkoo ko zaef kehna zaefo’n ka kaam hai*”.¹⁴¹¹

Ye hai Derwi Deobandi par Shahjahanpuri Deobandi ka fatwa! Yaane Shahjahanpuri ke nazdeek Derwi Sahab zaef hain.

Ghar Ko Aag Lag Gai Ghar Ke Chiragh Se

¹⁴⁰⁹ V17 P297

¹⁴¹⁰ Noor us Sabaah: Hissa 2 P252

¹⁴¹¹ Majmua Rasaael V1 P323; E’elaa as Sunan az Zafar Ahmad Thanwi Deobandi: V1 P445-448

Khalat e Mabhas Aur Hat-Dharmi

Ustaz e Mohtaram hafizahullah ne Hadees e Uqba bin Amir رضي الله عنه ke mafhoom ke tahat Imam Ahmad bin Hambla aur Imam Ishaq bin Rahwiya رضي الله عنه ke aqwaal naqal kiye, taa-ke awaam par waazeh ho jaae ke in aimma ikram ke nazdeek bhi is hadees se murad ruku ko jaate aur uthte waqt raful yadain hai. Lekin Derwi ne khalat e mabhas se kaam lete hue likha ke *“Imam Ahmad bin Hambal o Imam Ishaq bin Rahwiya ki be-sanad qaul se Hazrat Uqba رضي الله عنه ke asar ko raful yadain indar ruku par fit karna saheeh nahi, kyou’nke in do (2) imamo’n o Hazrat Uqba رضي الله عنه ke darmiyan saikdo’n saalo’n ka faasla hai”*.¹⁴¹²

Tajziya: Halaa’nke ye qaul hadees ki daraayat (sharah) mein pesh kiye gae hain, naa ke riwayat mein aur in dono qaulo’n ki sanade’n saheeh hain, lekin Derwi Sahab apne jhoot ko chupaane ke liye apni aadat se majboor aur hat-dharmi ka shikar hain.

Mazkoora ibaat ka faisla Derwi ki hi tehreer se ba-asaani ho sakta hai. Chunache Derwi ne likha hai: *“Haafiz Ibne Hajar Hazrat Uqba رضي الله عنه ke asar ko takbeer e ehraam ke waqt maante hain, jabke ye hazraat raful yadain indar ruku par fit kar rahe hain”*.¹⁴¹³

Ji Derwi Sahab! Kya Haafiz Ibne Hajar ki mulaqaat Syedna Uqba bin Amir رضي الله عنه se saabit hai? Kya aap ye qaul muttasil sanad ke saath bayan kar rahe hain? Kyaa aap ko ab Ibne Hajar aur Syedna Uqba رضي الله عنه ke darmiyan saikdo’n saalo’n ka faasla nazar nahi aaya?

Be-hayaa Baash Wahar Aa’nche Khwaahi Kun

Yaad rahe ke Haafiz Ibne Hajar ka hadees e Uqba رضي الله عنه ko mazkoora baab ke tahat bayan karne se fazeelat e raful yadain maqsood hai, naa ke takbeer e ehraam ke saath takhsees! Kyou’nke khud Haafiz Ibne Hajar ne is riwayat ko At-Talkhees ul Habeer¹⁴¹⁴ mein raful yadain indar ruku o ba’ad ki bahes mein naqal kiya hai.

Derwi Ki Khayaanat

Derwi ne likha hai: *“Allama Zahbi ka Rujoo: Ser E’elaam an Nubala: V10 P267 mein ek riwayat naqal karne ke baad farmate hain:”*

*A’aram ne ye baat us waqt kahi jab iska aqal zaael ho gaya tha.*¹⁴¹⁵

ان عارماً قال هذا وقد زال عقله.

Tajziya: Mazkoora ibaat mein Derwi ne bohot badi khayanat ka irtekaab kiya hai, kyou’nke ye ibaat Allama Zahabi ki hai hi nahi, lekin Derwi ne isey Allama Zahabi ke saath jodh diya, jo-ke bohot badi khayanat hai.

Derwi Sahab jis ibaat ko Allama Zahabi ki ibaat qaraar de rahe hain wo Abu Obaid al Aajeri ki yaa Abu Dawood se mansoob hai. Dekhiye Tehzeeb ul Kamaal¹⁴¹⁶ aur Sawalaat Abu Obaid al Aajeri¹⁴¹⁷

Qaraeen e Ikram! Jo shakhs khaain, mulbis aur mohrif ho, iska deen mein kya muqaam hoga? Aur iski tehreer ki kya haisiyat hogi? Iska faisla ab aap behtareen tareeqe se kar sakte hain.

Derwi jaise hazraat jo itne safhaat siyaah kar daalte hain sirf is liye ke awaam mein apni *“daa’nwa-dol”* saakh ko bahaal rakh sake’n yaa phir *“Badnaam Naa Ho’nge To Kya Naam Naa Hoga”* ke usool par amal paera hain.

اللهم اهد هم

¹⁴¹² Noor us Sabaah: Hissa 2 P254

¹⁴¹³ Noor us Sabaah: Hissa 2 P251

¹⁴¹⁴ V1 P220

¹⁴¹⁵ Noor us Sabaah: Hissa 2 P260

¹⁴¹⁶ V17 P155

¹⁴¹⁷ Qalmi 4/ alwarqa 11; Al Jaame Fee al Jirah wa Ta’adeel: V3 P67

Derwi Ka Saheeh Bukhari Par Hamla

Derwi ne likha hai: “*Abu an Noman Muhammad bin Fadhal as Sadoosi ki munkar raiwayaat khud Bukhari Shareef mein maujood hain*”.¹⁴¹⁸

Derwi Sahab qeel o qaal ke zariye se Saheeh Bukhari ki sehat ko mashkook banaana chahte hain. LEkin Derwi ke is amal ne Derwi ko hi mashkook bana diya hai.

*Dono Aalam Se Dil e Muztar Tujhko Kho Diya
Ho Gai Iski Badaulat Aabro Paani Teri*

Aal e deoband ke tasleem shuda buzurg Shah Waliullah Dehelwi farmate hain: “*Saheeh Bukhari aur Saheeh Muslim ke baare mein tama mohaddiseen muttafiq hain ke unme tamaam muttasil aur marfoo ahadees yaqeenan saheeh hain. Ye dono kitabe’n apne musannifeen tak bit-tawaatur poho’nchti hain. Jo unki azmat naa kare wo bidati hai jo musulmano ki raah ke khilaf chalta hai*”.¹⁴¹⁹

Maloom hua ke Derwi Shah Waliullah ke nazdeek bidati hai aur musulmano ki raah ke khilaf chalta hai. Aur to aur Derwi ne to apne ustad ka sar bhi sharam se jhukaa diya hai, kyou’nke unke ustad Sarfaraz Khan Safdar Deobandi likhte hain: “*Aur ummat ka is par ijma o ittefaq hai ke Bukhari o Muslim dono ki tamaam riwayat-e’n saheeh hain*”.¹⁴²⁰

Idhar Derwi Sahab hain jo-ke apne ustaz se baghawat karte hue Saheeh Bukhari ki ahadees ko mukar saabit karne par tuley hue hain. Is silsila mein mazeed kuch likhe ke bajaaye sirf yehi kahoo’nga ke:

*Aap Hi Apni Adaa’n Par Zara Ghaur Kare’n
Ham Agar Arz Kare’nge To Shikayat Hogi*

Haafiz Habibullah Derwi Sahab ne Syedna Jabir bin Samrah ؓ waali riwayat ko bhi bataur e daleel pesh kiya hai, balke kitab ke title par bhi isey naqal kiya hai. Ilmi bahes se qata’a nazar ham is nateeje par poho’nche hain ke is riwayat ko bataur e daleel pesh karke Derwi Sahab ne apne aapko ruswa aur apne akaabir ki nazar mein mazeed giraa diya hai. Shah Waliullah Dehelwi aur Shahjahanpuri ke fatwe ki zadd mein to pehle hi aachuke hain. Ab mazed fatwe mulaheza kejiye:

1. Mahmood Hasan Deobandi farmate hain: “*Baaqi aznaab kheel ki riwayat se jawab dena ba-roo-e insaaf durust nahi kyou’nke wo salam ke baare mein hai*”.¹⁴²¹
2. Muhammad Taqi Usmani Deobandi farmate hain: “*Lekin insaaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai*”.¹⁴²²

In tehreero’n se pataa chalta hai ke Mahmood Hasan Deobandi aur Taqi Usmani ke nazdeek Derwi Sahab insaaf ke qareeb bhi nahi phatake balke parley darje ke be-insaaf shakhs hain.

Lateefa: Derwi ne Syedna Jabir bin Samrah ؓ waali riwayat ke silsila mein Taqi Usmani se khat kitabat ki aur behtarey doorey daalne ki koshish ki ke apne mauqif se rujoo kar le’n lekin Taqi Usmani ne jaahil Derwi ki tehreer ko qaabil e iltefaat hi nahi jaana aur apne saabeqa mauqif par datey rahe. Jiska Derwi Sahab in alfaaz mein izhaar

¹⁴¹⁸ Nor us Sabaah: Hissa 2 P256

¹⁴¹⁹ Hujjatullahil Baalegha: V1 P134 (Arabic); V1 P242 (Urdu)
Tarjuma Abdul Haq Haqqani

¹⁴²⁰ Haashiya Ahsan ul Kalaam: V1 P187; another edition: V1 P234

¹⁴²¹ Al Ward ash Shazee A’ala Jaame Tirmizi: P63

¹⁴²² Dars e Tirmizi: V2 P36

karte hain: “*Magar Maulana Muhammad Taqi Usmani ne hasb e waada naa rujoo farmaya aur naa is khat ka jawab inaayat kiya*”.¹⁴²³

Bechaara Derwi iske siwa kya keh sakta hai ke:

*Aankh Pur-nam Hai Aur Is Par Jigar Jalta Hai
Kya Tamaasha Hai Ke Barsaat Mein Ghar Jalta Hai*

Akaabir deobandiya ke baad deegar ulama ikram ke fatwe bhi mulaheza kare’n:

3. Imam Bukhari farmate hain:

*Jiske paas ilm mein se thoda sa hissa bhi hai,
to wo is riwayat se (tark e raful yadain par)
hujjat nahi pakadta.*¹⁴²⁴

ولا يحتج بهذا من له حظ من العلم.

4. Allama Nawavi Shareh Saheeh Muslim ne farmaya: “*Is hadees se ruku ko jaate aur ruku se sar uthaate waqt raful yadain ke naa karne par istedlal karne waala jahaalat e qabeeha ka murtakib hai aur baat ye hai ke indar ruku raful yadain karna saheeh o saabit hai, jiska radd nahi ho sakta*”.¹⁴²⁵

5. Haafiz Ibnul Mulqin ne farmaya: “*Is hadees se (tark e raful yadain par) istedlal intehai buree jahalat hai*”.¹⁴²⁶

Maloom hua ke Imam Bukhari, Allama Nawavi aur Haafiz Ibnul Mulqin teeno ke nazdeek Derwi Sahab be-ilm aur parley darje ke jaahil hain.

Tambeeh: Mahnaama Al Hadees: 27 P20-31 mein Habibullah Derwi Sahab ke das (10) jhoot baa-hawaala naqal karke qaraeen ki adaalat mein pesh kiye jaa-chuke hain jinka jawab abhi tak Derwi par qarz hai. Aakhir mein arz hai ke raaqim ul huroof ne Derwi Sahab ki is tehreer par sar-saree nazar daali hai, jisse awaam kaafi hadd tak Derwi ko pehchan gae ho’nge.¹⁴²⁷

إن شاء الله

¹⁴²³ Noor us Sabaah: Hissa 2 P328

¹⁴²⁴ Juz Raful Yadain: 37

¹⁴²⁵ Al Majmua Sharah al Mohzib: V3 P403

¹⁴²⁶ Al Badar ul Muneer: V3 P485

¹⁴²⁷ Mahnaama Al Hadees Hazro: 41 P48-58

Syedna Abu Huraira رضي الله عنه Aur Raful Yadain

Imam Abu Tahir Muhammad bin Abdur Rahman al Mukhallas ne farmaya:

*Abu Salma (bin Abdur Rahman bin Auf رضي الله عنه) se riwayat hai ke Abu Huraira رضي الله عنه har (ruku ke liye) jhukte waqt aur har (ruku se) uthte waqt raful yadain karte the aur farmate: Maine tum sabse ziyada Rasool Allah ﷺ ki namaz ke mushaaba ho'n.*¹⁴²⁸

حدثنا يحيى قال: حدثنا عمرو بن علي قال: حدثنا ابن أبي عدي عن محمد بن عمرو عن أبي سلمة عن أبي هريرة أنه كان يرفع يديه في كل خفض و رفع و يقول: أنا أشبهكم صلاة برسول الله صلى الله عليه وسلم.

Yahya se muraad Imam Yahya bin Muhammad bin Saaed hain aur unse ye riwayat Imam Daraqutni ne bhi Kitab ul E'elal¹⁴²⁹ mein bayan ki hai.

Tambeeh: Bracketo'n mein ruku ka izaafa Juz Raful Yadain lil Bukhari¹⁴³⁰ aur Saheeh Bukhari¹⁴³¹ waghairahuma ki ahadees e saheeha ko madde-nazar rakh kar kiya gaya hai. Nez yaad rahe ke Syedna Abu Huraira رضي الله عنه ki wohi namaz thi jo Rasool Allah ﷺ ki aakhri namaz thi.

Aur Syedna Abu Huraira رضي الله عنه namaz mein ruku se pehle aur ruku ke baad raful yadain karte the.

A'ataa bin Abi Rabaah رضي الله عنه se riwayat hai ke maine (Syedna) Abu Huraira رضي الله عنه ke saath namaz padhi hai, wo raful yadain karte the jab takbeer kehte aur jab ruku karte (aur jab ruku se uthte).¹⁴³²

Is riwayat ki sanad bilkul saheeh hai aur bracket ke alfaaz doosre qalmi nuskhe se liye gae hain.¹⁴³³

¹⁴²⁸ Al Mukhlasiyaat: V2 P139 H1229 (sanad hasan)

¹⁴²⁹ v9 p283

¹⁴³⁰ H22

¹⁴³¹ H736

¹⁴³² Juz Raful Yadain: H22 (sanad saheeh)

¹⁴³³ Raful Yadain ke mas-ale par tafseel ke liye dekhiye: Noor ul A'ainain Fee Asbaat Mas-ala Raful Yadain

Zawaaed (2)

Is Baab Ke Tahat Raful Yadain Aur Usool e Hadees (Mas-ala e Tadlees) Ke Saath Mutalleqa Baaz Mufeed Mazameen Ka Izaafa Kar Diya Gaya Hai.

Imam Sufiyan Soori Ki Tadlees Aur Tabqa e Saniya?

(Ye mazmoon asal mein Faisal Khan Barailwi ki kitab: “*Raful Yada'in Ke Mauzoo Par... Noor ul A'ainain Ka Mohaqqiqana Tajziya*” ke jawab mein likha gaya hai.

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Haafiz Ibne Hajar al Asqalani رحمته الله ne Imam Sufiyan bin Saeed as Soori رحمته الله ko mudalliseen ke tabqa e saniya mein zikr kiya hai.¹⁴³⁴

Haafiz Ibne Hajar ki ye tehqeeq ka ilehaz se ghalat hai, jiski fil-haal 30 daleele'n aur hawaale pesh e khidmat hain:

1. Imam Abu Hanifa ne Asim a'an Abi Razeen a'an Ibne Abbas ki sanad se ek hadees bayan ki, ke murtadh ko qatal nahi kiya jaaega.¹⁴³⁵

Imam Yahya bin Muyeen رحمته الله ne farmaya: “*Abu Hanifa par iski bayan karda ek hadees ki wajah se (Sufiyan) Soori nukta cheeni karte the jisey Abu Hanifa ke alaawa kisi ne bhi Asim a'an Abi Razeen (ki sanad) se bayan nahi kiya*”.¹⁴³⁶

Imam Abdur Rahman bin Mahdi ne farmaya: “*Maine Sufiyan (Soori) se murtadh ke baare mein Asim ki hadees ka poocha to unho'n ne farmaya: Ye riwayat siqa se nahi hai*”.¹⁴³⁷

Ye wohi hadees hai, jisey khud Sufiyan Soori ne a'an Asim a'an Abi Razeen a'an Ibne Abbas ki sanad se bayan kiye to unke shagird

Imam Abu Asim (Zahack bin Mukhlad an Nabeel) ne kaha: “*Ham ye samajhte hain ke Sufiyan Soori ne is hadees mein Abu Hanifa se tadlees ki hai, lehaza maine dono sanade'n likhdi hain*”.¹⁴³⁸

Isse maloom hota hai ke Imam Sufiyan Soori apne nazdeek ghair siqa (zaeef) raawi se bhi tadlees karte the. Haafiz Zahabi ne likha hai: “*Wo (Sufiyan Soori) zaeef raawiyo'n se tadlees karte the.. a'a'alaq*”.¹⁴³⁹

Usool e hadees ka ek mashoor qaaeda hai ke jo raawi Zaeef raawiyo'n se tadlees kare to uski a'an waali riwayat zaeef hoti hai. Haafiz Zahabi ne likha hai:

*Phir apne ustaz se tadlees karne waala agar siqa raawiyo'n se tadlees kare to (iski riwayat mein) koi harj nahi hai aur agar zaeef raawiyo'n se tadlees kare to (uski riwayat) mardood hai.*¹⁴⁴⁰

ثم إن كان المدلس عن شيخه ذاتدليس عن الثقات قلا بأس، وإن كان ذاتدليس عن الضعفاء فمردود.

Abu Bakar as Seerfi (Muhammad bin Abdullah al Baghdadi ash Shafai (d 330h)) ne apni Kitab ud Dalaael mein kaha:

Har wo shakhs jiski, ghair-siqa raawiyo'n se tadlees zahir ho jae to iski hadees qubool nahi ki jaati illa ye ke wo haddasani yaa

كل من مظهر تدليسه عن غير الثقات لم يقبل خبره حتى يقول: حدثني أو سمعت.

¹⁴³⁴ Tabaqaat ul Mudalliseen: 51/1,2; Al Fathul Mubeen: P39

¹⁴³⁵ Sunan Daraqtuni: V3 P201 H3422; Al Kaamil laa Ibne A'adee: V7 P2472; Sunan Kubra lil Bayhaqi: V8 P203; Kitab ul Umm lish Shafai: V6 P167; Musannaf Ibne Abi Shaiba: V10 P140 H28985 waghaira

¹⁴³⁶ Sunan Daraqtuni; V3 P200 H3420 (sanad saheeh)

¹⁴³⁷ Al Inteqa laa Ibne Abdul Barr: P148 (sanad saheeh)

¹⁴³⁸ Sunan Daraqtuni: V3 P201 H3423 (sanad saheeh)

¹⁴³⁹ Mizan ul Etedaal: V2 P169; Ser E'elaam an Nubala: V7 P242-247

¹⁴⁴⁰ Al Muwaqezah Fee Ilm Mustalah al Hadees liz Zahabi: P45; Ma'a Sharah Kifaaya al Hifz: P199

*sme'etu kahe/ yaane sima'a ki tasreeh kare.*¹⁴⁴¹

Usool e hadees ke is qaaede se saaf saabit hai ke Imam Sufiyan Soori (apne tarz e amal ki wajah se) tabqa e saniya ke nahi balke tabqa e saalesa ke mudallis the.

2. Imam Ali bin Abdullah al Madeeni ne farmaya: “*Log Sufiyan (Soori) ki hadees mein Yahya al Qattan ke mohtaaj hain, kyou’nke wo Masrah bis Sama’a riwayaat bayan karte the*”.¹⁴⁴²

Is qaul se do (2) baate’n saabit hoti hain:

Awwal: Sufiyan Soori se Yahya bin Saeed al Qattan ki riwayat Sufiyan ke sima’a par mahmool hoti hai.

Duwwam: Imam Ibnul Madeeni Imam Sufiyan Soori ko tabqa e oola yaa Saniya mein se nahi samajhte the, warna Yahya al Qattan ki riwayat ka mohtaaj hona kya hai?!

3. Imam Yahya bin Saeed al Qattan ne farmaya: “*Maine Sufiyan (Soori) se sirf wohi kuch likha hai, jisme unho’n ne haddasani aur haddasana kaha, siwaae do (2) hadeeso’n ke*”.¹⁴⁴³

Aur wo do (2) hadeese’n darj e zail hain:

سفيان عن سماك عن عكرمة و مغيرة عن إبراهيم (وان كان من قوم عدولكم) قال: هو الرجل يسلم في دار الحرب فيقتل فليس فيه دية فيه كفارة.

Yaane, Ikrima aur Ibrahim Nakhai ke do (2) asaar jinhe’n oopar zikr kar diya gaya hai, unke alaawa Yahya al Qattan ki Sufiyan Soori se har riwayat sima par mehmool hai. Yahya al Qattan ke qaul se saabit hua ke wo Sufiyan Soori ko tabqa saniya se nahi samajhte the warna hadeese’n naa likhne ka kya faaeda?

4. Haafiz Ibne Hibban al Basti ne farmaya: “*Wo mudallis raawi jo siqa aadil hain, ham unki sirf in marwiyaat se hi hujjat pakadte hain, jin mein wo sima’a ki tasreeh kare’n. Masalan Sufiyan Soori, A’amash aur Abu Ishaq waghairahum, jo-ke zabardast siqa imam the... a’a’alaq*”.¹⁴⁴⁴

Maloom hua ke Haafiz Ibne Hibban, Sufiyan Soori aur A’amash ko tabqa saniya mein se nahi, balke tabqa saalesa mein se samajhte the.

Haafiz Ibne Hibban ne mazeed farmaaya: “*Wo siqa raawi jo apni ahadees mein tadlees karte the, masalan Qataada, Yahya bin Abi Kaseer, A’amash, Abu Ishaq, Ibne Juraij, Ibne Ishaq, Soori aur Hasheem, baaz auqaat apne jis shakhs se ahadees suni thee’n, wo riwayat bataur e tadlees bayan kar dete. Jisey unho’n ne zaef o naa-qaabil e hujjat logo’n se sunaa tha. Lehaza jab tak mudallis agarche siqa hi ho. Ye naa kahe: حدثني ي سمعيت (yaane jab tak simaa ki tasreeh naa kare), iski khabar (hadees) se hujjat pakadna jaaez nahi hai*”.¹⁴⁴⁵

Is gawaahi se do (2) baate’n zaahir hain:

Awwal: Haafiz Ibne Hibban, Sufiyan Soori waghaira mazkureen ki wo riwayaat hujjat nahi samajhte the, jin mein simaa ki tasreeh naa ho.

¹⁴⁴¹ Al Nukat liz Zarkashi: P186; At Tabsara wat Tazkirah Sharah al Fiya al Iraqi: V1 P183-184

¹⁴⁴² Al Kifayat lil Khateeb: P362 (sanad saheeh); Ilmi Maqalaat: V1 P264

¹⁴⁴³ Kitab ul E’elal wa Ma’arefah ar Rijaaal lil Imam Ahmad: V1 P207 ت 1130 (sanad saheeh); (another edition): V1 P242 # 318

¹⁴⁴⁴ Al Ehsan bi Tarteeb Saheeh Ibne Hibban: V1 P90; (another edition:) V1 P161; (another edition all in 1 Volume): P36; Ilmi Maqalaat: V1 P266

¹⁴⁴⁵ Al Majrooheen: V1 P92; Ilmi Maqalaat: V1 P267

Duwwam: Haafiz Ibne Hibban ke nazdeek Sufiyan Soori waghaira mazkureen e baala zaeef raawiyo'n se bhi baaz auqaat tadlees karte the.

5. Haakim Nishapuri ne mudalliseen ke pehle tabqe ka zikr kiya, jo siqa raawiyo'n se tadlees karte the, phir unho'n ne doosri jins (tabqa e saniya) ka zikr kiya, phir unho'n ne teesri jins (tabqa e saalisa) ka zikr kiya, jo majhool raawiyo'n se tadlees karte the.¹⁴⁴⁶

Haakim Nishapuri ne Imam Sufiyan bin Saeed as Soori ko mudalliseen ki teesri qism mein zikr karke bataaya ke wo majhool raawiyo'n se riwayat karte the.¹⁴⁴⁷

Is ibaaarat ko Haafiz al E'elaai ne darj e zail alfaaz mein bayan kiya hai:

*Aur teesre wo majhool naa-maloom logo'n se tadlees karte the, jaise Sufiyan Soori...*¹⁴⁴⁸

من يدلّس عن أقوام مجهولين لا يدري من هم كسفيان الثوري...

Ye arz kar diya gaya hai ke zaeef raawiyo'n se tadlees karne waale ki ma'anea'an معنعن riwayat mardood hoti hai.

Tambeeh: Sahihain mein mudalliseen ki tamaam riwayaat sima'a yaa matabe-at o shawaahid par mahmool hone ki wajah se saheeh hain. Walhamdulillah.

6. Fakhra Number 1 mein Imam Abu Asim an Nabeel ka qaul guzar chuka hai, jisse ye saabit hota hai ke wo apne ustad Imam Sufiyan Soori ko tabqa e oola yaa saniya mein se nahi samajhte the. Warna unki ma'anea'an معنعن riwayat ko sima'a par mahmool karte.
7. Imam Sufiyan Soori ne apne ustazh Qais bin Muslim al Jadli al Kufi se ek hadees bayan ki, jiske baare mein Imam Abu Haatim ar Raazi ne farmaya:

*Main nahi samajhta ke Soori ne isey Qais se suna hai, main isey mudallis (yaane tadlees shuda) samajhta hoo'n.*¹⁴⁴⁹

ولا أظن الثوري سمعه من قيس، أراه مدلسًا.

Maloom hua ke Imam Abu Haatim ar Raazi, Imam Sufiyan Soori ko tabqa saniya mein se nahi, balke tabqa salisa mein se samajhte the.

8. Tabqa salisa ke mashoor mudallis Imam Hasheem bin Basheer al Wasti se Imam Abdullah bin Mubarak ne kaha: "Aap kyou'n tadlees karte hain, halaa'nke aapne (bohot kuch) suna bhi hai? To unho'n ne kaha: Do bade (bhi) tadlees karte the, yaane A'amas aur (Sufiyan) Soori".¹⁴⁵⁰

Imam Ibnul Mubarak ne hasheem par koi radd nahi kiya, ye dono to tabqa saniya ke mudallis hain, aur aap tabqa salisa ke mudallis hain. Balke unka khamosh rehna is baat ki taraf ishara hai ke unho'n ne Hasheem ki tarha Sufiyan Soori aur A'amash ka mudallis hona tasleem kar liya tha. Doosre alfaaz mein wo Sufiyan Soori aur A'amash ko bhi tabqa salisa mein se samajhte the, warna Hasheem ka radd zaroor karte.

9. Ye haqeeqat hai ke Imam Hasheem bin Basheer tabqa salisa ke mudallis the, aur ye bhi saabit hai ke wo Sufiyan Soori aur A'amash ko apni tarha mudallis samajhte the lehaza saabit ho gaya ke Sufiyan Soori aur A'amash dono Hasheem ke nazdeek tabqa e oola yaa tabqa saniya ke mudallis nahi the.
10. Imam Yaqoob bin Shaiba رحمه الله ne farmaya:

¹⁴⁴⁶ Ma'arefah Uloom ul Hadees: P103, 104, 105

¹⁴⁴⁷ Ma'arefah Uloom ul Hadees: P106 Fakhra: 253

¹⁴⁴⁸ Jaame ut Tehseel Fee Ahkaam ul Maraseel: P99

¹⁴⁴⁹ E'elal ul Hadees: V2 P254 H2255

¹⁴⁵⁰ Al E'elal ul Kabeer lit Tirmizi: V2 P966 (Sanad Saheeh); At Tamheed: V1 P25; Ilmi Maqalaat: V1 P275

Pas agar ghair siqa se tadlees kare yaa usse jis se us ne nahi suna to usne tadlees ki hadd ko paar (uboor) kar liya, jiske baare mein (baaz) ulama ne rukhsat di hai.¹⁴⁵¹

فأما من دلّس عن غير ثقة و عمن لم يسمع منه فقد جاوز حد التدليس الذي رخص فيه من رخص من العلماء.

Imam Yaqoob in Shaiba ke is qaul se do (2) baate'n saabit hoti hain:

Awwal: Zaeef raawiyo'n se tadlees karne waale ki ghair masrah bis simaa riwayat mardood hai.

Duwwam: Mursal aur munqata riwayat mardood hai.

Choo'nke Sufiyan Soori ka zaeef raawiyo'n se tadlees karna saabit hai, lehaza is qaul ki raushni mein bhi unki ma'anea'an معنعن riwayat mardood hai.

11. Allama Nawavi Shafai ne Sufiyan Soori ke baare mein kaha:

Aur in mein se ye faaeda bhi hai ke Sufiyan (Soori) رحمته الله mudalliseen mein se the aur unho'n ne pehli riwayat mein عن علقمة kaha aur mudallis ki a'an waali riwayat bil ittefaaq hujjat nahi hoti, illa ye ke doosri sanad mein simaa ki tasreeh saabit ho jaae.¹⁴⁵²

منها ان سفيان رحمه الله تعالى من المدلسين وقال في الرواية الأولى عن علقمة والمدلس لا يحتج بعننته بالإتفاق إلا ان ثبت سماعه من طريق آخر....

Maloom hua ke Allama Nawavi Haafiz Ibne Hajar ki tabaqaati taqseem ko tasleem nahi karte the balke Sufiyan Soori ko tabqa e salaasa ka mudallis samajhte the. Jinki a'an waali riwayat zaeef hoti hai. Illa ye ke simaa ki tasreeh yaa motabar mataabea'at saabit ho.

12. A'aini Hanafi ne kaha: "Aur Sufiyan (Soori) mudalliseen mein se the aur mudallis ki a'an waali riwayat hujjat nahi hoti hoti, illa ye ke uski tasreeh e samaa doosri sanad se saabit ho jaae".¹⁴⁵³

13. Ibnul Turkamani Hanafi ne ek riwayat par jirah karte hue kaha:

Is mein teen (3) illate'n (wajah zoaf) hain: Soori mudallis hain aur unho'n ne ye riwayat a'an se bayan ki hai.¹⁴⁵⁴

فيه ثلاث علل: الثوري مدلس و قد عنعن....

Maloom hua ke Ibnul Turkamani ke nazdeek Sufiyan Soori tabqa e saalesa ke mudallis the aur unka a'ana'ana عنعنة illat e qaadeha hai.

14. Kirmani Hanafi ne Sharah Saheeh Bukhari mein kaha: "Beshak Sufiyan (Soori) mudalliseen mein se hain aur mudallis ki a'an waali riwayat hujjat nahi hoti illa ye ke doosri sanad se sima'a ki tasreeh saabit ho jaae...".¹⁴⁵⁵

15. Qastalani Shafai ne kaha: "Sufiyan (Soori) mudallis hain aur mudallis ka a'ana'ana عنعنة qaabil e hujjat nahi hota, illa ye ke uske simaa ki tasreeh saabit ho jaae".¹⁴⁵⁶

¹⁴⁵¹ Al Kifaaya lil Khateeb: P361-362 (sanad saheeh); Al Nukat lil Zarakshi: P188

¹⁴⁵² Sharah Saheeh Muslim: Darsi Nuskha: V1 P136 ت H277; Doosra nuskha: V3 P178, Baab Jawaz as Salawaat Kullaha Biwazu e Wahed

¹⁴⁵³ Umdatul Qaari: V3 P112; Noor ul A'ainain: P136 (Latest Edition); Mahnaama Al Hadees, Hazro: 66 P27

¹⁴⁵⁴ Al Jauhar un Naqee: V8 P262

¹⁴⁵⁵ Sharah al Kirmani: V3 P62 ت H214

¹⁴⁵⁶ Irshad us Saari Sharah Saheeh Bukhari: V1 P286; Noor ul A'ainain: P136 (Taba Jadeed)

16. Haafiz Zahabi ka ye usool fakhra number 1 mein guzar chuka hai ke zaeef raawiyo'n se tadlees karne waale ki ma'anea'an معنعن riwayat mardood hoti hai, lehaza saabit hua ke Haafiz Zahabi ke nazdeek Sufiyan Soori ki a'an waali riwayat mardood hoti hai aur ye ke wo tabqa e salesa ke mudallis the.

17. Imam Yahya bin Muyeen ne Sufiyan Soori ko tadlees karne waale (mudallis) qaraar diya.¹⁴⁵⁷

Imam Yahya bin Muyeen se mudallis ke baare mein poocha gaya ke kya iski riwayat hujjat hoti hai yaa jab wo haddasna o akhbarna kahe to? Unh'n ne jawab diya:

Wo jis (riwayat) mein tadlees kare (yaane a'an se riwayat kare to) wo hujjat nahi hoti..
a'a'alaq.¹⁴⁵⁸

لا يكون حجة فيما دلس.

18. Haafiz Ibne Salah ash Shaherzori ash Shafai ne Sufiyan Soori, Sufiyan bin Ua'aina, A'amash, Qataada aur Hasheem bin Basheer ko mudalliseen mein zikr kiya phir ye faisla kiya ke mudallis ki ghair masrah bis samaa riwayat qaabil e qubool nahi hai.¹⁴⁵⁹

19. Haafiz Ibne Kaseer ne Ibne Salah ke qaaeda mazkoora ko bar-qarar rakha aur ibaaraat e mazkoora ko ikhtesaar ke saath naqal kiya.¹⁴⁶⁰

20. Haafiz Ibnul Mulqin ne bhi Ibnul Salah ki ibaarat e mazkoora ko naqal kiya aur koi jirah nahi ki.¹⁴⁶¹

21. Maujooda daur ke mashoor aalim aur zahabi ul a'asr Allama Shaikh Abdur Rahman bin Yahya al Moallami al Yamani al Makki رحمه الله ne tark e raful yadain waali riwayat:

عم عاصم بن كليب عن عبدالرحمن الأسود عن علقمة عبدالله بن مسعود رضي الله عنه.

Ko ma'alool qaraar dete hue pehli illat ye bayan ki ke Sufiyan (Soori) tadlees karte the aur kisi sanad mein unke simaa ki tasreeh nahi hai.¹⁴⁶²

Tambee: Allama Yamaani رحمه الله ki is baat ka jawab aaj tak koi nahi de saka, naa kisi ne is hadees mein Sufiyan Soori ke simaa ki tasreeh saabit ki aur naa motabar mataabea'at pesh ki hai. Ye log jitna bhi zor lagaa le'n tark e raful yadain waali riwayat a'an se hi hai.

Yaad rahe ke is silsila mein Kitab ul E'elal lid Daraqutni ka hawaala be-sanad hone ki wajah se mardood hai.

22. Maujooda door ke ek mashoor aalim Shaikh Abdul Aziz bin Abdullah bin Baaz رحمه الله ne Sufiyan Soori ko mudallis qaraar diya aur ghair sahihain mein unki ma'anea'an معنعن riwayat ko ma'alool qaraar diya.¹⁴⁶³

In dalaael o ibaaraat ke baad aal e taqleed (Aal e Deoband o Aal e Barailwi) ke baaz hawaale pesh e khidmat hain:

23. Sarfaraz Khan Safdar Deobandi Kadmangi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki hai.¹⁴⁶⁴

¹⁴⁵⁷ Kitab al Jirah wa Ta'adeel: V4 P224 (sanad saheeh); Al Kifaaya: P361 (sanad saheeh)

¹⁴⁵⁸ Al Kifaaya lil Khateeb: P362 (sanad saheeh)

¹⁴⁵⁹ Uloom ul Hadees: P99; Al Qaiyyid Wal Izaah lil Iraq: نوع: 12

¹⁴⁶⁰ Ikhtesaar uloom ul Hadees Ma'a Ta'aliqaat Albani: V1 P174

¹⁴⁶¹ Al Muaqna'a Fee Uloom ul Hadees: V1 P157-158

¹⁴⁶² Dekhiye At Tankeel Bimaa Fee Taneeb al Kausari Minal Abateel: V2 P20

¹⁴⁶³ Ahkam o Masa'al lil Haafiz Abdul Mannan Noorpuri: V1 P245

¹⁴⁶⁴ Khazaen us Sunan: V2 P77

24. Muhammad Shareef Kotalwi Barailwi ne Sufiyan Soori ki ek riwayat par jirah karte hue kaha: “*Aur Sufiyan ki riwayat mein tadlees ka shuba hai*”.¹⁴⁶⁵
25. Master Ameen Okadwi Deobandi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki.¹⁴⁶⁶
26. Muhammad Abbas Rizwi Barailwi ne likha hai: “*Yaane Sufiyan mudallis hai aur ye riwayat unho’n ne Asim bin Kaleeb se a’an ke saath ki hai aur usool e mohaddiseen ke tahat mudallis ka a’ana’ana عنعنة ghair maqbool hai, jaisa ke aagey in sha Allah bayan hoga*”.¹⁴⁶⁷
- Maloom hua ke Rizwi waghaira ke nazdeek Sufiyan Soori tabqa e salesa ke mudallis the.
27. Sher Muhammad Mamaati Deobandi ne Sufiyan Soori ki ek riwayat ke baare mein likha hai: “*Aur yaha’n bhi Sufiyan Soori mudallis a’ana’ana عنعنة se riwayat karta hai*”.¹⁴⁶⁸
- Sarfraz Safdar par radd karte hue Sher Muhammad mazkoor ne kaha: “*Maulana Sahab khud hi izraah e karam insaaf farmae’n ke jab Zohri aise mudallis ki ma’anea’an معنعن riwayat saheeh tak nahi ho sakti to Sufiyan bin Saeed Soori aise mudallis ki riwayat kyou’nke saheeh ho sakti hai jabke Sufiyan Soori bhi yaha’n a’ana’ana se riwayat kar rahe hain*”.¹⁴⁶⁹
- Maloom hua ke Sher Muhammad Mamaati ke Sufiyan Soori aur Imam Zohri dono tabqa e salaasa ke mudallis the.
28. Nemwi Taqleedi ne Sufiyan Soori ki bayan karda ameen wali hadees par ye jirah ki ke Soori baaz auqaat tadlees karte the aur unho’n ne ise a’an se bayan kiya hai.¹⁴⁷⁰
29. Muhammad Taqi Usmani Deobandi ne Sufiyan Soori par Sha’aba ki riwayat ko tarjeeb dete hue kaha: “*Sufiyan Soori ﷺ apni jalaalat e qadar ke bawajood kabhi kabhi tadlees bhi karte hain...*”.¹⁴⁷¹
30. Hussain Ahmad Madani Tandawi Deobandi Congressi ne ameen wali riwayat ke baare mein kaha: “*aur sufiyan tadlees karta hai.... Alakh*”.¹⁴⁷²

Is tarha ke aur bhi bohot se hawaale hain, masalan:

Ahmad Raza Khan Barailwi ne Shareek bin Abdullah al Qazi (Tabqa e Saniya: V2 P56) ke baare mein (bataur e razamandi) likha ke: “*Tehzeeb ut Tehzeeb mein kaha ke Abdul Haq Ashbili ne farmaya: Wo Tadlees kiya karta tha aur Ibnul Qattan ne farmaya: Wo tadlees mein mashoor tha*”.¹⁴⁷³

Maloom hua ke Ahmad Raza Khan ke nazdeek tabaqaat ki taqseem saheeh nahi hai.

Tambee: Mohaddiseen e ikram ka mashoor qaaeda hai ke sahihain mein mudalliseen ka a’ana’ana عنعنة (a’an a’an kehna) simaa par mahmool hai.

Is par radd karte hue Ahmad Raza Khan ne kaha: “*Ye mahez andhi taqleed hai, agarche ham husn e zan ke munkar nahi taa-ham takhmeen (atkal pacchu se kuch kehna) bilkul saaf bayan karne ki tarha nahi ho sakta*”.¹⁴⁷⁴

¹⁴⁶⁵ Fiqa ul Faqhiya: P134

¹⁴⁶⁶ Majmua Rasaael: V3 P331 (old edition); Tajalliyaat e Safdar: V5 P470

¹⁴⁶⁷ Munazre Hi Munazre: P249

¹⁴⁶⁸ Aaina Taskeen us Sudoor: P92

¹⁴⁶⁹ Aaina Taskeen us Sudoor: P90

¹⁴⁷⁰ Asaar as Sunan: P194 ت H384

¹⁴⁷¹ Dars e Tirmizi: V1 P521

¹⁴⁷² Taqreer e Tirmizi (Urdu): P391 (Tarteeb: Muhammad Abdul Qadir Qasmi Deobandi)

¹⁴⁷³ Fataawa Rizwiya: V24 P239

¹⁴⁷⁴ Fataawa Rizwiya: H24 P239

Arz hai ke ye andhi taqleed aur takhmeen nahi, balke ummat ke sahihain ko talqi bil-qubool ki wajah se jaleel ul qadar ul qadar ulama ne ye qaaeda bayan kiya hai ke sahihain mein mudalliseen ka a'ana'ana simaa (yaa matabe-at) par mahmool hai.¹⁴⁷⁵

In dalaael e mazkoora aur aal e taqleed ke hawaalo'n se saabit hua ke Haafiz Ibne Hajar Asqalani ka Imam Sufiyan Soori ko mudalliseen ke tabqa e Saniya mein zikr karna ghalat hai aur saheeh sirf ye hai ke wo (Sufiyan Soori رحمه الله) tabqa salesa ke mudallis the, jinki a'an waali riwayat ghair sahihain mein adm e simaa aur motabar mataabea'at ke baghair zaeef hoti hai.

Tambeeh: Hamari is bahes se qata'an ye kasheed naa kiya jaae ke ham tabqa e salesa ke alaawa mudalliseen ke a'an aali riwayaat ko hujjat samajhte hain, balke mazkoora dalaael se un logo'n ki ghalat fehmi door karna maqsood hai. Jo Imam Sufiyan Soori رحمه الله ko tabqa Saniya ka mudallis keh kar unki a'an waali riwayat ko saheeh qaraar dene par musir hain. Mazeed dalaael aur tauzeeh aainda safhaat par mulaaheza farmae'n.

¹⁴⁷⁵ Tafseel ke liye dekhiye Riwayaat ul Mudalliseen Fee Saheeh Bukhari az Dr. Awaad Hussain al Khalaf; Riwayaat ul Mudalliseen

Fee Saheeh Muslim az Awaad Hussain al Khalaf (Ye dono kitabe'n Dar ul Bashaer, Beirut Lebanon se shaya hui hain)

Haafiz Ibne Hajar Ki Tabaqaati Taqseem

Baaz log Haafiz Ibne Hajar Asqalani ki Tabaqaat ul Mudalliseen ki tabaqaati taqseem par ba-zid hain. Unki khidmat mein arz hai ke Haafiz Ibne Hajar ne Sufiyan Soori aur Sufiyan bin Ua'aina dono ko ek hi tabqe (tabqa e saniya) mein oopar neeche zikr kiya hai.

Sufiyan bin Ua'aina ne ek hadees:

Rasool Allah ﷺ ne farmaya: 3 Masjido'n ke alaawa etekaaf nahi hota, masjid e haraam, masjid e Nabawi ﷺ aur masjid e aqsa: bait ul muqaddas.¹⁴⁷⁶

عن جامع بن أبي راشد عن أبي وائل قال حذيفة... أن رسول الله صلى الله عليه وسلم قال: لا اعتكاف إلا في المساجد الثلاثة: المسجد الحرام و مسجد النبي صلى الله عليه وسلم و مسجد بيت المقدس...

Sufiyan bin Ua'aina se isey 3 raawiyo'n: Mahmood bin Adam al Maroozi, Hisham bin Ammaar aur Muhammad al Farj ne riwayat kiya hai aur ye sab sadooq (sacche raawi) the.

Jaame bin Abi Rashid siqa faazil the.¹⁴⁷⁷

Abu Wael Shaqeeq bin Salmah siqa the.¹⁴⁷⁸

Ye riwayat Sufiyan bin Ua'aina ki tadlees (a'an) ki wajah se zaef hai. Jo log Sufiyan bin Ua'aina ke a'ana'anah معنعن ko saheeh samajhte hain. Yaa Haafiz Ibne Hajar ke tabqa e saniya mein mazkureen ki ma'anea'an riwayat ki hujjiyat ke qaael hain. Unhe'n chaahiye ke wo 3 masajid e mazkoora ke alaawa har masjid mein etekaaf jaaez hone ka inkaar kar de'n. Deedah-baeed!

¹⁴⁷⁶ Sharah Mushkil ul Asaar lit Tahaawi: V7 P201 H2771; Sunan Kubra lil Bayhaqi: V4 P316; Ser E'elaam an Nubala liz Zahabi: V15 P81 Imam zahabi ne kaha: Saheeh Ghareeb A'aal! Mojam ul Ismaili: 326

¹⁴⁷⁷ Taqreeb ut Tehzeeb: 887 وهو من رجال السنه

¹⁴⁷⁸ Taqreeb ut Tehzeeb: 2816 وهو من رجال السنه وممن المخصرمين

Shaikh Albaani Aur Tabaqaati Taqseem

Shaikh Muhammad Nasiruddin Albani رحمہ اللہ ka tadlees ke baare mein ajeeb o ghareeb mauqif tha. Wo Sufiyan Soori aur A'amash waghairahuma ki ma'anea'an معنعن riwayaat ko saheeh samajhte the, jabke Hasan Basri¹⁴⁷⁹ ki ma'anea'an معنعن riwayaat ko zaef qaraar dete the.¹⁴⁸⁰

Balke Shaikh Albani ne Abu Qulaaba (Abdullah bin Zaid al Jarmi/jo Ibne Hajar ne nazdeek tabqa oola ke hain V1 P15) ki saari ma'anea'an معنعن hadees par haath saaf kar liya. Albani ne kaha:

Iski sanad Abu Qulaaba ke a'ana'ana ki wajah se zaef hai aur wo (Abu Qulaaba) taldees ke saath makzoor hai.¹⁴⁸¹

إسناده ضعيف لعنة أبي قلابه وهو مذكور بالتدليس....

Haafiz Ibne Hajar ne Hasan bin Zakwan¹⁴⁸² Qataada¹⁴⁸³ aur Muhammad bin A'ajlaan¹⁴⁸⁴ waghairahum ko tabqa salesa mein zikr kiya hai, jabke Shaikh Albani un logo'n ki ahadees ma'anea'an معنعن ko hasan yaa saheeh kehne se zara bhi nahi thakte the.¹⁴⁸⁵

Maloom hua ke Albani Sahab kisi tabaqati taqseem e mudalliseen ke qaael nahi the, balke wo apni marzi ke baaz mudalliseen ki ma'anea'an معنعن riwayaat ko saheeh aur marzi ke khilaf baaz mudalliseen (yaa abriya minat tadlees) ki ma'anea'an معنعن riwayaat ko zaef qaraar dete the. Is silsila mein unka koi usool yaa qaaeda nahi tha, lehaza tadlees ke mas-ale mein unki tehqiqaat se istedlal ghalat o mardood hai.

Maulana Abdur Rahman Mubarakpuri رحمہ اللہ (Ahle Hadees) ne Ibrahim Nakhai (tabqa saniya V2 P35) ki a'an waali riwayat par jirah ki aur kaha: *"Iski sanad mein Ibrahim Nakhai mudallis hain, Haafiz (Ibne Hajar) ne unhe'n tabaqaat ul mudalliseen mein Sufiyan Soori ke tabqe mein zikr kiya hai aur unho'n ne isey Aswad se a'an ke saath riwayat kiya hai, lehaza Nemwi ke nazdeek ye asar kis tarha saheeh ho sakta hai?"*¹⁴⁸⁶

Isse maloom hua ke ahle hadees ulama ke nazdeek bhi ye tabaqaati taqseem qattai aur zaroori nahi hai, balke dalaael ke saath isse ikhtelaaf kiya jaa sakta hai.

¹⁴⁷⁹ Jo Ibne Hajar ke nazdeek *tabqa saniya* ke hain V2 P40

¹⁴⁸⁰ Dekhiye Arwa ul Ghaleel: V2 P288 H505

¹⁴⁸¹ Hashiya Saheeh Ibne Khuzaima: V3 P268 ت H2043

¹⁴⁸² V3 P70

¹⁴⁸³ V3 P92

¹⁴⁸⁴ V3 P89

¹⁴⁸⁵ Saheeh Abu Dawood: V1 P33 H8; Sunan Abu Dawood bi-tehqqeq Albani: 11 (Riwaaya Al Hasan bin Zakwan); As Saheeha: V4 P202 H1647 (riwaaya Qataada); As Saheeha: V3 P101 H1110 (riwaaya Ibne A'ajlaan)

¹⁴⁸⁶ Abkaar ul Minan: P214 (mutarjiman); doosra nuskha bi-tehqqeq Ibne Abdul Azeem: P436

Aal e Taqleed Aur Tabqaati Taqseem

A'aini, Kirmani, Qastalaani aur Nawavi waghairahum ke hawaale guzar chuke hain, ke wo Haafiz Ibne Hajar ke tabqa saniya ke mudalliseen ki ma'anea'an معنعن riwayat par bhi jirah karte the, lehaza saabit hua ke ye log Haafiz Ibne Hajar Asqalani ki tabqaati taqseem ke qaael nahi the, warna aisa kabhi naa karte.

Nemwi taqleedi ne Saeed bin Abi Urooba (Tabqa Saniya V2 P50) ko kaseer ut tadlees qaraar de kar kaha ke: *“Usne ye riwayat a'an se bayan ki hai”*.¹⁴⁸⁷

Sarfraz Khan Safardar Taqleedi Deobandi Kadmangi ne Abu Qulaba (Tabqa Oola V1 P15) ko ghazab ka mudallis qaraar de kar unki ma'anea'an معنعن riwayat par jirah ki hai.¹⁴⁸⁸

Muhammad Shareef Kotalwi Barailwi, Abbas Rizwi Barailwi aur Ameen Okadwi Deobandi waghairahum ke hawaale is mazmoon mein guzar chuke hain.

Saabit hua ke Aal e Taqleed bhi ye tabqaati taqseem saheeh tasleem nahi karte. Ye ilaaheda baat hai ke jab faaeda aur marzi ho to baaz log tabqaat ul mudalliseen ke tabqaat se istedlal bhi kar lete hain aur agar marzi ke khilaf ho to in tabqaat ko pas e pusht phenk dete hain.

Faaeda: Imam Shafai ne ye usool samjhaaya hai ke jo shakhs sirf ek dafa bhi tadlees kare to iski wo riwayat maqbool nahi hoti, jisme simaa ki tasreeh naa ho.¹⁴⁸⁹

Baaqi Aimma e Salaasa (Maalik, Ahmad aur Abu Hanifa) se is usool ke khilaf kuch bhi saabit nahi hai, lehaza jo log Aimma e Arba aur 4 mazaahib ke hi bar-haq hone ka aqeeda rakhte hain, ghaur kare'n ke tadlees ke mas-ale mein Aimma e Arba ko chodkar wo kis raaste par jaa rahe hain?!

Baaz Shubaat Ke Jawabaat

Imam Sufiyan Soori ki tadlees ke silsila mein baaz un naas baaz eterazaat aur shubhaat bhi pesh karte rehte hain, unke maskat aur dandaan e shikar jawabaat darj e zail hain:

1. Agar koi kahe ke: *“Aap Haafiz Ibne Hajar waghaira ki Tabqaat ul Mudalliseen ki tabqaati taqseem se muttafiq nahi hain, jaisa ke aapne Mahnaama Al Hadees: 33 P55 waghaira mein likha hai aur doosri taraf aap kehte hain ke Sufiyan Soori aur A'amash ko tabqa saniya mein zikr karna ghalat hai aur saheeh ye hai ke ye dono tabqa salisa ke mudalliseen mein se the. Kya ye izteraab nahi hai?”*.

Iska jawab ye hai ke hamare nazdeek, jin raawiyo'n par tadlees ka ilzam hai, unke sirf do (2) tabqe hain:

Tabqaal Oola: Wo, jin par tadlees ka ilzam baatil hai aur tehqeeq se saabit ho chuka hai ke wo mudallis nahi the, masalan Imam Abu Qulaaba aur Imam Bukhari waghairahuam (Aise raawiyo'n ki ma'anea'an معنعن riwayat saheeh hoti hai)

Tabqa Saniya: Wo, jin par tadlees ka ilzam saheeh hai aur unka tadlees karna saabit hai. Masalan Qataada, Sufiyan Soori, A'amash aur Ibne Juraij waghairahum.

Aise raawiyo'n ki har ma'anea'an معنعن riwayat (Saheeh Bukhari aur Saheeh Bukhari ke alaawa doosri kitabo'n mein) adm e mataabea'at aur adm e shawahed ki soorat mein zaeef hoti hai. Chaahe unhe'n Haafiz Ibne Hajar waghaira ke tabqa e oola mein zikr kiya gaya ho yaa tabqa saniya mein.

¹⁴⁸⁷ Asaar as Sunan ka Hashiya: P186 tahat H550

¹⁴⁸⁹ Ar Rasaael: P379-380

¹⁴⁸⁸ Ahsanul Kalaam: (second edition) V2 P111; doosra nuskha: V2 P127

Ye to hui hamari asal tehqeeq aur doosri taraf jab maine kisi raawi masalan Imam Sufiyan Soori aur A'amash waghairahuma ko tabqa salisa mein zikr kiya hai to ye saraahat un logo'n ke liye bataur e ilzam ki gai hai, jo marwajja tabaqati taqseem par kulliyatan yaqeen rakhte hain. Balke is taqseem ka anda-dhund difaa bhi karte hain. Doosre lafzo'n mein is sarahat ka ye maqsad hai ke agar aap marwajja tabaqaati taqseem ko qattai aur yaqeeni samajhte hain to phir sun le'n! ke ye raawi tabqa oola yaa saniya mein se nahi, balke tabqa saalisa mein se hain aur yehi raajeh hai, lehaza ye izteraab nahi, balke ek hi baat hai, jisey do (2) ibaarato'n mein bayan kar diya gaya hai.

2. *Agar Koi kahe ke aapne kai saal pehle khud ek dafa Sufiyan Soori ko tabqa saniya mein likh diya tha.*¹⁴⁹⁰

To iska jawab ye hai ke kaafi arsa pehle main ye alaan bhi shaya karaa chuka hoo'n ke *"meri ye baat ghalat hai, main isse rujoo karta hoo'n, lehaza isey mansookh o kal-a'adam samjha jaae..."*¹⁴⁹¹

Lehaza mansookh aur rujoo shuda baat ka eteraz baatil hai.¹⁴⁹²

3. *Agar koi ye kahe ke: "Aapne sirf Haakim Nishapuri par etemaad karke Sufiyan Soori ko tabqa salisa mein zikr kiya hai".*

To iska jawab ye hai ke ye baat ghalat hai, balke maine mutaddid dalaael (masalan zaeef raawiyo'n se tadlees karne) ki roo se Sufiyan Soori ko tabqa salisa mein zikr kiya hai aur unme se 20 se ziyaada dalaael to isi mazmoon mein maujood hain, jo aapke hatho'n mein hai.

Isi tarha Haafiz Ibne Hibban, A'aini Hanafi aur Ibnul Turkamani Hanafi waghairahum ke nazdeek Sufiyan Soori tabqa salisa mein se the. Jaisa ke is mazmoon mein ba-hawaala saabit kar diya gaya hai.

Tambeeh: Agar kisi mohaddis ka koi qaul bataur e taaeed pesh kiya jaae to baaz chalaak qism ke log us mohaddis ke doosre aqwaal pesh karke ye propaganda shuru kar dete hain ke aap in aqwaal ko kyou'n nahi maante.

Arz hai ke Rasool Allah ﷺ ki har baat hamesha wajib ut taseleem aur haq hai, lekin aap ke alaawa kisi doosre shakhs ko ye ikhteyaar haasil nahi ke uski har baat hamesha wajib ut tasleem aur haq ho, balke dalaael ke saath us ummati shakhs se ikhtelaaf kiya jaa sakta hai aur aisa karna jurm nahi hai. LEhaza Haakim Nishapuri waghaira ko doosre muqaamaat par agar ghalatiyaa'n lagee ho'n to unse ikhetlaaf karna har saheb e faham musalman ka haq hai.

4. *Agar koi kahe ke "Haakim waghaira ne Sufiyan Soori ki bohut se riwayato'n ko saheeh qaraar diya hai. Masalan dekhiye: Ek shakhs ki kitab: Raful Yadain ke mauzoo par... Noor ul A'ainain Ka Mohaqqiqaana Tajziya".*¹⁴⁹³

To iska jawab ye hai ke ye tasheeh muqarrar shuda qaaede se aur usool e hadees ke khilaf hone ki wajah se ghalat yaa tasahul hai.

Yaad rahe ke Haakim waghaira par mutasaahil hone ka ilzam hai. Masalan dekhiye Haafiz Zahabi ka risaala *ذكر من يعتمد قوله في الجرح والتعديل* aur deegar kutub.

5. *Agar koi kahe ke "aapne Imam Shafai رحمه الله par tadlees ke mas-ale mein etemaad kiya hai, halaa'nke inka qaul jamhoor ke khilaf hai!"*

To Jawaban arz hai ke Imam Sahfai ka ye faisla ke mudallis ki ma'anea'an *معنعن* riwayat zaeef aur ghair-maqbool hoti hai, jamhoor ke khilaf nahi, balke jamhoor mohaddiseen ke muafiq hai. Jis par hamara ye

¹⁴⁹⁰ Juraabo'n Par Masah: P40 (mein aapka khat noshta 19-8-1408h)

¹⁴⁹¹ Mahnaama Shahaadat Islamabad (April 2003); Juz Raful Yadain: P26

¹⁴⁹² Nez dekhiye Mahnaama Al Hadees: 42: P28 (واللفظ له)

¹⁴⁹³ P: 41-42

mazmoon bhi gawaah hai. Jisme 20 se ziyaada hawaale sirf Sufiyan Soori ke baare mein pesh kar diye gae hain. Aur usool e hadees ki kitabe'n bhi uski muwaiyad hain, ulama e tehqeeq o takhreej aur ikhtelaafi masaael par likhne waalo'n ki tehreero'n se bhi yehi saabit hota hai.

6. Agar koi kahe ke *“Imam Shafai ne khud apni kitabo'n mein mudalliseen masalan Sufiyan bin Ua'aina aur Sufiyan Soori se ma'anea'an معنعن riwayatate'n li hain”*.

Iska jawab ye hai ke mujaarad riwayat lena yaa bayan karna tasheeh nahi hoti, lehaza jo shakhs isey tasheeh samajh baitha hai to wo apni islaah kar le.

Bataur e faaeda arz hai ke Sufiyan bin Ua'aina se Imam Shafai ki tamaam riwayaat simaa par mahmool hain.¹⁴⁹⁴

Sufiyan Soori se Imam Shafai ki ma'anea'an معنعن riwayaat ka ye matlab hargiz nahi ke Imam Shafai in riwayaat ko saheeh samajhte the. Hamara matlab ye hai ke kitab ul Umm waghaira se Imam Shafai ki wo riwayat ma'a mukammal sanad o matan pesh kare'n. Jisme Sufiyan Soori ka tafarrud hai, riwayat ma'anea'an معنعن hai aur Imam Shafai ne isey sanad e saheeh yaa sanad e hasan farmaya hai. Agar aisa nahi to phir ye eteraaz baatil hai.

7. Agar koi kahe ke *“Sufiyan Soori ki bohut si riwayaat kutub e hadees mein a'an ke saath maujood hain, masalan Saheeh Bukhari, Saheeh Muslim, Saheeh Ibne Khuzaima, Saheeh Ibne Hibban, Sunan Abu Dawood, Sunan Tirmizi, Musnad Ahmad aur Musand Abi Ya'ala waghaira:”*.

To iska jawab ye hai ke kutub e hadees ke 3 tabaqaat hain:

Awaal: Saheeh Bukhari aur Saheeh Muslim.

In dono kitabo'n ko ummat ki talqi bil-qubool haasil hai, lehaza in do (2) kitabo'n mein mudalliseen ki riwayat simaa, mataabea'at aur shawahid e motabarah ki wajah se saheeh hain.

Duwwam: Saheeh Ibne Khuzaima aur Saheeh Ibne Hibban waghairahuma:

In kitabo'n ko talqi bil-qubool haasil nahi, lehaza unke saath ikhtelaaf kiya jaa sakta hai. Masalan Saheeh Ibne Khuzaima mein seeney par hath baandhne waali riwayat sirf Sufiyan Soori ke a'an ki wajah se zaeef hai aur Momil bin Ismail par jamhoor mohaddiseen ba-shamool Imam Yahya bin Muyeen ki tauseeq ke baad eteraaz mardood hai. Dekhiye mera mazmoon: Isbaat ut Ta'adeel Fee Tauseeq Momil bin Ismail.¹⁴⁹⁵

Suwwam: Sunan Abu Dawood, Sunan Tirmizi, Musnad Abi Ya'ala aur Musnad Ahmad waghaira.

In kitabo'n ke musannifeen ne apni kitabo'n ke baare mein saheeh hone ka daawa nahi kiya, lehaza in kitabo'n mein mujaarad riwayaat ki binaa par ye kehna ghalat hai ke saahab e kitab ne is riwayat ko saheeh qaraar diya hai.

Ek shakhs ne in kitabo'n mein se baaz riwayaat ki takhreej karke ye daawa kar diya hai ke ye riwayatate'n unke nazdeek saheeh hain, hala'anke ye daawa bilkul jhoot hai.

Inhi kitabo'n mein Abu Hanifa ki mustadil bohut se riwayaat maujood hain, to kya wo shakhs ye tasleem karta hai ke ye tamaam riwayatate'n in kitabo'n ke musannifeen ke nazdeek saheeh hain?

8. Baaz un Naas ne Imam Shafai aur jamhoor mohaddiseen ke khilaf ye qaaeda banaaya hai ke agar raawi kaseer ut tadlees ho to iski ma'anea'an معنعن riwayat zaeef hogi aur agar qaleel ut tadlees ho to iski riwayat saheeh hogi.

¹⁴⁹⁴ An Nukat liz Zarakshi: P189; Al Fath ul Mubeen: P42

¹⁴⁹⁵ Ilmi Maqalaat: V1 P417-427

Arz hai ke ye qaaeda ghalat hai, jaisa ke is mazmoon ke 20 se ziyaada hawaalo'n se saabit hai.

Imam Ibnul Madeeni ka qaul ke log Sufiyan Soori ki riwayato'n mein Yahya bin Saeed al Qattan ke mohtaaaj hain, iski waazeh daleel hai ke Sufiyan Soori kaseer ut Tadlees the, warna logo'n ka mohtaaaj hona kaisa hai? Ghalebani yehi wajah hai ke Saudi Arab ke aalim Musfir bin Gharamullah ad Dameeni ne likha hai:

*Aur Sufiyan Soori ki tadlees bohot ziyaada hai.*¹⁴⁹⁶

وتدليسه كثير.

Tambeeh: Musfir mazkoor ka Ahle Hadees yaa ghair-muqallid hona saraahatan saabit nahi hai. Allah hi jaanta hai ke unka kya maslak hai?

Abu Zara'a Ibnul Iraqi ne kaha:

*Sufiyan Soori tadlees ke saath mashoor hain.*¹⁴⁹⁷

مشهور بالتدليس.

9. Agar koi kahe ke Haafiz al E'elaai waghaira ne Sufiyan Soori ko tabqa saniya mein likha hai, jinki tadlees imamo'n ne mohtamil (qaabil e bardaasht) qaraar diya hai.¹⁴⁹⁸

To iska jawab ye hai ke Haafiz al E'elaai ne Zohri¹⁴⁹⁹, Hameed ut Taaweel¹⁵⁰⁰, Ibne Juraij¹⁵⁰¹ aur Hasheem bin Basheer¹⁵⁰² ko bhi isi tabqa e saniya mein Soori ke saath zikr kiya hai. Halaa'nke in sabko Haafiz Ibne Hajar ne tabqa saalis mein zikr kiya hai. Imam Daraqutni ر.ه.ق se Ibne Juraij ki tadlees (ma'anea'an معنعن riwayat) ke baare mein poocha gaya to unho'n ne farmaya:

*Unki tadlees (a'an waari riwayat) se ijtinaab karna (yaane sakhti se bachna) chaahiye, kyou'nke unki tadlees wahshat naak hai, wo sirf majhoor se hi tadlees karte the...*¹⁵⁰³

يتجنب تدليسه فإنه وحش التدليس، لا يدّس إلا فيما سمعه من مجروح...

Imam Ahmad bin Saleh al Misri ne farmaya ke "agar Ibne Juraij simaa ki tasreeh naa kare'n to us (riwayat) ki koi parwaah nahi hai".¹⁵⁰⁴

Hasheem bin Basheer ke baare mein Ibne Sa'ad ne kaha:

*Jis mein wo simaa ki tasreeh naa kare'n to wo kuch cheez nahi hai.*¹⁵⁰⁵

ومالم يقل فيه أخبرنا فليس بشيء.

Maloom hua ke jis tarha Ibne Juraij aur Hasheem ko tabqa saniya mein zikr karna ghalat hai, usi tarha Sufiyan Soori, Sufiyan bin Ua'aina aur A'amash ko bhi tabqa saniya mein zikr karna ghalat hai.

10. Agar koi kahe ke ek shakhs ne aapki kitab: "Noor ul A'ainain ke radd mein ek kitab: Mohaqqiqqaana tajziya likhi hai".

To iska jawab ye hai ke is kitab mein saahab e kitab ne tark e raful yadain waali riwayat mein Sufiyan Soori ke simaa ki tasreeh pesh nahi ki aur naa motabar mataabea'at saabit ki hai. Is kitab mein Sufiyan Soori ki tadlees (ma'anea'an معنعن riwayat) ka difaa karne ki nakaam koshish ki gai hai, jo-ke hamare is tehqeeqi mazmoon ki roo se baatil hai.

Us shakhs ne hadees ki kitabo'n mein se Sufiyan Soori ki bohot se ma'anea'an معنعن marwiyaat pesh karke ye tassur dene ki koshish ki hai ke mohaddiseen e ikram Sufiyan Soori ki ma'anea'an معنعن riwayaat ko

¹⁴⁹⁶ At Tadlees Fil Hadees: P266

¹⁴⁹⁷ Kitab ul Mudalliseen: P21

¹⁴⁹⁸ Jaame ut Tehseel: P113

¹⁴⁹⁹ V3 P102

¹⁵⁰⁰ V3 P71

¹⁵⁰¹ V3 P83

¹⁵⁰² V3 P111

¹⁵⁰³ Sawalaat al Hakam lid Daraqutni: P265

¹⁵⁰⁴ Tareekh Usman bin Saeed ad Daarmi: P10

¹⁵⁰⁵ Tabqaat Ibne Sa'ad: V7 P313

hujjat samajhte the, halaa'nke ye tassur baatil hai aur is tarha ki marwiyaat kutub e ahadees se har mudallis raawi ki pesh ki jaa sakti hain. Jinhe'n naa barailwi hazraat tasleem karte, naa Deobandi aur naa hanafi hazraat tasleem karte hain. Aisa tareeqa e kaar kabhi ikhteyaar nahi karna chaahiye, jiski wajah se tamaam mudalliseen ki tamaam ma'anea'an معنعن riwayat saheeh qaraar di jaa'e'n aur ilm e tadlees fuzool ho jaae.

Ek shakhs ne Imam Daraqutni ki kitab Al E'elal¹⁵⁰⁶ se Abu Bakar an Nehshali aur Abdullah bin Idrees ki mataabea'at saabit karne ki koshish ki hai. Halaa'nke ye hawaala bilkul be-sanad hone ki wajah se mardood hai aur duniya ki kisi kitab mein saheeh yaa hasan lizaatehi sanad ke saath Abu Bakar an Nehshali yaa Abdullah bin Idrees ki riwayat e mazkoora mein lafzi yaa maanawi (mafhooman) mataabea'at saabit nahi hai.

Baaz un naas ne likha hai: "Imam Daraqutni رحمه الله ne حديث به الثوري عنه ke lafz likhe. Jisse Imam Sufiyan Soori رحمه الله se segha e tahdees saabit hote hain..."¹⁵⁰⁷

Ye istedlal do (2) wajah se mardood hai:

- 1) Imam Daraqutni ki paedaesh se bohot arsa pehle Imam Sufiyan Soori faut ho gae the, lehaza ye qaul be-sanad hai.
- 2) حديث به الثوري عنه ka matlab ye hai ke Soori ne isse hadees bayan ki hai, lehaza isse simaa kaha'n saabit ho gaya? Isme simaa ki tasreeh hi nahi, lekin baaz un naas saabit karne ki koshish kar rahe hain. SubhanAllah!

Ek shakhs ne Imam Sufiyan Soori ki ma'anea'an معنعن hadees ke 10 shawahid banaane ki koshish ki hai, jin mein Number 1-9 tak sab mauqoof o maqtoof riwayat aur za'ef o mardood hain. Ibrahim Nakhai mudallis the, lehaza Syedna Ibne Masood رحمه الله se (jo unki paedaesh se pehle wafaat paa gae the) unki har riwayat mardood hai. Chaahe unho'n ne ek jamat (majhuleen) se hi suna ho.

Abdur Razzaq, Hammad bin Abi Sulaiman, Ibne Ua'aina, Sufiyan Soori aur Ibrahim Nakhai sab mudallis the, lehaza unki ma'anea'an معنعن riwayat mardood ke hukum mein hain. Aakhri riwayat mein Muhammad bin Jabir jamhoor mohaddiseen ke nazdeek za'ef tha. Hammad aur Ibrahim dono mudallis the aur riwayat ma'anea'an معنعن hai.

Mukhtasar ye ke sab shawahid mardood hain aur baat Sufiyan Soori ki tadlees mein hi phasi hui hai.

Ab aakhir mein saheb e mohaqqaana tajziya (Faisal Khan Barailwi) ke 5 jhoot baa-hawaala aur radd pesh e khidmat hain:

1. Syedna Abdullah bin Masood رحمه الله ki taraf mansoob riwayat e mazkoora ke baare mein us shakhs ne Tahawi Hanafi ki kitab Sharah Ma'ani ul Asaar¹⁵⁰⁸ se tasheeh naqal ki¹⁵⁰⁹ halaa'nkeTahaawi ne is riwayat ko saraahatan saheeh nahi kaha, lehaza ye Tahawi par jhoot hai.
2. Riwayat e mazkoora ke baare mein us shakhs ne Haafiz Ibne Hajar ki kitab Ad Diraaya¹⁵¹⁰ se naqal kiya: "Saheeh".¹⁵¹¹

Ye kaala jhoot hai.

¹⁵⁰⁶ V5 P171, 173 #804

¹⁵⁰⁷ Mohaqqaana Tajziya: P92

¹⁵⁰⁸ V1 P154 & V1 P224

¹⁵⁰⁹ Mohaqqaana Tajziya: P122

¹⁵¹⁰ V1 P150

¹⁵¹¹ Mohaqqaana Tajziya: P123

3. Riwayat e mazkoora ke baare mein us shakhs ne Maulana Ataullah Haneef رحمہ اللہ ki Ta’aliqaat e Salafiyya¹⁵¹² se naqal kiya: “*Saheeh*”.¹⁵¹³

Maulana Ataullah ne is hadees ko qata’an saheeh nahi kaha, balke Abul Hasan Sindhi ka hashiya naqal karke س کا harf likh diya hai.¹⁵¹⁴ Lehaza ibaaat e mazkoora mein saheb e tajziya ne Maulana Ataullah Haneef Bhojiyani رحمہ اللہ par jhoot bola hai.

4. Saheb e Mohaqqiqana Tajziya ne kaha: ke “*Imam Shafai* رحمہ اللہ ka baad waala qaul bhi yehi hai ke in dono hazraat se (Hazrat Ali رضی اللہ عنہ aur Hazrat Abdullah bin Masood رضی اللہ عنہ) tark e raful yadain saabit hai”.¹⁵¹⁵

Ye bilkul kaala jhoot hai.

5. Saheb e Tajziya ne kaha: “*Zubiar Ali Zai Sahab Imam Bazaar* رحمہ اللہ par jirah karte hain aur unki tauseeq ke qaael nahi hain. Lehaza inka qaul kaise pesh kar sakte hain”.¹⁵¹⁶

Ye jhoot hai kyou’nke mere nazdeek Imam Bazaar siqa yaqtai aur sadooq hasan ul hadees hain aur mutaddid muqaamaat par main ne unki bayan karda ahadees ko saheeh qaraar diya hai.¹⁵¹⁷

Mahnaama Al Hadees: 23 Main bhi aakhri mein Khateeb Baghdadi aur Abu A’awaana waghairahuma se mohaddis Bazaar ka siqa o sadooq hona naqal kiya gaya hi.¹⁵¹⁸

Unke alaawa us shakhs ke aur bhi bohot se jhoot hain, masalan Musnad Ahmad mein mujarrid riwayaat ki wajah se Imam Ahmad bin Hambal se “*ahtaj behi* احتج به” naqal karna waghaira.¹⁵¹⁹

Us shakhs ki jahalaten bhi bohot ziyaada hain. Masalan:

*Ko simaa par mahmool karna.*¹⁵²⁰

حدث به الثوري عنه.

Aur ye kehna ke “*Waise bhi summa laa-yaud ke baghair bhi ahnaaf ka daawa saabit hota hai*”.¹⁵²¹

Halaa’nke is zaeef riwayat mein لا يعود aur uske mafhoom ki ziyaadat baatil saabit ho jaae to barailwiyo’n, deobandiyo’n ka daawa aur uski buniyad hi khatam ho jaati hai, saari imaat dhadaam se gir jaati hai aur Bhatta baith jaata hai.

Khulaasa at Tehqeeq: Hamare is mudallal aur tehqeeqi mazmoon mein saabit kar diya gaya hai ke Syedna Abdullah bin Masood رضی اللہ عنہ ki taraf se mansoob tark e raful yadain waali riwayat mein Sufiyan Soori mudallis hain, jo tabqa salisa ke mudallis hain, lehaza unki ye ma’anea’an معنعن riwayat zaeef o mardood hai.

Duniya ke kisi kitab mein riwayat e mazkoora mein Imam Sufiyan Soori ke simaa ki tasreeh maujood nahi, aur naa koi motabar mataabea’at kahee’n maujood hai.

Ahle imaan ko chaahiye ke zid o enaad ko chodkar haq ko tasleem kare’n aur isi mein dono jahano’n ki kaamyabi hai.

وما علينا إلا البلاغ

Sep 12th, 2009 - 21st Ramzan 1430h

Mohaqqiqana Tajziya: P122¹⁵¹² P123

¹⁵¹³ Mohaqqiqana Tajziya: P125

¹⁵¹⁴ Ta’aliqaat e Salafiyya: P123 Hashiya 4

¹⁵¹⁵ Mohaqqiqana Tajziya: P107

¹⁵¹⁶ Mohaqqiqana Tajziya: P115

¹⁵¹⁷ Masalan dekhhiye Ilmi Maqalaat: V1 P112

¹⁵¹⁸ Dekhiye P30

¹⁵¹⁹ Dekhiye Mohaqqiqana Tajziya: P122

¹⁵²⁰ Mohaqqiqana Tajziya: P92

¹⁵²¹ Mohaqqiqana Tajziya: P119

Tark e Raful Yadain Ki Sab Riwayaat Zaeef o Mardood Hain

Is mazmoon mein wo zaeef, mardood, mauzoo aur be-asal riwayaat ma'a radd aur tarikeen e ke shubhaat ke jawabaat pesh e khidmat hain, jinhe'n baaz log tark e raful yadain yaa mansookhiyat e raful yadain waghaira ke liye pesh karte rehte hain:

1. Syedna Abdullah bin Masood ؓ ki taraf mansoob riwayat:

Alqama se riwayat hai ke (Syedna) Abdullah bin Masood ؓ ne farmaya: *“Kya main tumhe'n Rasool Allah ﷺ ki namaz naa padhaau'n? Phir unho'n ne namaz padhi aur dono hath nahi uthaae siwaae pehli dafa ke”*.¹⁵²²

Is riwayat ki sanad 2o (2) wajah se zaeef hai:

Awwal: Imam Shafai waghaira jamhoor mohaddiseen ne isey ghair saabit o zaeef waghaira qaraar diya hai.¹⁵²³

Duwwam: Iske raawi Imam Sufiyan Soori ؓ siqa hone ke saath mudallis bhi the.¹⁵²⁴ Ye riwayat a'an se hai aur kisi sanad mein simaa ki tasreeh nahi hai.

Usool e hadees ka mashoor mas-ala hai ke mudallis raawi ki a'an waali riwayat zaeef hoti hai.¹⁵²⁵

Agar koi kahe ke Haafiz Ibne Hajar ne Sufiyan Soori ko tabqa saniya (mudalliseen ke doosre tabqe) mein zikr kiya hai to iska jawab ye hai: Saheeh ye hai ke Imam Sufiyan Soori tabqa salisa (mudalliseen ke teesre tabqe) ke mudallis the. Iske suboot ke liye 11 hawaale pesh e khidmat hain:

- 1) Haakim Nishapuri ne Haafiz Ibne Hajar se pehle unhe'n (Imam Sufiyan Soori ko) *Al Jins us Saalis* yaane tabqa saalesa mein zikr kiya hai.¹⁵²⁶
- 2) A'aini Hanafi ne kaha: Aur Sufiyan mudalliseen mein se the aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke uski tasreeh simaa doosri sanad se saabi tho jaae.¹⁵²⁷
Maloom hua ke A'aini Hanafi ke nazdeek Sufiyan Soori tabqa salesa mein se the.
- 3) Ibnul Turkamani Hanafi ne ek riwayat par jirah karte hue kaha: Soori mudallis hain aur unho'n ne a'an se riwayat bayan ki hai.¹⁵²⁸
Ibnul Turkamani ke nazdeek Sufiyan Soori ki a'an waali riwayat (illat e qaadeha se) ma'alool hai.
- 4) Kirmani ne kaha: *“Sufiyan mudalliseen mein se the aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae”*.¹⁵²⁹
- 5) Qastalani ne kaha: *“Sufiyan mudallis hain aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae”*.¹⁵³⁰
- 6) Salahuddin al E'elaai ne kaha: *“Sufiyan Soori majhool logo'n se tadlees karte the”*.¹⁵³¹

¹⁵²² Sunan Tirmizi, Imam Tirmizi ne kaha Hadees hasan; Al Mahalla laa Ibne Hazam, Imam Hazam ne kaha *إن هذا الخبر صحيح*; Sunan Abu Dawood; Noor ul A'ainain Fee Mas-ala Raful Yadain: P129-130

¹⁵²³ Kitab ul Umm: V7 P201; E'elal ul Hadees laa Ibne Abi Haatim: H258; Sunan Tirmizi: H256; At Tamheed laa Ibne Abdul Barr: V3 P220 waghaira

¹⁵²⁴ Kitab al Jirah wa Ta'adeel: V4 P225; Kitab ul Mudalliseen

¹⁵²⁵ Kitab ar Risaalah lil Imam Shafai: P380; Muqaddama Ibne Salah: P99

¹⁵²⁶ Ma'arefa Uloom ul Hadees: P106

¹⁵²⁷ Umdatul Qaari: V3 P112

¹⁵²⁸ Al Jauhar un Naqee: V8 P262

¹⁵²⁹ Sharah Saheeh Bukhari az Kirmani: V3 P62

¹⁵³⁰ Irshad us Saari: V1 P286

¹⁵³¹ Jaame ut Tehseel Fee Ahkaam ur Maraseel: P99

7) Haafiz Zahabi ne kaha: “Wo (Sufiyan Soori) zaef raawiyo’n se tadlees karte the.. Alakh”.¹⁵³²

Jo mudallis raawi ghair siqa raawiyo’n se tadlees kare, to iski sirf wohi riwayat maqbool hoti hai, jisme simaa ki tasreeh kare.¹⁵³³

8) Sarfaraz Khan Safdar Deobandi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki hai.¹⁵³⁴

9) Master Ameen Okadwi Deobandi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki hai.¹⁵³⁵

10) Muhammad Shareef Kotalwi Barailwi ne Sufiyan Soori ki ek riwayat par jirah karte hue kaha: “Air Sufiyan ki riwayat mein tadlees ka shuba hai”.¹⁵³⁶

11) Muhammad Abbas Rizwi Barailwi ne likha hai: “Yaane Sufiyan mudallis hai aur ye riwayat unho’n ne Asim bin Kaleeb se a’an ke saath ki hai aur usool e mohaddiseen ke tahat mudallis ka a’ana’annah عنعنہ ghair-maqbool hai, jaisa ke aagey in sha Allah bayan hoga”.¹⁵³⁷

Is tafseel se maloom hua ke Imam Sufiyan Soori رضى الله عنه (tabqa salesa ke) mudallis the, lehaza ghair sahihain mein unki a’an waali riwayat zaef hoti hai. Illa ye ke simaa ki tasreeh saabit ho yaa motabar mataabea’at mil jaae. Yaad rahe ke riwayat e mazkoora mein Sufiyan Soori ki mataabe’at ba-sanad e saheeh muttasil saabit nahi hai. Nez dekhiye mera mazmoon: “Imam Sufiyan Soori Ki Tadlees Aur Tabqa Saniya?”.

Tambeeh: Syedna Ibne Masood رضى الله عنه ki taraf mansoob ek riwayat mein aaya hai ke: “maine Nabi ﷺ, Abu Bakar aur Umar رضى الله عنه ke saath namaz padhi hai, wo shuru namaz mein takbeer e tehreema ke siwa hath nahi uthaate the”.¹⁵³⁸

Is riwayat ka raawi Muhammad bin Jabir al Yamani
jamhoor ke nazdeek zaef hai.¹⁵³⁹

تفرد به محمد بن جابر وكان ضعيفاً.

Aur Imam Daraqutni ne bhi is raawi ko zaef kaha hai, lehaza ye riwayat mardood hai.

Syedna Ibne Masood رضى الله عنه ki taraf mansoob ek aur riwayat¹⁵⁴⁰ kai wajah se baatil o mardood hai:

1) Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harthi al Bukhari kazzab hai.¹⁵⁴¹

Iska ustad Raja bin Abdullah an Nehshali majhool hai aur baaqi sanad bhi mardood hai.¹⁵⁴²

Syedna Abdullah bin Masood رضى الله عنه se tark e raful yadain mauqoofan bhi saabit nahi hai.

¹⁵³² Mizan ul Etedaal: V2 P169

¹⁵³³ An Nukat liz Zarakshi: P184; Sharah Alfiya al Iraqi: At Tabsara wat Tazkirah: V1 P183-184

¹⁵³⁴ Khazaaen us Sunan: V277

¹⁵³⁵ Majmua Rasaael (old edition: V3 P331); Tajalliyaat e Safdar: V5 P470

¹⁵³⁶ Fiqa ul Faqhiya: P134

¹⁵³⁷ Munazre Hi Munazre: P249

¹⁵³⁸ Sunan Daraqutni: V1 P295

¹⁵³⁹ Majmua Zawaaed: V5 P191

¹⁵⁴⁰ Jaame ul Masaneed: V1 P355

¹⁵⁴¹ Mizan ul Etedaal: V2 P496; Lizaan ul Mizaan: V3 P348-349

¹⁵⁴² Noor ul A’ainain: P42-43

2. Syedna Baraa bin Aazib ؓ ki taraf mansoob riwayat:

Syedna Baraa bin Aazib ؓ se riwayat hai ke Nabi ﷺ shuru namaz mein kaano'n ki luoo'n tak raful yadain karte the, phir aap dobara (raful yadain) nahi karte the.¹⁵⁴³

Is riwayat ka bunyadi raawi Yazeed bin Abi Ziyaad al Quraishi al Hashmi al Kufi hai, jo-ke jamhoor mohaddiseen ke nazdeek zaef tha. Haafiz Ibne Hajar Asqalani ne kaha:

*Aur jamhoor uski hadees ko zaef kehte hain...*¹⁵⁴⁴

والجمهور على تضعيف حديثه....

Boosiri ne kaha:

*Aur jamhoor ne isey zaef kaha hai.*¹⁵⁴⁵

وضعفه الجمهور.

Is riwayat ki doosri sanad mein Muhammad bin Abdur Rahman bin Abi Laila hai, jo-ke jamhoor mohaddiseen ke nazdeek zaef tha. Anwar Shah Kashmiri Deobandi ne kaha: “*Pas wo mere nazdeek zaef hai, jaisa ke jamhoor ka mazhab hai*”.¹⁵⁴⁶

Boosiri ne kaha:

*Isey jamhoor ne zaef kaha hai.*¹⁵⁴⁷

وضعفه الجمهور.

Tark e Raful Yadain waali riwayat:

أبو حنيفة عن الشعبي قال: سمعت البراء بن عازب

Ki sanad se marwi hai.¹⁵⁴⁸

Is riwayat ke saare raawi: Abul Qasim bin Balwiya as Saboori, Bakar bin Muhammad bin Abdullah al Habaal ar Raazi, Ali, Ali bin Muhammad bin Rooh bin Abi al Harsh al Maseesi, Muhammad bin Rooh aur Rooh bin Abi al Harshi, sab majhool hain, lehaza ye sanad mardood hai.¹⁵⁴⁹

3. Ibaad bin az Zubair (?) Ki Taraf Mansoob Riwayat:

Ibaad bin az Zubair se marwi hai ke “*Rasool Allah ﷺ jab namaz shuru farmate the, to ibteda e namaz mein raful yadain karte the, phir namaz mein kahee'n bhi raful yadain nahi karte the, hatta ke aap namaz se farigh ho jaate*”.¹⁵⁵⁰

Ye riwayat kai wajah se mardood hai:

1) Muhammad bin Ishaq (raawi) naa-maloomhai.

2) Hafs bin Ghayas mudallis the.¹⁵⁵¹

Unhe'n tabqa e oola mein zikr karna ghalat hai aur saheeh ye hai ke wo tabqa salesa ke mudallis the. Ye riwayat a'an se hai, lehaza zaef hai.

3) Ibaad bin az Zubair naa-maloomhai aur isse Ibaad bin Abdullah bin az Zubair muraad lena be-daleel hai.

4) Agar ba-farz e muhaal Ibaad se muraad Ibne Abdullah az Zubair hote to ba-farz e muhaal un tak sanad saheeh hoti to bhi ye riwayat munqata o mursal hone ki wajah se zaef hai.

Faaeda: Syedna Abdullah bin az Zubair se Nabi ﷺ ki wafaat ke baad raful yadain karna saabit hai.¹⁵⁵²

¹⁵⁴³ Sharah Ma'ani ul Asaar lit Tahaawi; Sunan Abu Dawood waghairahuma

¹⁵⁴⁴ Hadees us Saari: P459

¹⁵⁴⁵ Zawaaed Ibne Majah: 2116

¹⁵⁴⁶ Faiz ul Baari: V3 P168

¹⁵⁴⁷ Zawaaed Ibne Majah: 854

¹⁵⁴⁸ Musnad Abu Hanifa laa Abi Nayeemsbahani: P156

¹⁵⁴⁹ Archives Multaq Ahlul Hadees: 4 V1 P926

¹⁵⁵⁰ Khilafiyat lil Bayhaqi (ba-hawaala Nasbur Raaya: V1 P404

¹⁵⁵¹ Tabaqaat Ibne Sa'ad: V6 P390

¹⁵⁵² Sunan Kubra lil Bayhaqi: V2 P (sanad saheeh o rijaal suqaat)

4. Syedna Abdullah bin Abbas Aur Syedna Abdullah bin Umar ؓ Ki Taraf Mansoob Riwayate'n:

In dono sahabiyo'n se marwi hai ke Nabi ﷺ ne farmaya: *“Raful Yadain 7 muqaamaat par kiya jaae: Namaz ke shuru mein, baitullah ki ziyarat ke waqt, safaa o marwa par, arafaat aur muzdalifa mein wuqoof ke baad aur jamaraat ko kankariyaa'n maarte waqt”*.¹⁵⁵³

Iski sanad mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor mohaddiseen ke nazdeek zaef hai. Dekhiye Hadees # 2.

Syedna Ibne Abbas ؓ ki taraf mansoob ek aur riwayat¹⁵⁵⁴ mein hai, jo Ataa bin as Saaeb raawi ke ikhtelaat ki wajah se zaef hai.¹⁵⁵⁵

Aur ye saabit nahi hai ke ye riwayat unho'n ne ikhtelaat se pehle bayan ki thi, lehaza ye riwayat zaef hai.

Al Mojam ul Kabeer lit Tabrani¹⁵⁵⁶ ki riwayat mein لا ترفع الأيدي إلا في سبع مواطن. ke alfaaz aae hain. Ye riwayat bhi Muhammad bin Abdur Rahman bin Abi Laila (zaef indal jamhoor) ki wajah se zaef hai.

Syedna Ibne Abbas ؓ ki taraf mansoob ek be-sanad aur mauzoo riwayat¹⁵⁵⁷ mein hai ke *“Ashra e mubasshira raful yadain nahi karte the, magar sirf shuru namaz mein”*. Ye bhi mardood riwayat hai.

Baaz log Tafseer Ibne Abbas naami kitab se ek riwayat pesh karte hain ke, *“Aur namaz mein apne hath nahi uthaate”*.¹⁵⁵⁸

Is kitab ki sanad mein Muhammad bin Marwan As Sidee kazzab, Muhammad bin Saaeb al Kalbi kazzab aur Abu Saleh Baazaam zaef hain.¹⁵⁵⁹ Lehaza ye saari tafseer mauzoo aur man-ghadat hai.

Tambeeh: Syedna Ibne Abbas ؓ se saabit hai ke aap ruku se pehle aur ruku ke baad raful yadain karte the.¹⁵⁶⁰

Syedna Abdullah bin Abbas ؓ se tark e raful yadain qata'an saabit nahi hai.

Syedna Ibne Umar ؓ bhi ruku se pehle aur ruku ke baad raful yadain karte the.¹⁵⁶¹

Syedna Abdullah bin Umar ؓ se tark e raful yadain saabit nahi hai.

Mujahid se riwayat hai ke *“Maine Ibne Umar ؓ ke peeche namaz padhi, pas Aap namaz mein sirf pehli takbeer ke waqt raful yadain karte the, iske baad namaz mein kisi jagah raful yadain nahi karte the”*.¹⁵⁶²

Ye riwayat Abu Bakar bin A'ayaash (sadooq hasan ul hadees yaqtai) ke wahem ki wajah se zaef hai. Imam Ahmad bin Hambal ne farmaya: *“Ye baatil hai”*.¹⁵⁶³

Imam Ibne Muyeen ne farmaya: *“Abu Bakar (bin A'ayaash) ki Hussain se riwayat iska wahem hai, is riwayat ki koi asal nahi hai”*.¹⁵⁶⁴

Mohaddiseen ki is jirah ke muqaable mein kisi mustanad mohaddis yaa Imam (minal muta-qaddimeen) se riwayat e mazkoora ko saheeh qaraar dena saabit nahi hai.

¹⁵⁵³ Sharah Ma'ani ul Asaar; Kashf ul Astaar

¹⁵⁵⁴ Al Mojam ul Kabeer lit Tabrani: V11 P452

¹⁵⁵⁵ Al Kawaakib un Niraat: P61; Majmua az Zawaaed: V3 P297

¹⁵⁵⁶ V11 P385

¹⁵⁵⁷ Badaae us Sanaae lil Kasani: V1 P207

¹⁵⁵⁸ Tanweer ul Qiyaas: P212

¹⁵⁵⁹ Noor ul A'ainain: P238-246

¹⁵⁶⁰ Musannaf Ibne Abi Shaiba: V1 P235 (sanad hasan)

¹⁵⁶¹ Saheeh Bukhari: 739 (sanad saheeh)

¹⁵⁶² Musannaf Ibne Abi Shaiba; Sharah Ma'ani ul Asaar lit Tahaawi

¹⁵⁶³ Masaael Ahmad Riwaaya Ibne Haani: V1 P50

¹⁵⁶⁴ Juz Raful Yadain: 16; Nasbur Raaya: V1 P392

Abdul Aziz bin Hakeem se riwayat hai ke maine dekha: “Ibne Umar رضي الله عنه apne hatho’n ko kaano’n ke muqaabil tak takbeer e oola ke waqt uthaate aur uske siwa kisi mauqa mein hath naa uthaate the”.¹⁵⁶⁵

Ye riwayat do (2) wajah se mardood hai.

- 1) Ibne Farqad jamhoor mohaddiseen ke nazdeek zaef o majrooh hai, iski tauseeq mardood hai.
- 2) Muhammad bin Abaan bin Saaleh jamhoor mohaddiseen ke nazdeek zaef o majrooh raawi hai.

5. Syedna Ali رضي الله عنه Ki Taraf Mansoob Riwayat:

Syedna Ali رضي الله عنه se riwayat hai ke Nabi ﷺ namaz ke shuru mein raful yadain karte the, phir dobara nahi karte the.¹⁵⁶⁶

Ye riwayat Al E’elal al Wardah lid DARqutni mein be-sanad hai. Abdur Raheem bin Salman tak koi sanad mazkoor nahi hai aur be-sanad riwayat mardood hoti hai.

Sarfazar Khan Safdar Deobandi ne kaha: “Aur Imam Bukhari رحمته الله ne apne istedlal mein unke asar ki koi sanad naqal nahi ki aur be-sanad baat hujjat nahi ho sakti”.¹⁵⁶⁷

6. Syedna Abdullah bin Umar رضي الله عنه Ki Taraf Mansoob Riwayat:

Zaid bin Aslam se marwi hai ke Abdullah bin Umar رضي الله عنه ne kaha: “Ham Rasool Allah ﷺ ke saath Makkah mein shuru namaz aur ruku ke waqt raful yadain karte the, phir jab Nabi ﷺ ne Madina ki taraf hijrat ki, to aapne namaz mein ruku waala raful yadain tark kar diya aur ibtedaa waale raful yadain par saabit qadam rahe”.¹⁵⁶⁸

Ye riwayat kai wajah se mauzoo aur baatil hai?

Awwal: Iske raawi Usman bin Muhammad bin Khasheesh al Qerwaani ke baare mein Haafiz Zahabi ne kaha:

Wo kazzab (bohota jhoota) tha.¹⁵⁶⁹

كان كذاباً.

Duwwam: Akhbaar ul Fuqaha naami kitab ke aakhri mein likha hua hai ke kitab mukammal ho gai... aur ye (takmeel) Shaban 483h mein hui hai.¹⁵⁷⁰

Akhbaar ul Fuqaha ke musannif Muhammad bin Haris al Qerwani 361h mein faut hue the, lehaza maloom hua ke kitab ka naasikh majhool hai, jo musannif ki wafaat ke 122 saal baad guzra hai. Majhool ki riwayat mardood hoti hai.

Suwwam: Usman bin Sawaada ki Hafs bin Maisarah se mulaqaat yaa mua’aserat saabit nahi hai.¹⁵⁷¹

Syedna Ibne Umar رضي الله عنه ki taraf mansoob ek be-sanad riwayat¹⁵⁷² mein ba-hawaala Khilafiyaat lil Bayhaqi mazkoor hai. Iski mukammal muttasil sanad naa-maloom hai aur Haakim Nishapuri ne farmaya: “Ye riwayat baatil, mauzoo hai”.¹⁵⁷³

¹⁵⁶⁵ Muwatta Muhammad bin Habin Farqad ash Shaibani

¹⁵⁶⁶ Al E’elal lil Imam Daraqutni: V4 P107

¹⁵⁶⁷ Ahsan ul Kalaam: V1 P327; another edition: P403

¹⁵⁶⁸ Akhbaar ul Fuqaha wal Mohaddiseen: P214 ت 378

¹⁵⁶⁹ Al Mughni Fee az Zoafa: V2 P50 ت 4059

¹⁵⁷⁰ P293

¹⁵⁷¹ Tafseel ke liye dekhiye Noor ul A’ainain: P205-211

¹⁵⁷² Nasbur Raaya: V1 P404

¹⁵⁷³ Nasbur Raaya: V1 P404

7. Ek Be-sanad Riwayat:

Mulla Kasaani waghaira baaz Hanafi Fuqaha ne baghair kisi sanad ke ek riwayat bayan ki hai ke, “Nabi ﷺ ne apne baaz sahaba ko ruku se pehle aur ruku se sar uthaate waqt raful yadain karte dekha to farmaya: Kya wajah hai ke main tumhe’n dekhta hoo’n, tumne is tarha hath uthaate hue hain jaise sar-kash ghodo’n ki dume’n hoti hain? Namaz mein sukoon karo”.¹⁵⁷⁴

Ye riwayat be-sanad hone ki wajah se mauzoo o mardood hai.

8. Syedna Anas bin Maalik ؓ Ki Taraf Mansoob Ek Riwayat:

Kaseer bin Abdullah se riwayat hai ke maine Anas bin Maalik ؓ ko farmate hue suna ke Nabi ﷺ ne mujhse farmaya: “Beta jab tu namaz ke liye aae to qibla-rukh hojaa, raful yadain kar aur takbeer e tehreema keh aur qiraa-at kar jaha’n se karna chaahe phir jab tu ruku mein jaae to dono hatheliya’n ghutno’n par rakh... Alakh”.¹⁵⁷⁵

Is riwayat ka raawi Kaseer bin Abdullah Abu Hashim al Abli sakht zaef o matrook tha. Imam Bukhari ne farmaya:

Wo Anas se munkar hadeese’n bayan karta tha.¹⁵⁷⁶

منكر الحديث عن أنس.

Imam Nisai ne kaha:

متروك الحديث.¹⁵⁷⁷

Haakim ne Syedna Anas ؓ se iski bayan karda riwayaat ko mauzoo qaraar diya hai.¹⁵⁷⁸

Doosre ye ke is mauzoo riwayat mein tark e raful yadain ki saraahat nahi, balke adm e zikr hai aur adm e zikr har jagah nafae e zikr ki daleel nahi hota.¹⁵⁷⁹

Baaz un Naas Al Madoona al Kubra¹⁵⁸⁰, hadees e Abi Maalik al Asha’ari ؓ¹⁵⁸¹, aur Hadees e Abu Huraira ؓ¹⁵⁸² waghaira pesh karte hain. Jin mein tark e raful yadain ka naam o nishaan nahi hota. Lehaza ghair mutalliq aur adm e zikr waali riwayat pesh karna ghalat hai.

9. Tehrifaat

Baaz log Musnad Humaidi aur Musnad Abi A’awaana se Syedna Ibne Umar ؓ ki taraf mansoob karke do (2) hadeese’n pesh karte hain aur tark e raful yadain saabit karne ki koshish karte hain, halaa’nke in dono kitabo’n ke puraane qalmi nuskho’n mein ye hadeese’n tark e raful yadain ke saath nahi, balke isbaat e raful yadain ke saath likhi hui hain. Lehaza baaz un naas ki in tehrifaat se baa-khabar rahe’n aur tafseel ke liye dekhiye Noor ul A’ainain¹⁵⁸³.

¹⁵⁷⁴ Badaae us Sanaae: V1 P207

¹⁵⁷⁵ Al Kaamil Fee Zoafa ur Rijaaal laa Ibne A’adee: V6 P2086

¹⁵⁷⁶ Al Kaamil laa Ibne A’adee: P2085; Kitab uz Zoafa lil Bukhari: 316

¹⁵⁷⁷ Al Kaamil laa Ibne A’adee: P2085; Kitab uz Zoafa lil Bukhari: 506

¹⁵⁷⁸ Tehzeeb ut Tehzeeb: V8 P418; doosra nuskha: P374

¹⁵⁷⁹ Al Jawahar un Naqee: V4 P317

¹⁵⁸⁰ V1 P69

¹⁵⁸¹ Musnad Ahmad: V5 P243

¹⁵⁸² Sunan Abu Dawood; At Tamheed: V9 P215

¹⁵⁸³ P68-81

10. Zaeef Asaar Aur Baaz Fawaaed:

Baaz log marfoo ahadees ke muqable mein zaeef o ghair-saabit asaar pesh karte hain, masalan:

- 1) Syedna Ibne Masood ؓ ki taraf mansoob asar munqata hone ki wajah se mardood hai. Ibrahim Nakhai ki paedash se pehle Syedna Ibne Masood ؓ faut ho gae the.
- 2) Syedna Umar ؓ ki taraf mansoob asar Ibrahim Nakhai (siqa mudallis) ki tadlees ki wajah se zaeef hai, jo shakhs isey saheeh samajhta hai wo asar e mazkoor mein Ibrahim Nakhai ke simaa ki tasreeh pesh kare.
- 3) Khulafa e Rashideen ؓ ki taraf mansoob asar Muhammad bin Jabir (zaeef) ki wajah se zaeef hai. Dekhiye yehi mazmoon ki Hadees # 1.
Badaael us Sanaae lil Kasaani¹⁵⁸⁴ waala asar be-sanad hone ki wajah se mauzoo hai.
- 4) Syedna Ali ؓ ki taraf mansoob asar baa-ittefaq e mohaddiseen zaeef o ghair-saabit hai. Kisi mohaddis ne isey saheeh nahi kaha. Is par mohaddiseen ka ittefaq hai aur ijma sharai hujjat hai.
- 5) Baaz log Muhammad bin al Hasan bin Farqad ash Shaibani ki taraf mansoob *al Muwata* aur *al Asaar* se baaz asaar pesh karte hain. Jinki sanad saheeh nahi aur khud Ibne Farqad bhi jamhoor mohaddiseen ke nazdeek zaeef o majrooh hai. Ye kitabe'n bhi isse ba-sanad e saheeh saabit nahi hain.
- 6) Baaz log sajdo'n mein raful yadain waali riwayaat pesh karte hain, halaa'nke sajdo'n mein raful yadain kisi ek riwayat se bhi saabit nahi aur Saheeh Bukhari mein likha hua hai: *"Aur aap sajda karte aur sajde se uthhte waqt raful yadain nahi karte the"*.¹⁵⁸⁵
- 7) Baaz log Syedna Jabir bin Samrah ؓ waali hadees (Saheeh Muslim se) pesh karte hain, halaa'nke is hadees ka talluq ruku waale raful yadain se nahi, balke tasshahud mein salam ke waqt hatho'n se ishaara karne se hai.¹⁵⁸⁶
- 8) Baaz log ye kehte hain ke Sahaba Ikraam ؓ baghlo'n mein buth lekar aate the, to is wajah se raful yadain kiya jaata tha.
Ye bilkul jhoot aur man-ghadat baat hai, jiska koi suboot hadees ki kisi kitab mein nahi hai.
- 9) Baaz un Naas ye kehte hain ke Nabi ؐ pehle raful yadain karte the aur baad mein isey matrook yaa mansookh qaraar diya tha.
Magar iski koi sanad yaa daleel hadees ki kisi kitab mein nahi hai.
- 10) Baaz log jamhoor mohaddiseen ke nazdeek majrooh raawiyo'n ki tauseeq pesh karne ki koshish karte hain, halaa'nke jamhoor ki jirah ke muqable mein tauseeq mardood hai, illa ye ke khaas aur aam ka mas-ala ho to phir khaas muqaddam hota hai.
Sarfraz Khan Safdar Deobandi ne likha hai: *"Baae'n hama hamne tauseeq o tazeef mein jamhoor aimma e jirah o ta'adeel aur aksar aimma e hadees ka saath aur daaman nahi choda. Mashoor hai ke: "zubaan e khalq ko naqqarah e khuda samjho"*.¹⁵⁸⁷
- 11) Baaz log shiyyo'n ki kitab: *"Musnad Zaid"* aur kharjiyyo'n ki kitab *"Musnad ar Rabee bin Habib"* ke hawaale pesh karte hain, halaa'nke ye dono ghair saabit aur baatil kitabe'n hain. Ghair saabit kitabo'n ka hawaala pesh karna mardood hota hai.

Isbaat e raful yadain qabl az ruku o baad az ruku ke dalaael ke liye Saheeh Bukhari o Saheeh Muslim waghairahuma ka mutalea kare'n.

وما علينا إلا البلاغ
July 11th, 2009

¹⁵⁸⁴ V1 P207 عن علقمه الخ

¹⁵⁸⁵ H738 Tafseel ke liye dekhiye Noor ul A'ainain: P189-194

¹⁵⁸⁶ Dars e Tirmizi: V2 P36; Al Ward ush Shazee: P63; At Talkhees ul Habeer: V1 P221

¹⁵⁸⁷ Ahsan ul Kalaam: V1 P40

Tark e Raful Yadain Ki Hadees Aur Mohaddiseen e Ikram Ki Jirah

(Ye mazmoon Faisal Khan Barailwi ki kitab: “Raful Yadain Ke Mauzoo Par... Mohaqqiqana Tajziya” ke jawab mein likha gaya hai)

Syedna Abdullah bin Masood رضي الله عنه ki taraf mansoob, Imam Sufiyan Soori رضي الله عنه (mudallis) ki ma’anea’an معنعن (tark e raful yadain waali) riwayat ko jamhoor mohaddiseen ne zaeef o ma’alool qaraar diya hai. Tafseel ke liye dekhiye meri kitab Noor ul A’ainain Fee Mas-ala Raful Yadain¹⁵⁸⁸.

Baaz logo’n ne aaj kal ke daur mein in tazeefi aqwaal mein tashkeek paeda karne ki koshish ki hai, lehaza in mushkikeen ke shukook o shubhaat ke jawabaat darj e zail hain:

- 1) Imam Abdullah bin Mubarak رضي الله عنه ne kaha: “*Ibne Masood رضي الله عنه ki (taraf mansoob ye) hadees saabit nahi hai*”.¹⁵⁸⁹

Baaz un naas ne is jirah ko Sufiyan Soori waali hadees se hataane ki koshish ki hai, halaa’nke mohaddiseen e ikram ne isey Sufiyan Soori ki hadees se mutalliq hi qaraar diya hai.¹⁵⁹⁰

Ek shakhs ne ye mughalta dene ki koshish ki hai ke Imam Ibnul Mubarak se is jirah ka raawi Sufiyan bin Abdul Malik, unka qadeem shagird hai aur khud muta-akakhir shagird Suwaid bin Nasar ki riwayat mein Ibnul Mubarak ne ye hadees bayan ki thi, lehaza ye jirah qadeem aur marjooh hai.

Arz hai ke (sahihain ke alaawa) aam ghair mushtarat bis sehha kitabo’n mein mujarrad riwayat karna kisi hadees ki tasheeh nahi hota. Masalan:

1. Musnad Ahmad¹⁵⁹¹ mein ek riwayat hai: من باع الخمر فليشقص الخنازير iske raawi Umar bin Bayan ke baare mein Imam Ahmad bin Hambal se poocha gaya to unho’n ne farmaya:

*Main usey nahi jaanta.*¹⁵⁹²

لا أعرفه.

2. Musnad Ahmad¹⁵⁹³ mein Duwaid a’an Abi Sahal a’an Sulaiman bin Ruman Alakh ek riwayat hai, jiske baare mein Imam Ahmad ne farmaya:

*Ye munkar hadees hai.*¹⁵⁹⁴

هذا حديث منكر.

3. Saalim a’an Sauban ki riwayat mein aaya hai ke: استقيموا لقريش ما استقاموا لكم¹⁵⁹⁵

Iske baare mein Imam Ahmad ne farmaya:

*Saheeh nahi hai, Salim bin Abi al Ja’ad ne Sauban se mulaqaat nahi ki.*¹⁵⁹⁶

ليس بصحيح، سالم بن أبي الجعد لم يلق ثوبان.

Is tarha ki doosri misaalo’n ke liye dekhiye Haafiz Ibnul Qaiyyim ki Kitab *Al Furoosiya*. Lehaza Imam Ibnul Mubarak ka Suwaid bin Nasar ki riwayat mein is hadees ko bayan karna is hadees ki tasheeh nahi hai aur naa kisi khayaali mauhoom rujoo ki daleel hai.

Ze’eli hanafi ne Ibnul Qattan (al Faasi) ki kitab *Al Waham wal Ilaihaam* se naqal kiya hai ke:

¹⁵⁸⁸ P130-134 (taba jadeed)

¹⁵⁸⁹ Snan Tirmizi: H256; Noor ul A’ainain: P130

¹⁵⁹⁰ Noor ul A’ainain: P130

¹⁵⁹¹ V4 P253

¹⁵⁹² Kitab ul E’elal wa Ma’arefah ar Rijaa: V2 P7 # 1366

¹⁵⁹³ V6 P71

¹⁵⁹⁴ Al Muntakhab Minal E’elal lil Khalaal: P44 H5

¹⁵⁹⁵ Musnad Ahmad: V5 P277

¹⁵⁹⁶ Al Sunnah lil Khalaal: 82 (sanad hasan); Al Muntakhab Minal E’elal lil Khalaal: P162 H82

*Tirmizi ne Ibnul Mubarak se naqal kiya ke unho'n ne kaha: Wakee ki hadees saheeh nahi hai.*¹⁵⁹⁷

ذكر الترمذي عن ابن المبارك أنه قال: حديث وكيع لا يصح.. إلخ.

Isse maloom hua ke Ibnul Mubarak ki jirah usi riwayat par hai, jisey Imam Wakee ne Sufiyan Soori se bayan kiya tha, lehaza baaz un naas ka is jirah ko Tahawi waali riwayat par fit kar dena ghalat hai.

Agar koi kahe ke *Mughtalaai Hanafi, Ibne Daqeeq al Eid Maliki Shafai, A'aini Hanafi, Ibnul Turkamani Hanafi aur Ibnul Qattan al Faasi al Maghribi* waghairahum ne Imam Ibnul Mubarak ki is jirah ke jawabaat diye hain. To arz hai ke ye saare jawabaat mardood aur baatil hain.

- 2) Imam Shafai رحمه الله ne tark e raful yadain ki ahadees ko radd kar diya hai ke ye saabit nahi hain.¹⁵⁹⁸

Agar koi kahe ke ye mubham alfaaz ki jirah hai, jiski koi haisiyat nahi hai. To arz hai ke ye baaz un naas ke nazdeek mubham hokar radd hogi, hamare nazdeek do (2) wajah se ye jirah maqbool hai.

Awwal: Ye usool e hadees ke mutabiq hai, kyou'nke mudallis ki ma'anea'an معنعن (a'an waali) riwayat zaef hoti hai.

Duwwam: Ye jamhoor mohaddise ke mutaabiq hai.

Agar koi kahe ke Ibnul Turkamani ne hadees e mazkoor ke baare mein Tahawi ki tasheeh naqal ki hai, to arz hai ke Tahawi ne (baqaul e Ibnul Turkamani) Al Radd A'ala al Karabesi (naami kitab) mein Syedna Ali رحمه الله ki taraf mansoob mauqoof riwayat ko saheeh qaraar diya hai.¹⁵⁹⁹

Lehaza Syedna Ibne Masood رحمه الله ki taraf mansoob is riwayat ke baare mein unki tasheeh saabit nahi hai. Yaad rahe ke Syedna Ali رحمه الله ki riwayat ko Tahawi ka saheeh kehna jamhoor mohaddiseen ke khilaf hone ki wajah se ghalat hai.

Ek shakhs (Faisal Khan Barailwi) ne likha hai: “*Ke Imam Shafai رحمه الله ka baad waala qaul bhi yehi hai ke in dono hazraat se (Hazrat Ali رحمه الله aur Hazrat Abdullah bin Masood رحمه الله tark e raful yadain saabit hai)*”.¹⁶⁰⁰

Arz hai ke ye us shakhs ka kaala jhoot hai.

Faaeda: Muhammad bin Abdul Baqi az Zarqaani ne Syedna Ibne Masood رحمه الله ki taraf mansoob hadees ke baare mein Muwatta Imam Maalik ki Sharah mein kaha:

*Aur Shafai ne isey radd kar diya ke beshak ye saabit nahi hai.*¹⁶⁰¹

ورده الشافعي بأنه لم يثبت.

Jo log 4 imamo'n ko maan-ne ka daawa karte hain aur ye kehte hain ke 4 mazahb bar-haq hain, unki khidmat mein arz hai ke jis hadees ko Imam Shafai aur Imam Ahmad (do (2) imam) ne zaef waghaira qaraar de kar radd kar diya ho aur baaqi do (2) imamo'n mein se kisi ek se bhi is hadees ko saheeh kehna saabit naa ho to aap log kis arha is riwayat ko pesh karte hain?

Agar himmat hai to Imam Abu Hanifa se tark e raful yadain waali is hadees ka saheeh hona ba-sanad e saheeh saabit kar de'n!!

- 3) Imam Ahmad bin Hambal رحمه الله ne Sufiyan Soori ki riwayat e mazkoora par kalaam kiya hai.¹⁶⁰²

¹⁵⁹⁷ Nasbur Raaya: V1 P395

¹⁵⁹⁸ Kitab ul Umm: V7 P201; Noor ul A'ainain: P131

¹⁵⁹⁹ Al Jauhar un Naqee: V2 P79

¹⁶⁰⁰ Raful Yadain Ke Mauzoo Par... Mohaqiqana Nazar: P107

¹⁶⁰¹ V1 P158

¹⁶⁰² Masaael Ahmad Riwayat Abdullah bin Ahmad: V1 P240
Fakhra: 326; Noor ul A'ainain: P131

Agar koi kahe ke Imam Ahmad ne raawiyo'n par koi kalaam nahi kiya to arz hai ke unho'n ne riwayat par kalaam karke isey radd kar diya aur raful yadain ke amal ko ikhteyaar kiya hai. Imam Abu Dawood ne farmaya: *“Maine (Imam) Ahmad ko dekha hai, wo ruku se pehle aur baad mein shuru namaz ki tarha kaano tak raful yadain karte the aur baaz auqaat shuru namaz waale raful yadain se zara neeche (yaane kandho'n tak)”*.

Ahmad se kaha gaya: *“Ek shakhs raful yadain ke baare mein Nabi ﷺ ki ye ahadees sunta hai, aur phir bhi raful yadain nahi karta to kya iski namaz पूरी हो जाती है?”* Aap ne farmaya: *“Puri namaz hone ka to mujhe ilm nahi hai, haa'n wo fee-nafsehi naaqis namaz waala hai”*.¹⁶⁰³

Agar Imam Ahmad tark e raful yadain waali riwayat ko zaeef o mardood naa samjhte to tark e raful yadain waali namaz ko naaqis kabhi naa kehte.

Doosre ye ke Imam Ahmad bin Hambal رحمه الله ke ilm mein tark e raful yadain waali namaz ka poora hona nahi tha, goya aap aisee namaz ko mashkook aur khilaf e sunnat samajhte the.

Agar koi kahe ke (muta-akkhireen mein se) Qazi Shawkani ne kaha hai: *“Musnad Ahmad ki har hadees maqbool hai”*¹⁶⁰⁴

To arz hai ke Qazi Shawkani ki ye baat hai aur hanafiyya aur aal e taqleed ko bhi tasleem nahi hai.

Musnad Ahmad¹⁶⁰⁵ ki ek hadees ka khulaasa ye hai ke *“Subha ki namaz ke baad Nabi ﷺ ne apne muqtadiyo'n se farmaya: Surah Fateha ke alaawa kuch naa padho, kyou'nke jo shakhs Surah Fateha nahi padhta uski namaz nahi hoti”*.¹⁶⁰⁶

Ye riwayat wohi hai, jo Fateha Khalf al Imam mein hanafiyya aur aal e taqleed ke tamaam “dalaael” o subhaat ko khatam kar deti hai aur is riwayat se taqleediyo'n ko bohut chidh hai, lehaza kabhi Muhammad bin Ishaq bin Yasaar par jirah karte hain aur kabhi Makhool ki tadlees ka register khol baithte hain.

Ham poochte hain ke agar Musnad Ahmad ki har hadees maqbool hai to ye hadees kyou'n ghair-maqbool hai?

Agar koi kahe ke Noor ul A'ainain mein Imam Ahmad ke silsila mein Juz Raful Yadain ka hawaala pesh karna ilmi ziyadati aur tehreef hai to arz hai ke ye motariz ba-zaat e khud moharriif aur ilmi ziyadati ka murtakib hai.

Agar koi kahe ke *“Imam Ahmad ko is hadees ke jaareheen mein shumar karna ghalat aur mardood hai”*. To arz hai ke kyou'n? Kya wo tark e raful yadain waali is riwayat ko saheeh kehte the? SubhanAllah!

- 4) Riwayat e mazkoora ke baare mein Imam Abu Haatim ar Raazi ne farmaya: *“Ye khataa (ghalat) hai...a'alq”*.¹⁶⁰⁷

Agar koi kahe ke Abu Haatim mutashaddid muta'anat the aur jirah chand wujuhaat ki binaa par saheeh nahi hai! To arz hai ke ye jirah ka ilehaaz se saheeh hai, masalan:

Awwal: Jamhoor mohaddiseen ke mutabiq hai, lehaza tashaddud ka yaha'n sawal hi paeda nahi hota.

Duwwam: Sufiyan Soori mudallis the, aur is riwayat ki kisi sanad mein unke simaa ki tasreeh maujood nahi hai.

¹⁶⁰³ Masaael Abu Dawood: P33; Noor ul A'ainain: P179-180

¹⁶⁰⁴ Neel ul Autaar: V1 P20

¹⁶⁰⁵ V5 P322,316

¹⁶⁰⁶ Al Kawaakib ud Durriya: P58

¹⁶⁰⁷ Al E'elal ul Hadees: V1 P96 H258; Noor ul A'ainain: P131

Agar koi kahe ke Abu Haatim ar Raazi ne Syedna Abu Humaid as Sa'adi رضي الله عنه ki isbaat e raful yadain waali riwayat par jirah ki hai to ye jirah kyou'n qubool nahi hai?

Arz hai ke Syedna Abu Humaid رضي الله عنه ki riwayat ko jamhoor mohaddiseen ne saheeh qaraar diya hai aur usool e hadees ki roo se bhi saheeh hai, lehaza is par agar Abu Haatim رضي الله عنه ne koi jirah ki hai to jamhoor ke khilaf hone ki wajah se qaabil e qubool nahi hai. Rahi Sufiyan Soori waali ma'anea'an معنعن riwayat to us par jirah usool e hadees aur jamhoor mohaddiseen ki muafaaqat ki wajah se maqbool hai.

Agar koi kahe ke Abu Haatim ar Raazi ne Sufiyan ki tadlees ka eteraaz nahi uthaaya to arz hai ke unho'n ne riwayat e mazkoora ko khataa qaraar diya hai aur riwayat par mohaddiseen ki jirah naqal karne mein yehi hawaala kaafi o shaafi hai.

- 5) Imam Daraqutni ne tark e raful yadain waali riwayat e mazkoora ko ghair mehfooz qaraar diya.¹⁶⁰⁸

Agar koi kahe ke Imam Daraqutni ne is hadees ke baare mein إسناده صحيح.. إلخ kaha hai.¹⁶⁰⁹

To arz hai ke Imam Daraqutni ne Abdullah bin Idress a'an Asim bin Kaleeb waali riwayat ko وإسناده صحيح kaha hai.¹⁶¹⁰ aur is riwayat mein dobara raful yadain naa karne ka koi zikr nahi hai.

Unho'n ne iske baad Soori waali riwayat ko:

*Ghair mehfooz (zaeef) qaraar diya hai.*¹⁶¹¹

ليست بمحفوظة.

Lehaza ye kehna ke Imam Daraqutni tark e raful yadain waali hadees ko saheeh kehte the, ghalat hai.

Agar koi ye kahe ke ahnaaf ka daawa ثم لا يعود ke baghair bhi saabit aur mehfooz hai to arz hai ke in alfaaz yaa is mafhoom ki nafee ke baghair ye daawa sirey se hi khatam hai, lehaza naa saabit hai aur naa mehfooz hai.

- 6) Imam Ibne Hibban ne tark e raful yadain waali riwayat e mazkoora ko zaeef aur baatil qaraar diya.¹⁶¹²

Iske jawab mein baaz un naas ne 3 eteraaz kiye hain:

Awwal: Jirah mubham hai.

Arz hai ke ye jirah usool e hadees aur jamhoor mohaddiseen ke mutabiq hai, lehaza maqbool hai.

Duwwam: Haafiz Ibne Hajar aur Haafiz Ibne Hibban ke darmiyan sanad maujood nahi hai.

Arz hai ke ye kitab se riwayat hai aur kitab se riwayat usool e hadees ki roo se jaaeza hai.

Suwwam: Haafiz Ibne Hibban se kitab us Salah manqool nahi hai.

Arz hai ke Haafiz Ibne Hibban ki Kitab us Salah (صفة الصلوة، وصف الصلوة بالسنة) ka zikr darj e zail kitabo'n mein maujood hai:

Al Badar ul Muneer laa Ibnul Mulqin.¹⁶¹³

Tarha ut Tathreeb Fee Sharah at Taqreeb laa Abi Zara'ah Ibnul Iraqi.¹⁶¹⁴

Tehzeeb us Sunan laa Ibnul Qaiyyim.¹⁶¹⁵

¹⁶⁰⁸ Kitab al E'elal: V5 P173; Noor ul A'ainain: P131

¹⁶⁰⁹ Kitab al E'elal: V5 P172

¹⁶¹⁰ Kitab al E'elal: V5 P172

¹⁶¹¹ Kitab al E'elal: V5 P172-173

¹⁶¹² Noor ul A'ainain: P131

¹⁶¹³ V1 P283, V2 P472, V3 P494 waghaira

¹⁶¹⁴ V1 P102

¹⁶¹⁵ V1 P368 H719

Itihaaf ul Mahrah laa Ibne Hajar Asqalani.¹⁶¹⁶

At Talkhees ul Habeer.¹⁶¹⁷

Mojam ul Baldaan li Yaqoot al Hamawi.¹⁶¹⁸

Mughni al Mohtaaaj Ilaa Ma'arefa Ma'ani ul Alfaaz al Minhaj lil Khateeb Ash Sharbanee.¹⁶¹⁹

Balke Haafiz Ibne Hibban ne apni Saheeh Ibne Hibban mein apni kitab: Sifat as Salah ka ilaaheda zikr kiya hai.¹⁶²⁰

In hawaalo'n ke bawajood kisi laa-ilm shakhs ka ye qaul: *“Meri tehqeeq mein Haafiz Ibne Hibban رَحْمَةُ اللهِ عَلَيْهِ se kitab us salah manqool nahi hai”*. Kya haisiyat rakhta hai?!

- 7) Imam Abu Dawood ne Sufiyan Soori ki tark e raful yadain waali hadees ke baare mein farmaya: *“Ye hadees saheeh nahi hai”*.¹⁶²¹

Baaz deobandiyo'n aur barailwiyo'n ne is jirah ke suboot mein shak o shuba daalne ki koshish ki thi, jiska maskat jawab Noor ul A'ainain mein de diya gaya hai.

Agar koi shakhs ye kahe ke *“Imam Zahabi رَحْمَةُ اللهِ عَلَيْهِ ne apni kitab, “At Tanqeeh Kitab ut Tehqeeq Fee Ahadees Ta'aleeq” par Imam Abu Dawood رَحْمَةُ اللهِ عَلَيْهِ ki is jirah ke alfaaz naqal nahi kiye...”*.¹⁶²²

To arz hai ke Haafiz Zahabi ka *At-Tanqeeh*¹⁶²³ mein ye jirah naqal naa karna iski daleel nahi ke Imam Abu Dawood se ye alfaaz saabit hi nahi hain.

Yaad rahe ke Haafiz Ibne Abdul Haadi ne Imam Abu Dawood ki is jirah ko apni kitab *At-Tanqeeh*¹⁶²⁴ mein naqal kar rakha hai, aur adm e zikr par isbaat muqaddam hota hai.

Agar koi shakhs Mughaltaai ke hawaale se ye kahe ke Abu Dawood ki is jirah ko Ibnul A'abd (qadeem shagird) ne naqal kiya hai.

To arz hai ke Mughaltaai ka siqa hona maloom nahi hai, balke jaleel ul qadar huffaz e hadees ne is par jirah ki hai.¹⁶²⁵

Doosre ye ke is jirah ko Haafiz Ibne Abdul Barr ne Kitab ut Tamheed mein naqal kiya hai aur Al Maktaba ash Shamela ke mutabiq unho'n ne Imam Abu Dawood ki marwiyaat ko darj e zail raawiyo'n se bayan kiya hai:

1. Muhammad bin Bakar at Tamaar (Ibne Daasah) aam riwayaat isi raawi se hain, goya ke Ibne Abdul Barr ne Sunan Abu Dawood unhi se riwayat ki hai. Wallhu A'alam.
2. Ibnul Arabi
3. Ismail bin Muhammad as Sfaaar

Baaz aqwaal e maqtooa'ah ke doosre raawi bhi hain, jinka hamari is tehqeeq se koi talluq nahi hai. Mujhe Ibnul A'abd (raawi) ki ek riwayat bhi At Tamheed mein nahi mili, jisey unho'n ne Abu Dawood se bayan kiya ho.

¹⁶¹⁶ V1 P235 H83 waghaira

¹⁶¹⁷ V1 P216-217 H323-324

¹⁶¹⁸ V1 P418

¹⁶¹⁹ V1 P261 (ba-hawaala Maktaba Shamela) waghaira

¹⁶²⁰ Al Eshsan: V5 P184 H1867; Doosri nuskha: H1864

¹⁶²¹ Sunan Abu Dawood: H748; mulkhisn Noor ul A'ainain: P131-312

¹⁶²² Mohaqqiqaana Tajziya: P21

¹⁶²³ V1 P218

¹⁶²⁴ V1 P278

¹⁶²⁵ Noor ul A'ainain: P87 (jadeed edition)

Maloom hua ke Haafiz Ibne Abdul Barr ne Imam Abu Dawood se jo jirah naqal ki hai, wo Ibnul A'abd ki sanad se nahi hai. Lehaza baaz un naas ka ye kehna ke Imam Abu Dawood ne Syedna Abdullah bin Masood رضي الله عنه ki hadees par jirah se rujoo kar liya tha, baatil aur mardood hai.

Agar ek riwayat yaa qaul baaz nuskho'n mein maujood naa ho aur baaz yaa ek nuskhe mein maujood ho to phir ye tehqeeq ki jaati hai ke ye nuskha qaabil e etemaad hai yaa nahi? Agar qaabil e etemaad hona saabit ho jaae to phir siqa ki ziyaadat ke usool se is riwayat yaa qaul ko maujood tasleem kiya jaata hai. Imam Abu Dawood ki jirah ko Ibnul Jauzi, Ibne Abdul Barr, Ibne Abdul Haadi, aur Ibne Hajar Asqalani waghairahum muta'adid ulama ne naqal kiya hai, lehaza is jirah ke suboot mein koi shak o shuba nahi hai.

- 8) Haafiz Ibne Hajar ne Sufiyan Soori waali hadees tark e raful yadain ke baare mein likha hai ke:

*Ahmad bin Hambal aur unke ustad Yahya bin
Adam ne kaha: Wo (hadees) zaef hai.*¹⁶²⁶

وقال أحمد بن حنبل وشيخه يحيى بن آدم: هو ضعيف.

Agar koi kahe ke jirah ke alfaaz naqal kare'n, to arz hai ke hamne alfaaz naqal kar diye hain.¹⁶²⁷

- 9) Mashoor siqa o sadooq, hasan ul hadees yaqtai Mohaddis Al Bazaar ne hadees e tark par jirah ki.¹⁶²⁸

Ye zaroori nahi hai ke jis wajah se Mohaddis Bazaar ne jirah ki thi, ham bhi is wajah se 100 feesad muttafiq ho'n, lekin ye baat to saabit hai ke unho'n ne riwayat e mazkoora par jirah ki hai, lehaza wo is riwayat ke jaareheen mein se hain.

Baaz un Naas ne mere baare mein ye jhoot bola hai ke main Mohaddis Bazaar ki tauseeq ka qaael nahi hoo'n. Yaqeenan unhe'n ek din is jhoot ka hisaab dena padega. In sha Allah.

- 10) Tark e Raful Yadain ki zaef o mardood riwayaat ثم لا يعود waghaira is mafhoom ke alfaaz se marwi hain, jinhe'n Muhammad bin Waddah ne zaef kaha.¹⁶²⁹

Agar koi kahe ke Muhammad bin Waddah ne sirf ثم لا يعود ke alfaaz waali riwayaat ko zaef kaha tha, doosri riwayaat ko nahi, to arz hai ke Ibne Waddah se kisi ek aisee riwayat ki tasheeh yaa tehseen naqal kar de'n, jisse tark e raful yadain saabit hota ho!

Agar naa kar sake'n to arz hai ke alfaaz jo bhi ho'n, unke nazdeek tark e raful yadain ki tamaam riwayaat zaef hain. Agar koi kahe ke falaa'n shakhs maara gaya, doosra kahe: Flaa'n shakhs qatal ho gaya. To kya alfaaz ki tabdeeli se mafhoom mein farq hai? kuch to ghaur kare'n!

- 11) Imam Bukhari ne elaan kiya ke ulama ke nazdeek tark e raful yadain ka ilm Nabi ﷺ se saabit nahi hai.¹⁶³⁰

Aur Mazeed farmaya: "Aur Nabi ﷺ ke Sahaba mein se kisi ek se bhi ye saabit nahi ke wo raful yadain nahi karte the... a'a'alaq".¹⁶³¹

Isi tarha unho'n ne Sufiyan Soori waali riwayat par kalaam kiya aur Ibn Idrees ki riwayat ko mehfooz qaraar diya.¹⁶³²

Aisee tasrihaat waghaira ko madde-nazar rakhte hue Allama Nawawi Shafai waghaira ne kaha ke Bukhari ne is riwayat ko zaef qaraar diya hai.¹⁶³³

¹⁶²⁶ At Talkhees ul Habeer: V1 P222 H328

¹⁶²⁷ Al Badar ul Muneer: V3 P492

¹⁶²⁸ At Tamheed: V9 P220-221; Noor ul A'ainain: P133

¹⁶²⁹ At TAMheed: V9 P221; Noor ul A'ainain: P133

¹⁶³⁰ Juz Raful Yadain: P40

¹⁶³¹ Juz Raful Yadain: P72

¹⁶³² Juz Raful Yadain: P32-33

¹⁶³³ Al Majmu Sharah al Mohzib: V3 P403

Agar koi kahe ke aapne Imam Bukhari ki jirah naqal nahi ki, lehaza Imam Bukhari ka naam jaareheen mein naqal karna ghalat aur baatil hai!

To moaddibaana arz hai ke kya Imam Bukhari ko tark e Raful Yadain ki riwayat ki musheheen mein shamil karna chaahiye (!) aur ye bhi bataae'n ke unho'n ne Juzz Raful Yadain kyou'n likhi thi?!

- 12) Ibnul Qattan al Faasi ne riwayat e mazkoor ki ziyaadat (dobaara naa karne ko) khataa qaraar diya.¹⁶³⁴

ثم لا يعود waghaira alfaaz e tark ke baghair (Imam Abdullah bin Idrees ki) mutlaq hadees agar saheeh ho to isse *hanafiyya* aur *aal e taqleed* ko kya faaeda poho'nchta hai?

Maloom hua ke jaareheen mein Ibnul Qattan al Faasi ka naam saheeh hai.

- 13) Abdul Haq Ashbili ne riwayat e mazkoora ke baare mein farmaya: “*Ye saheeh nahi hai*”.¹⁶³⁵

Agar koi kahe ke ye jirah mubha hai, to arz hai ke y jirah do (2) wajah se bilkul saheeh hai:

Awwal: Riwayat e mazkoora Sufiyan Soori ke a'an ki wajah se zaef hai.

Duwwam: Ye jirah jamhoor mohaddiseen ke mutabiq hai, lehaza isey jirah mubham keh kar radd kar dena ghalat aur baail hai.

- 14) Tark e Raful Yadain waali riwayat e mazkoora ko Haafiz Ibne Hajar ke ustad Ibnul Mulqin ne zaef kaha.¹⁶³⁶

Jamhoor mohaddiseen ke mutabiq is jirah ko baaz un naas ka jirah e mubham keh kar radd kar dena ghalat hai.

- 15) Haakim Nishapuri ne ثم لم يعد ke alfaaz ko ghair mehfooz (yaane zaef) qaraar diya.¹⁶³⁷

Baaz un naas ne jhoot bolte hue kaha: “*Haafiz Ibnul Qaiyyim رحمه الله ne deegar ulama e ikram aur Imam Haakim رحمه الله ke tamaam eterazaat naqal karke iska tafseeli radd likha hai*”.¹⁶³⁸

Halaan'ke Haafiz Ibnul Qaiyyim ne likha hai ke Rasool Allah ﷺ se Namaz mein ruku se pehle aur baad mein raful yadain se mana waali saari ahadees baatil hain, unme se koi bhi saheeh nahi hai. Masalan hadees e Ibne Masood رضي الله عنه...

فصلي فلم يرفع يديه إلا في أول مرة... إلخ.¹⁶³⁹

- 16) Allama Nawawi (Shafai) ne riwayat e mazkoora ke baare mein kaha: “*Is hadees ke zaef hone par (Tirmizi ke alaawa tamaam muta-qaddimeen ka) ittefaq hai*”.¹⁶⁴⁰

Baaz un Naas ne likha hai ke: “*Imam Nawawi رحمه الله ka ye daawa e ijma saheeh nahi, jabke jamhoor mohaddiseen e ikram is hadees ki tasheeh ke qaael hain*”.

Arz hai ke ye baat bilkul jhoot hai. Mutaddimeen mein se Imam Tirmizi ke alaawa kisi ek mohaddis se riwayat e mazkoora ki tasheeh saraahatan saabit nahi hai.

- 17) Haafiz Ibnul Qaiyyim ne Daarmi se naqal kiya ke unho'n ne riwayat e mazkoora ko zaef qaraar diya.¹⁶⁴¹ Mujhe ye hawaala baa-sanad e saheen nahi mila.¹⁶⁴²

¹⁶³⁴ Nasbur Raaya: V1 P395; Noor ul A'ainain: P133

¹⁶³⁵ Al Ahkaam ul Wusta: V1 P367; Noor ul A'ainain: P133

¹⁶³⁶ Al Badar ul Muneer: V3 P492; Noor ul A'ainain: P133

¹⁶³⁷ Al Khilafiyaat lil Bayhaqi (ba-hawaala) Al Badar ul Muneer: V3 P493; Mukhtasar al Khilafiyaat lil Bayhaqi taaleef Ibne Farah al Ashbili: V1 P378-379

¹⁶³⁸ Mohaqqiqaana Tajziya: P120

¹⁶³⁹ Al Manaar ul Muneef: P137, fakhra: 309-310

¹⁶⁴⁰ Khulaasa Al Ahkaam: V1 P354 H180; Noor ul A'ainain: P133

¹⁶⁴¹ Tehzeeb us Sunan: V2 P449; Doosra nuskha: V1 P368

¹⁶⁴² Noor ul A'ainain: P133

Jo log kitabo'n se be-sanad hawaale pesh karte rehte hain, masalan kutub e fiqa se Imam Abu Hanifa ke hawaale to unki shart par darj e baala hawaala pesh karna saheeh hai.

- 18) Haafiz Ibnul Qaiyyim aur Nawawi ne Mohaddis Bayhaqi se naqal kiya ke unho'n ne is riwayat ko zaef qaraar diya.¹⁶⁴³ Mujhe ye hawaala bhi baa-sanad e saheeh nahi mila.¹⁶⁴⁴

Waise asal kitab *Al Khilafiyaat* dekhne ke baad hi is hawaale ko check kiya jaa sakta hai, lekin afsos hai ke ye kitab abhi tak kaamil haalat mein shaaya nahi hui. Nez dekhiye fakhra number 17.

- 19) ثم لا يعود (waghaira) alfaaz ke saath tark e raful yadain ki jo hadees marwi hai, Imam Muhammad bin Nasar al Maroozi ne in alfaaz ki tazeef par khaas tawajjo di.¹⁶⁴⁵

Aur zaahir hai ke chaar paai par jis taraf bhi leta jaae, kamar darmiyan mein hi rehti hai. Agar koi kahe ke Imam Muhammad bin Nasar al Maroozi ka naam jaareheen mein saheeh nahi hai, to arz hai ke kyou'n? Kya wo tark e raful yadain ki riwayat e mazkoora ko saheeh kehte the? Hawaala pesh kare'n?

- 20) Ibne Qadaama al Maqdisi ne tark e raful yadain walai riwayat e mazkoora ko zaef kaha.¹⁶⁴⁶

Unke alaawa doosre hawaale bhi talash kiye jaa sakte hain, masalan jo log sukoon ko razamandi ki daleel samajhte hain, unke nazdeek wo ulama bhi is riwayat ke jaareheen mein shamil hain, jinho'n ne riwayat e mazkoora par jirah naqal karke sukoot kiya hai. Masalan Saheb e Mishkat waghaira.

In jaareheen mein se agar baaz ke naam kharij kar diye jaae'n, tab bhi ye jamhoor mohaddiseen o ulama the, jo riwayat e mazkoora ko alfaaz e tark ke saath zaef o ghair mehfooz waghaira samajhte the.

Unke muqable mein sirf Imam tirmizi ka hasan kehna aur 5th sadee ke Haafiz Ibne Hazam ka saheeh kehna do (2) wajah se ghalat hai:

Awwal: Jamhoor ke khilaf hai.

Duwwam: Usool e hadees ke khilaf hai.

Usool e hadees ka ye mas-ala hai ke ghair sahihain mein mudallis ki ma'anea'an معنعن riwayat zaef hoti hai. Bohot se ulama ne Imam Tirmizi aur Haafiz Ibne Hazam dono ko mutasaahil bhi kaha hai.

Masalan dekhiye Zikr Min Ya'atamad Qaulah Fee al Jirah wa Ta'adeel liz Zahabi¹⁶⁴⁷, Al Mutakallimoon Fir Rijaal lil Sakhaawi¹⁶⁴⁸, aur meir kitab Tauzeeh ul Ahkaam¹⁶⁴⁹

Mutaddid barailwi o Deobandi "ulama" ne bhi Imam Tirmizi ko mutasaahil qaraar diya hai aur Haafiz Ibne Hazam se to unhe'n khaas dushmani hai.

Tajjub hai ke usool e hadees aur jahoor mohaddiseen ke khilaf sirf Tirmizi ki tehseen aur Ibne Hazam ki tasheeh ko yaha'n qubool kiya jaata hai! Kya koi hai, jo insaaf kare?

Raful Yadain Qabl ar Ruku wa Ba'ad ke mas-ale par tafseel ke liye Imam Bukhari ki kitab "*Juz Raful Yadain*" aur meri kitab "*Noor ul A'ainain Fee Isbaat Mas-ala Raful Yadain*" ka mutalea kare'n. In sha Allah haq waazeh ho jaaega.

وما علينا إلا البلاغ

Sep 17th, 2009

¹⁶⁴³ Tehzeeb us Sunan: V2 P449; Sharah al Mohzab: V3 P403

¹⁶⁴⁴ Noor ul A'ainain: P133

¹⁶⁴⁵ Bayan ul Waham wal Ehaam: V3 P365-366

¹⁶⁴⁶ Al Mughni: V1 P295 Mas-ala: 690; Noor ul A'ainain: P134

¹⁶⁴⁷ P159 yaa P2

¹⁶⁴⁸ P137

¹⁶⁴⁹ V1 P572-582

Syedna Abu Bakar as Siddiq ؓ Aur Namaz Mein Raful Yadain

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين و رضي الله عن أصحابه أجمعين و رحمة الله على التابعين ومن تبعهم بإحسان إلى يوم الدين، أما بعد:

Ahle Sunnat yaane Ahle Hadees ka namaz mein raful yadain ke baare mein daawa darj e zail hai:

Syedna Muhammad ur Rasool Allah ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the aur is raful yadain ka mansookh yaa mamnoo hona yaa aakhri umar mein matrook hona kisi saheeh o maqbool hadees se saabit nahi hai.

Is daawal ki taaeed mein bohot se dalaael hain, jin mein se baaz ka meri kitab “Noor ul A’ainain Fee Isbaat Mas-ala Raful Yadain” mein mutalea kiya jaa sakta hai. Fil-haal

فعلیکم بسنتی و سنة الخلفاء الراشدين المهديين...

Ko madde-nazar rakhte hue Syedna Abu Bakar Siddiq ؓ ki bayan karda ek azeem ush shaan hadees ka tarjuma, tehqeeq aur mafhoom pesh e khidmat hai. Jisse raful yadain ka musalsal aur ghair munqata amal hona saabit hai. Mashoor Alim Imam Bayhaqi ؒ (d 458h) ne farmaya:

Hame’n Abu Abdullah al Haafiz ne khabar (hadees) bayan ki. (kah:) hame’n Abu Abdullah Muhammad bin Abdullah Asfaar az Zaahid ne apni asal kitab se imlaa karate hue hadees bayan ki. Unho’n ne kaha: Abu Ismail Muhammad bin Ismail as Salmi ne farmaya: Maine Abu an Noman Muhammad bin al Fazal ke peeche namaz padhi to unho’n ne raful yadain kiya jab namaz shuru ki aur jab ruku kiya aur jab ruku se sar uthaaya.

Phir maine unseiske baare mein poocha to unho’n ne farmaya: Maine Hammad bin Zaid ke peeche namaz padhi to unho’n ne raful yadain kiya jab namaz shuru ki aur jab ruku kiya aur jab ruku se sar uthaaya.

Phir maine unse uske baare mein poocha to unho’n ne farmaya: maine Ayyub Sakhtiyani ke peeche namaz padhi to wo raful yadain karte the jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Phir maine unse uske baare mein poocha to unho’n ne farmaya: maine Ataa bin Abi Rabaah ko dekha, wo raful yadain karte the jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Phir maine unse uske baare mein poocha to unho’n ne farmaya: maine Abdullah bin Zubair ؓ ke peeche namaz padhi to wo raful yadain karte the jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Maine unse uske baare mein poocha to Abdullah bin Zubair ؓ ne farmaya: Maine Abu Bakar Siddiq ؓ ke peeche namaz padhi to wo raful yadain karte the, jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Aur Abu Bakar ؓ ne farmaya: Maine Rasool Allah ﷺ ke peeche namaz padhi, to aap raful yadain karte the jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.¹⁶⁵⁰

Haafiz Zahabi ne farmaya:

أخبرنا أبو عبد الله الحافظ: ثنا أبو عبد الله محمد بن عبد الله الصفار الزاهد إملاءً من أصل كتابه. قال قال أبو إسماعيل محمد بن إسماعيل السلمي: صليت خلف أبي النعمان محمد بن الفضل فرفع يديه حين افتتح الصلوة و حين ركع و حين رفع رأسه من الركوع.

فسألته عن ذلك فقال: صليت خلف حماد بن زيد فرفع يديه حين افتتح الصلوة و حين ركع و حين رفع رأسه من الركوع.

فسألته عن ذلك فقال: صليت خلف أيوب السخيتاني فكان يرفع يديه إذا افتتح لاصلوة وإذا ركع وإذا رفع رأسه من الركوع.

فسألته فقال: رأيت عطاء بن أبي رباح يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع.

فسألته فقال: صليت خلف عبد الله بن الزبير فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع.

فسألته فقال عبد الله بن الزبير: صليت خلف أبي بكر الصديق رضي الله عنه فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع.

وقال أبو بكر: صليت خلف رسول الله صلى الله عليه وسلم فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع. رواته ثقات.

¹⁶⁵⁰ Sunan Kubra lil Bayhaqi: V2 P73

Haafiz Ibne Hajar Asqalani ne farmaya:

Arz hai ke is hadees ki sanad usool e hadees aur asma ur rijaal ki roo se bilkul saheeh hai. Is hadees ke tamaam raawiyo'n ke mukhtasar aur jaame haalaat darj e zail hain:

- 1) Imam Abu Bakar Ahmad bin al Hussain al Bayhaqi ر.ه. (d 458h)

Unke siqa o sadooq hone par ijma hai aur unke baare mein mohaddiseen e ikram ki 10 gawahiya'n pesh e khidmat hain:

1. Haafiz Abul Hasan Abdul Ghafir bin Ismail al Farsi (d 529h) ne farmaya:

*Imam, haafiz, faqeeh, usooli, dindaar, parhezgaar, hifz mein yaktaa e rozgaar aur apne zamane mein zabt o itqaan (saqaahat) mein yakta o tanha.*¹⁶⁵³

الإمام الحافظ الفقيه الأصولي الدّين الورع، واحد زمانه في الحفظ و فرد أقرانه في الإتقان والضبط.

2. Ibnul Jauzi (d 597h) ne kaha:

*Wo apne zamane mein haafze aur itqaan (siqa o mutqan hone) mein akele the, acchi kitabe'n likhne waale the.*¹⁶⁵⁴

وكان واحد زمانه في الحفظ والإتقان، حسن التصنيف.

3. Abul Qasim Zaahir bin Tahir bin Muhammad al Shahaami (d 533h) ne farmaya:

الشيخ الإمام الحافظ أبوبكر أحمد بن الحسين بن علي البيهقي رحمه الله.

4. Abu Sa'ad Abdul Kareem bin Muhammad bin Mansoor as Sam-aani (d 526h) ne kaha:

*Wo imam faqeeh haafiz the, unho'n ne ma'arefat e hadees aur fiqh ul hadees jamaa Karli aur shafai ke aqwaal ekatthe karke unme ek kitab likhi thi...*¹⁶⁵⁵

كان إمامًا فقيهاً حافظاً جمع بين معرفة الحديث وفقهه وكان تتبع نصوص الشافعي وجمع كتاباً فيها...

5. Ibne Nuqta Baghdadi (D 629h) ne kaha:

*Haafiz, Imam.*¹⁶⁵⁶

الحافظ الإمام.

6. Yaqoot al Hamawi (d 626h) ne kaha:

*Aur wo imam, haafiz, usool e deen mein faqeeh, parhezgaar, mazboot deendari ke saath apne zamaane mein haafiz aur siqa hone mein akele (yaane be-misaal) the.*¹⁶⁵⁷

وهو الإمام الحافظ الفقيه في أصول الدين، الورع، أوحده الدهر في الحفظ والإتقان مع الدين المتين...

7. Mauriq Ibne Qhalkaan (D 681h) ne kaha:

¹⁶⁵¹ Al Mohzb Fee Ikhtesaar as Sunan al Kabeer: V2 P49 H1943; another edition: V1 P522 H2257

¹⁶⁵² At Talkhees ul Habeer: V1 P219 H328

¹⁶⁵³ Al Ha'a'alaqa al Oola Min Tareekh Nisabur, Al Muntakhab Minas Siyaaq: P127 ت 231

¹⁶⁵⁴ Al Muntazim: V16 P97 wafiyaat 458h

¹⁶⁵⁵ Al Insaab: V1 P438 Baihaq

¹⁶⁵⁶ At Taqaayyid: V1 P147 tarjumah: 157

¹⁶⁵⁷ Mojam ul Baldaan: V1 P538 Baihaq

*Faqeeh shafai haafiz kabeer mashoor, apne zamane mein akele aur funoon mein apne saathiyo'n par muqaddam the.*¹⁶⁵⁸ الفقيه الشافعي الحافظ الكبير المشهور، واحد زمانه وفرد أقرانه في الفنون.

Tambeeh: Shafai ka matlab *muqallid* hona nahi hai, jaisa ke aagey aaraha hai. In sha Allah.

8. Haafiz Zahabi ne farmaya:

*Wo haafiz allama siqa faqeeh, shaikh ul islam hain.*¹⁶⁵⁹ هو الحافظ العلامة الثبت الفقيه، شيخ الإسلام.

9. Haafiz Ibne Kaseer (d 774h) ne farmaya:

*Wo saqaahat, hifz aur tasneef mein apne zamane mein yakta o tanha the, faqeeh mohaddis (aur) usooli the.*¹⁶⁶⁰ وكان واحد زمانه وفي الإتقان والحفظ والتصنيف، فقيهاً محدثاً أصولياً.

10. Haafiz Ibne Nasiruddin ad Damishqi رحمه الله ne farmaya:

*Wo apne zamane mein yeka o tanha aur hifz, itqaan, siqa aur qaabil e etemaad hone mein apne saathiyo'n mein akele (be-misaal) the aur wo khurasaan ke shaikh hain.*¹⁶⁶¹ كان واحد زمانه وفرد أقرانه حفظاً وإتقاناً وثقة وعمدة وهو شيخ خراسان....

Imam Bayhaqi par riwayat e hadees mein kisi qism ki koi jirah nahi, lehaza unke siqa hone par ijma hai.

Agar koi kahe ke “Imam Bayhaqi to Imam Shafai ke muqallid the” to iska jawab ye hai ke Imam Bayhaqi, Imam Shafai ke muqallid nahi the aur uski 10 daleele'n pesh e khidmat hain:

1: Imam Bayhaqi ne Qazi ke baare mein likha hai:

*Pas beshak uske liye jaaaz nahi hai ke wo apne zamane waalo'n mein se kisi ek ki taqleed kare...*¹⁶⁶² فإنه غير جائز له أن يقلّد أحدًا من أهل دهره.. إلخ.

Jab qazi ke liye apne zamane ki taqleed najaaaz hai to saabeqa zamane waale ulama ki taqleed ba-darja e oola najaaaz hai aur ye maloom hai ke Imam Bayhaqi Qazi ke darje se afzal the.

2: Imam Bayhaqi ne saheeh sanad ke saath Syedna Abdullah bin Masood رضي الله عنه ka fatwa naqal kiya ke:

*Aur apne deen mein mardo'n ki taqleed naa karo....*¹⁶⁶³ لا تقلّدوا دينكم الرجال....

Is fatwe ki mukhalifat Imam Bayhaqi se unki kisi kitab mein saabit nahi hai, lehaza ye ho hi nahi sakta ke is hukman marfoo hadees ke muqable mein wo taqleed karte ho'nge.

3: Imam Bayhaqi ne Syedna Umar رضي الله عنه ka hukum *hasan li zaatehi* sanad ke saath naqal kiya ke kitabullah ke muqable mein logo'n ki taraf iltefaat naa karo.¹⁶⁶⁴

Bayhaqi se is farooqi fatwe ki mukhalifat saabit nahi hai.

¹⁶⁵⁸ Wafiyaat ul A'ayaan: V1 P75

¹⁶⁵⁹ Ser E'elaam an Nubala: V18 P163

¹⁶⁶⁰ Al Bidaaya wan Nihaaya (nuskha mohaqqiqa): V13 P165 wafiyaat 458

¹⁶⁶¹ Shazraat uz Zahab: V304-305

¹⁶⁶² Sunan Kubra lil Bayhaqi: V10 P113

¹⁶⁶³ Sunan Kubra lil Bayhaqi: V2 P10; Deen Mein Taqleed ka Masala: P35

¹⁶⁶⁴ Sunan Kubra lil Bayhaqi: V10 P115

4: Imam Bayhaqi bohut bade aalim the aur aalim ka muqallid hona muhaal hai, kyou'nke muqallid to jaahil hota hai. Sarfarz Khan Deobandi ne likha hai: "*Aur taqleed jaahil hi ke liye hai*".¹⁶⁶⁵

5: Imam Bayhaqi se ye qata'an saabit nahi ke unho'n ne farmaya ho: "*Main muqallid hoo'n*".

6: Imam Bayhaqi ke kisi shagird se unke baare mein ye saabit nahi ke "*mere ustaz muqallid the*".

7: Kisi aalim ko shafai qaraar dena uske muqallid hone ki daleel nahi hai. Masalan Abu Bakar al Qafaal ash Shafai, Abu Ali ash Shafai aur Qazi Hussain ash Shafai se marwi hai ke unho'n ne farmaya:

*Ham shafai ke muqallid nahi hain, balke
hamare raae unki raae ke muafiq ho gai
hai.*¹⁶⁶⁶

لسنا مقلدين للشافعي، بل وافق رأينا رأيہ.

8: Imam Bayhaqi ne faramaya ke "*maine har ek ke aqwaal ko kitab o sunnat aur asaar par pesh kiya hai, phir (Imam) Shafai ko itteba (yaane itteba e kos) mein sabse ziyaada paaya hai...*".¹⁶⁶⁷

Maloom hua ke Bayhaqi ne Shafai ke aqwaal ko apne ijtehaad ke saath tarjeeh di.

9: Imam Bayhaqi ne Imam Ibne Abi Haatim ki kitab Adaab us Shafai o Manaaqibah se Imam Shafai ka qaul naqal kiya:

*Aur meri taqleed naa karo.*¹⁶⁶⁸

ولا تقلدونني.

Ye kis tarha ho sakta hai ke is qaul ke bawajood Imam Bayhaqi taqleed karte?

10: Taqleed ki bidat 4th sadee hijri mein shuru hui.¹⁶⁶⁹

Imam Bayhaqi ka bidat e taqleed mein muhtala hona saabit nahi, balke unho'n ne apni kitab mein (agar namaz 4 yaa 3 rakat waali ho to) do (2) rakat se qiyaam par raful yadain ka baab likh kar Imam Shafai ki taqleed ke par-khacche udaa diye hain:

باب رفع اليدين عندا لقيام من اركعتين.¹⁶⁷⁰

2) Abu Abdullah al Haafiz (Al Haakim Nishapuri, Saaheb Al Mustadrak)

Darj e zail mohaddiseen o ulama se aapki tauseeq o taareef saabit hai:

1: Khateeb Baghdadi.

2: Ibnul Jauzi.

3: Zahabi.

4: Ibne Kaseer.

5: Abu Sa'ad as Sam-aani.

6: Haafiz Ibne Hajar.

¹⁶⁶⁵ Al Kalaam ul Mufeed Fee Asbaat ut Taqleed: P234

¹⁶⁶⁶ Taqriraat ur Raafai: V1 P11; At Taqreer wat Tahbeer: V3 P453; Deen Mein Taqleed Ka Mas-ala: P46

¹⁶⁶⁷ Ma'arefa as Sunan wal Asaar: V1 P125-126; Makhtoota: P28-

29

¹⁶⁶⁸ Manaaqib ush Shafai lil Bayhaqi: V1 P473

¹⁶⁶⁹ E'elaam ul Muwaqe'een laa Ibnul Qiyyim: V2 P208; Ar Radd A'ala Min Akhlad Ilal Ardh: P133; Deen Mein Taqleed Ka Mas-ala: P32

¹⁶⁷⁰ Sunan Kubra lil Bayhaqi: V2 P136

- 7: Abdul Ghafir bin Ismail al Faarsi.
- 8: Abdul Wahhab bin Ali as Subki.
- 9: Abul Khair Muhammad bin Muhajjad al Jazri
- 10: Bayhaqi

Unke muqable mein Haafiz Muhammad bin Tahir al Maqdisi ki jirah mardood hai.

Tambeeh: Imam Haakim par Ibnul Falki ki taraf mansoob jirah: *يميل إلى التشيع* aur Shaikh ul Islam Abu Ismail Al Harwi ki taraf mansoob jirah: *“Hadees mein imam aur rafzi khabees”*. Un dono ulama se baa-sanad e saheeh saabit nahi, lehaza ye jirah 3 wajah se mardood hai.

- (1) Baa-sanad saabit nahi hai.
- (2) Jamhoor ki tauseeq ke khilaf hai.
- (3) Haakim ki kitabo’n mein masalan Mustadrak waghaira se ye zaahir hai ke wo shia nahi, balke sunni the.

Tafseeli hawaalo’n ke liye dekhiye meri kitab Tauzeeh ul Ahkaam.¹⁶⁷¹

Master Ameen Okadwi Deobandi ne Imam Haakim ke baare mein likha hai ke: *“Jisko tazkiratul huffaz mein rafzi khabees likha hai”*.¹⁶⁷²

Arz hai ke Okadwi ki ye jirah 4 wajah se mardood aur baatil hai:

- (1) Tazkiratul Huffaz liz Zahabi mein Muhammad bin Tahir al Maqdisi se manqool hai ke maine Abu Ismail al Ansari se Haakim ke baare mein poocha to unho’n ne farmaya:

*Wo hadees mein siqa the, rafzi khabees the.*¹⁶⁷³

ثقة في الحديث، رافضي خبيث.

Ye jirah Muhammad bin Tahir se ba-sanad e saheeh saabit nahi hai.

- (2) Ye jirah jamhoor ki tauseeq ke muqable mein hone ki wajah se mardood hai.
- (3) Haakim ne Syedna Umar رضي الله عنه, Syedna Mugheera bin Shoba رضي الله عنه aur Syedna Abu Sufiyan رضي الله عنه ke fazaael o manaaqib likhe hain aur ye mumkin hi nahi ke koi shia in sahaba ki fazeelat ka qaael ho. Balke shia to in sahaba ko buraa kehte hain. (al ayazbillah)
- (4) Okadwi ke ustad aur hayati deobnadiyo’n ke *“imam”* Sarfaraz Khan Safdar Deobandi ne Imam Haakim ke baare mein likha hai ke: *“Ye wohi imam hain, jin ko Al Haakim kehte hain aur jinki kitab Mustadrak shaaya ho chuki hai, Allama Zahabi رحمته الله likhte hain ke wo Al Haafiz Al Kabeer aur Imam ul Mohaddiseen the (Tazkiratul Huffan: V3 P227)”*.¹⁶⁷⁴

Okadwi party ki khidmat mein arz hai ke agar jamhoor mohaddiseen ki tehqeeq aap log nahi maante to apne khud-saakhta *“imam ahle sunnat”* ki tehqeeq hi maan le’n!

- 3) Imam Abu Abdullah Muhammad bin Abdullah bin Ahmad az Zaahid as Safaar al Asfahani رحمته الله ki tauseeq o taareef mein 10 mohaddiseen o ulama se pesh e khidmat hai:

¹⁶⁷¹ Fataawa Ilmiya: V1 P572-578; Al Mustadrak: V3 P80 qabl H4477; wa min manaaqib Ameer ul Momineen Umar bin Khattab رضي الله عنه

¹⁶⁷² Tajalliyaat e Safdar: V2 P259

¹⁶⁷³ Tazkiratul Huffaz: V3 P1045 ت 962

¹⁶⁷⁴ Ahsan ul Kalaam: V1 P104; doosra nuskha: V1 P134-135

1: Bayhaqi ne riwayat e mazkoora mein unhe'n siqa kaha.

2: Haakim ne unki bayan karda ek hadees ko صحيح على شرط الشيخين *saheeh a'ala shart ash shaikhain* keh kar unki tauseeq kardi.¹⁶⁷⁵

Haakim ne Tareekh Nisapur mein unhe'n apne zamane mein Khorasaan ka mohaddis (aur) majaab ud da'awah qaraar diya, yaane aapki duae'n qubool hoti thee'n.¹⁶⁷⁶

3: Zahabi ne unhe'n siqa kaha aur farmaya: الشيخ الإمام المحدث القدوة.¹⁶⁷⁷

4: Haafiz Ibne Hajar Asqalani ne unhe'n siqa kaha.

5: Abu Naeem al Asbahani ne kaha:

*Wo ibadat guzaar logo'n mein se ek the.*¹⁶⁷⁸

أحد العباد.

6: Abu Sa'ad as Sam-aani ne farmaya:

*Aur wo zahid, acchi seerat waale, parhezgar
(aur) bohot neki karne waale the.*¹⁶⁷⁹

وكان زاهدًا حسن السيرة ورعًا كثير الخير.

7: Ibnul Jauzi ne unhe'n Khorasaan ka mohaddis aur mujaab ud Dua'awah qaraar diya.¹⁶⁸⁰

8: Haafiz Ibne Kaseer ne unhe'n Khorasaan ka mohaddis e a'asr aur mujaab ud Da'awah (yaane mustajaab ud da'awaat) qaraar diya hai.¹⁶⁸¹

9: Ibnul Aseer al Jazri (d 630h) ne farmaya:

*Wo zahid, acchi seerat waale parhezgar
the.*¹⁶⁸²

كان زاهدًا حسن السيرة ورعًا.

10: Salahuddin Khalil bin Aibak as Safdee (d 764h) ne unhe'n Khorasan ka mohaddis e a'asr qaraar diya.¹⁶⁸³

Aap ne apne ustaz Abu Ismail as Salmi se hadees sunee hai.¹⁶⁸⁴

Aur aapka mudallis hona bhi saabit nahi, lehaza ye hadees muttasil aur saheeh hai.

Tafseel ke liye dekhiye ustaz e mohtaram Maulana Faiz ur Rahman as Soori رحمہ اللہ ka hashiya bar Jilaa ul A'ainain bi Takhreej Riwayaat Juz Raful Yadain: P18

Faaeda: Muhammad bin Abdullah as Asfaar agarche mataabea'at ke mohtaaj nahi, lekin arz hai ke Abdullah bin Yahya bin Mehran bin Khalid bin Usman bin Abdullah al Harshi: Ibn Abi Zakariya al Qazi رحمہ اللہ ne baeena yehi hadees:

ثنا أبو إسماعيل محمد بن إسماعيل الترمذي.

Keh kar unki mataabea'at taamah kar rakhi hai. Dekhiye Muntaqa hadees Abil Hasan Ahmad bin Ibrahim bin Abdawiya al A'abdawi an Nisapuri, yaane Juz al A'abdawi¹⁶⁸⁵, Majmua Ajza Hadeesiya Tehqeeq Mashoor bin Hasan.¹⁶⁸⁶

4) Abu Ismail Muhammad bin Ismail bin Yusuf as Salmi at Tirmizi رحمہ اللہ ki tauseeq jamhoor mohaddiseen se saabit hai, jisme se 10 hawaale darj e zail hain.

1: Unke baare mein Imam Daraqutni ne farmaya: ثقة صدوق *Siqa Sadooq*.¹⁶⁸⁷

¹⁶⁷⁵ Al Mustadrak: V1 P30 H82

¹⁶⁷⁶ Al Insaab: V3 P544

¹⁶⁷⁷ Ser E'elaam an Nubala: V15 P437

¹⁶⁷⁸ Akhbaar Asbahaan: V2 P71

¹⁶⁷⁹ Al Insaab: V3 P544

¹⁶⁸⁰ Al Muntazim: V14 P83 ت 2527, Wafiyaat 339h

¹⁶⁸¹ Al Bidaaya wan Nihaaya: V12 P184

¹⁶⁸² Al Lubaab Fee Tehzeeb ul Ansaab: V2 P51

¹⁶⁸³ Al Waafi al Wafiyaat: V3 P256 ت 1629

¹⁶⁸⁴ Al Mustadrak: V1 P117 H403

¹⁶⁸⁵ H24

¹⁶⁸⁶ V2 P316

¹⁶⁸⁷ Sawalaat Al Haakim an Nisapuri lid Daraqutni: 526

2: Haafiz Ibne Hibban ne unhe'n Kitab us Suqaat mein zikr kiya.¹⁶⁸⁸

3: Khateeb Baghdadi ne farmaya:

*Aur aap samajhdaar, siqa (aur) ahle sunnat ke mazhab ke saath mashoor the.*¹⁶⁸⁹

وكان فهما متقنا مشهورا بمذهب السنة.

4: Haakim Nishapuri ne Muhammad bin Ismail as Salmi ki bayan karda hadees ko صحيح الإسناد *saheeh ul isnaad* kaha.¹⁶⁹⁰

5: Haafiz Abu A'awaana ne unse apni Saheeh Abi A'awaana mein bohut si riwayate'n bayan kee'n. Masalan dekhiye Saheeh Abi A'awaana.¹⁶⁹¹

6: Abu Sa'ad as Sam-aani ne kaha: ... فقيه عالم ثقة صدوق *faqeej aalim siqa sadooq*.¹⁶⁹²

7: Haafiz Zahabi ne farmaya: الإمام الحافظ الثقة.¹⁶⁹³

Aur Ibne Abi Haatim ki jirah naqal karke farmaya:

*Unki tauseeq aur imamat par haal mustahkam (yaane qattai faisla) ho chuka hai.*¹⁶⁹⁴

انبرم احوال على توثيقه و إمامته.

8: Haafiz Ibne Hajar Asqalani ne farmaya:

*Siqa Haafiz hain, Abu Haatim (yaane Ibne Abi Haatim) ka qaul unke baare mein waazeh nahi hua hai.*¹⁶⁹⁵

ثقة حافظ لم يتضح قول أبي حاتم فيه.

9: Ibne Nasiruddin ad Damishqi ne farmaya: ثقة متقن *siqa mutqan*.¹⁶⁹⁶

10: Muhammad bin Ali bin Ahmad ad Dawoodi (d 945h) ne kaha: ثقة حافظ إلخ *siqa haafiz*.¹⁶⁹⁷

Is azeem ush shaan tauseeq ke muqable mein Imam Abdur Rahman bin Abi Haatim ar Raazi ne kaha:

*Maine isse Makkah mein suna aur unho'n ne isme kalaam kiya hai.*¹⁶⁹⁸

سمعت منه بمكة وتكلموا فيه.

Ye jirah 4 wajah se mardood o baatil hai:

- (1) Unme kalaam karne waale (jaareheen) naa-maloomyaane majhool hain aur majhool ki jirah ka koi etebaar nahi hota.
- (2) Unme kya kalaam kiya gaya tha? Maloom nahi, yaane jirah naa-maloom hai.
- (3) Ye jirah jamhoor mohaddiseen ki tauseeq ke khilaf hai.
- (4) Ulama e ikram masalan Haafiz ibne Hajar waghaira ne is jirah ko radd kar dia aur Haakim Nishapuri ne farmaya:

*Abu Haatim (ar Raazi) ne un par koi kalaam nahi kiya.*¹⁶⁹⁹

لم يتكلم فيه أبو حاتم.

Jab Imam Ibne Abi Haatim ke walid Imam Abu Haatim ne Imam Muhammad bin Ismail as Salmi par koi jirah nahi ki to phir majhool jaareheen ki majhool jirah ka kya etebaar hai?

Faaeda: Khateeb Baghdadi ne Muhammad bin Ismail as Salmi at Tirmizi ke baare mein farmaya:

¹⁶⁸⁸ V9 P122

¹⁶⁸⁹ Tareekh Baghdad: V2 P42

¹⁶⁹⁰ Al Mustadrak: V1 P72 H244 وواقفه الزهبي

¹⁶⁹¹ V1 P302 H676; V2 P312 H1818

¹⁶⁹² Al Insaab: V1 P461 Tirmizi

¹⁶⁹³ Ser E'elaam an Nubala: V13 P242

¹⁶⁹⁴ Ser E'elaam an Nubala: V13 P243

¹⁶⁹⁵ Taqreeb ut Tehzeeb: 5738

¹⁶⁹⁶ Shazraat uz Zahab: V2 P176

¹⁶⁹⁷ Tabaqaat ul Mufasssireen: P373 ت 464

¹⁶⁹⁸ Al Jirah wa Ta'adel: V7 P191

¹⁶⁹⁹ Sawalaat al Haakim lid Daraqtutni: 175

*Aur unse Abu Isa at Tirmizi aur Abu Abdur Rahman an Nisai dono ne bhi apni apni saheeh kitabo'n mein riwayat ki hai.*¹⁷⁰⁰ و روى عنه أيضًا أبو عيسى الترمذي وأبو عبد الرحمن النسائي في صحيحهما.

Maloom hua ke wo Imam Tirmizi aur Imam Nisai dono ke nazdeek saheeh ul hadees siqa the.

- 5) Imam Abu an Noman Muhammad bin al Fadhal as Sadoosi al Basri: A'aram ﷺ ko kai mohaddiseen ne siqa sadooq qaraar diya, jin mein se 10 hawaale darj e zail hain:

1: Abu Haatim ar Raazi: ثقة aur farmaya: Jab Aaram tujhe hadees bayan kare'n to us par mohar lagaado.

2: Muhammad bin Muslim bin warah ne farmaya: الصدوق المأمون.¹⁷⁰¹

3: Imam A'ajali ne farmaya:

*Basri siqa, nek aadmi... aur aap siqa the, ashaab ul hadees mein shumaar kiye jaate the.*¹⁷⁰² بصري ثقة رجل صالح... وكان ثقة يعد من أصحاب الحديث.

4: Imam Muhammad bin Yahya az Zehli ﷺ ne farmaya:

*Wo badd-akhlaaqi se door the, siqa sadooq musalman the.*¹⁷⁰³ وكان بعيدًا من العرامة ثقة صدوقًا مسلمًا.

5: Imam Nisai ne farmaya:

*Aur wo ikhtelaat se pehle siqa raawiyo'n mein se ek the.*¹⁷⁰⁴ وكان أحد الثقات قبل أن يختلط.

6: Haakim Nishapuri ne farmaya: حافظ ثقة haafiz siqa.¹⁷⁰⁵

7: Mohaddis Khalili Qazooni ne farmaya:

*Phir unke baad siqa raawiyo'n mein se Abu an Noman Aaram, unki hadees par etemaad kiya jaata hai.*¹⁷⁰⁶ ثم من بعدهم من المتقين أبو النعمان عارم، معتمد في حديثه.

8: Uqaili ne kaha:

*Pas jisne Aaram se (unke) ikhtelaat se pehle suna, to wo musulmano ke siqa raawiyo'n mein se ek hain aur in par kalaam to ikhtelaat ke baad par hi hai.*¹⁷⁰⁷ فمن سمع من عارم قبل الإختلاط فهو أحد ثقات المسلمين وإنما الكلام فيه بعد الإختلاط.

9: Imam Bukhari ne Saheeh Bukhari mein Abu an Noman se bohut si riwayat-e'n bayan kee'n jo iski daleel hai ke wo Imam Bukhari ke nazdeek siqa o sadooq aur saheeh ul hadees the.

10: Imam Muslim ne Saheeh Muslim mein Abu an Noman as Sadoosi se hadeese'n bayan kee'n, jo unki taraf se Abu an Noman ki tauseeq hai.

Agar koi kahe ke “Abu an Noman aakhri umar mein ikhtelaat ka shikar ho gae the, lehaza ye hadees zaef hai”, to arz hai ke ye eteraaz 5 wajah se mardood hai:

(1) Haafiz Zahabi ne Abu an Noman ke baare mein farmaya:

¹⁷⁰⁰ Tareekh Baghdad: V2 P42 ت 435

¹⁷⁰¹ Al Jirah wa Ta'adeel: V8 P58

¹⁷⁰² Ma'arefah as Suqaat/At Tareekh: 806 tarjuma A'aram

¹⁷⁰³ Muntaqa Ibnul Jarood: 198

¹⁷⁰⁴ Sunan Kubra lin Nisai: 9593

¹⁷⁰⁵ Al Mustadrak: V1 P100 H341

¹⁷⁰⁶ Al Irshad Fee Ma'arefah Ulama al Hadees: V2 P498 ت 213

¹⁷⁰⁷ Kitab uz Zoafa: V4 P134; doosra nuskha: P1278

*Mashoor siqa, kaha jaata hai ke wo aakhri
mein ikhtelaat ka shikar ho gae the.*¹⁷⁰⁸

ثقة شهير، يقال: اختلط بآخره.

Aur farmaya:

*Wo apni wafaat se pehle taghaiyyur
(ikhtelaat) ka shikar hue to koi hadees bayan
nahi ki.*¹⁷⁰⁹

تغير قبل موته فما حدث.

Jab ikhtelaat ke baad Imam Abu an Noman ne koi hadees bayan hi nahi ki to phir eteraaz kaisa?

- (2) Abu an Noman ko ikhtelaat kaisa hua tha? Iski tashreeh mein Abu Haatim ar Raazi ka qaul pesh e khidmat hai:

*Aur unki aqal zaael ho gai thi.*¹⁷¹⁰

و زال عقله.

Jiski aqal zaael ho jaae wo pagal hota hai, lehaza agar ek siqa raawi aakhri umar mein pagal ho gae the to wo marfoo ul qalam hain, Allah Ta'ala ke yaha'n wo kisi qism ke mujrim nahi.

Jo shakhs pagal ho jaae wo hadeese'n bayan nahi karta aur naa koi hosh-mand shakhs kisi pagal se hadeese'n sunta hai, lehaza hadees e mazkoor par ikhtelaat ka eteraaz ghalat hai.

- (3) Siqa Haafiz Imam Abu Ismail as Silmi ne farmaya ke: “*Maine Abu an Noman ke peeche namaz padhi*”, aur ye is baat ki daleel hai ke Abu an Noman us waqt ikhtelaat ka shikar nahi hue the, aur naa pagal hue the, balke logo'n ko namaz padhate the. Pagal ke peeche wohi namaz padhta hai jo khud pagal ho.
- (4) Imam Bayhaqi ne رواته ثقات *ruwaat suqaat* keh kar aur is hadees se istedlal karke ye gawaahi dedi hai ke is hadees ke raawi ek doosre se riwayat karne mein siqa hain. Lehaza saabit hua ke yaha'n ikhtelaat ka eteraaz mardood hai.
- (5) Imam Abdur Razzaq ne farmaya: “*Makkah waalo'n ne shuru namaz mein raful yadain, ruku ke waqt aur ruku se sar uthaate waqt (raful yadain) Ibne Juraij se liya. Unho'n ne Ataa (bin Abi Rabaah) se, Ataa ne Ibne az Zubair ؓ se aur Ibne az Zubair ne Abu Bakar Siddiq ؓ se, unho'n ne Nabi ﷺ se liya hai*”.¹⁷¹¹

Uqaili ke naana Abu Khalid Yazeed bin Muhammad bin Hammad al Uqaili al Makki ؓ ne farmaya: “*Maine Basra mein Abu an Noman Aaram se ziyaada acchi namaz padhne waala koi nahi dekha aur log kehte the: Unho'n ne Hammad bin Zaid se namaz seekhi aur Hammad ne Ayyub se seekhi thi... a'a'alaq*”.¹⁷¹²

Faaeda: Tahir ul Qadri Sahab ne bhi Abu an Noman par ikhtelaat ke ilzaam ka zabardast jawab diya hai. Dekhiye Kitab: Aqeeda e Tawassul¹⁷¹³

- 6) Hammad bin Zaid sahihain ke buniyad raawi, bohot bade imam, faqeeh aur bil-ijma siqa the. Unhe'n Ibne Sa'ad, A'ajali, aur Ibne Hibban waghairahum ne siqa kaha, balke Imam Yahya bin Muyeen ne farmaya:

*Ayyub se riwayat mein Hammad bin Zaid se
ziyaada siqa koi nahi hai.*¹⁷¹⁴

ليس أحد في أيوب أثبت من حماد بن زيد.

Ye riwayat bhi Ayyub Sakhtiyani se hi hai.

¹⁷⁰⁸ Ma'arefah ar Ruwaat al Mutakallim Fehim Bimaa Laa Yujab ar Rad: P169

¹⁷⁰⁹ Al Kaashif: V3 P79 ت 5197

¹⁷¹⁰ Al Jirah wa Ta'adeel: V8 P59

¹⁷¹¹ Al Ausat Iaa Ibnul Munzir: V3 P147 H1388 (sanad saheeh); doosra nuskha: V3 P304 H1383

¹⁷¹² Kitab az Zoafa: V4 P122; doosra nuskha: 1277-1278

¹⁷¹³ Matbua Minhaj ul Quran, Lahore: P232-234

¹⁷¹⁴ Kitab al Jirah wa Ta'adeel: V3 P139 (sanad saheeh)

7) Ayyub bin Abi Tameema Sakhtiyani رضى الله عنه sahihain ke buniyadi raawi, bohut bade imam, faqeeh aur bil-ijma siqa the. Unhe'n Imam Yahya bin Muyeen, Ibne Sa'ad, Abu Haatim ar Raazi aur Ibne hibban waghairahum ne siqa qaraar diya.

8) Imam Ataa bin Abi Rabaah al Makki jaleel ul qadar taabai, sahihain ke buniyadi raawi, bohut bade imam, faqeeh aur bil-ijma siqa the. Unhe'n Ibne Sa'ad, A'ajali, Abu Zara'a ar Raazi, aur Ibne Hibban waghairahum ne siqa qaraar diya.

Faaeda: Ek aur riwayat se bhi saabit hai ke Ataa bin Abi Rabaah رضى الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.¹⁷¹⁵

9) Syedna Abdullah bin az Zubair رضى الله عنه mashoor Sahabi aur jaleel ul qadar imam the.

Faaeda: Abu az Zubair رضى الله عنه se riwayat hai ke mein Ibne Umar aur Abdullah bin az Zubair رضى الله عنه dono ko dekha, wo ruku se pehle aur ruku ke baad raful yadain karte the.¹⁷¹⁶

Suedma Ibne Zubair رضى الله عنه se tark e raful yadain kisi riwayat mein hi saabit nahi hai.

10) Syedna Abu Bakar Siddiq رضى الله عنه khalifa e awwal, ameer ul momineen aur yaqeenan jannati hain.

Tambeeh: Syedna Abu Bakar Siddiq رضى الله عنه se tark e raful yadain kisi saheeh yaa maqbool riwayat se saabit nahi hai. Muhammad bin Jabir al Yamaani waali riwayat zaef, mardood aur baatil hai.

Muhammad bin Jabir ko jamhoor mohaddiseen ne zaef qaraar diya.¹⁷¹⁷

Khulaasa at Tehqeeq: Is tehqeeq se saabit hua ke Syedna Abu Bakar Siddiq رضى الله عنه ki bayan karda musalsal raful yadain waali hadees ba-lehaaz e usool ul hadees wa asma ur rijaal aur ba-lehaaz e sanad o matan bilkul saheeh hai.

Hadees ki tashreeh:

Is hadees aur uski tashreeh se darj e zail baate'n saabit hain:

- 1) Rasool Allah ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the
- 2) Rasool Allah ﷺ ke baad Syedna Abu Bakar Siddiq رضى الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.
- 3) Syedna Abu Bakar رضى الله عنه ke baad Syedna Abdullah bin Zubair رضى الله عنه ruku se pehle aur baad raful yadain karte the.
- 4) Syedna Ibne Zubair رضى الله عنه ke baad Imam Ataa bin Abi Rabaah رضى الله عنه ruku se pehle aur baad raful yadain karte the.
- 5) Imam Ataa ke baad Imam Ayyub Sakhtiyani ruku se pehle aur baad raful yadain karte the.
- 6) Imam Ayyub Sakhtiyani ke baad Imam Hammad bin Zaid ruku se pehle aur baad raful yadain karte the.
- 7) Imam Hammad bin Zaid ke baad Imam Bukhari ke mashoor ustad Imam Abu Noman as Sadoosi (d 224h) ruku se pehle aur baad raful yadain karte the.

Maloom hua ke khair ul quroon ke behtareen daur mein Rasool Allah ﷺ se lekar teesri sadee hijri tak ruku se pehle aur ruku ke baad waale raful yadain par ahle sunnat ke jaleel ul qadar imamo'n aur siqa rawiyaan e hadees ka musalsal aur ghair-munqata amal raha hai. Lehaza raful yadain ko mansookh, mamnoo yaa matrook samajhna ghalat aur baatil hai. Agar raful yadain mansookh hota to Syedna Abu Bakar Siddiq رضى الله عنه Rasool Allah ﷺ ki wafat ke baad yaa aapki zindagi ke aakhri zamaane mein bhi raful yadain naa karte. Unho'n ne Rasool Allah ﷺ ke peeche aakhri namaze'n padhi thee'n, balke aapke musalle par aakhri namaz padhaai bhi thee'n. Kya unhe'n raful yadain ke mansookh yaa matrook hone ka ilm naa ho saka tha? Agar raful yadain mansookh yaa matrook hota to Syedna

¹⁷¹⁵ Juz Raful Yadain: 62 (sanad hasan)

¹⁷¹⁷ Majmua az Zawaad: V5 P191

¹⁷¹⁶ Kitab ul Athram ba-hawaala At Tamheed: V9 P217 (sanad al athram saheeh)

Abu Bakar رضي الله عنه ke baad unke nawaase Syedna Ibne Zubair رضي الله عنه kabhi raful yadain naa karte. Unho'n ne namaz apne naana se seekhi thi aur naana bhi wo no Nabi e Kareem ﷺ ke baad sabse afzal hain.

- 8) Mohaddiseen e Ikram mein se kisi ne bhi is hadees ko *zaeef* nahi kaha.
- 9) Jo log raful yadain ke mansookh yaa matrook hone ke qaael hain, wo qiyaamat tak aisee koi hadees musalsal pesh nahi kar sakte jisse ye saabit hota ho ke Nabi ﷺ ne aakhir mein raful yadain tark kar diya tha. Phir aapke sahabi ne raful yadain tark kar diya, phir sahabi ke shagird taabai ne raful yadain tark kar diya. Phir is taabai ke shagird taba-taabai ne raful yadain tark kar diya tha... Alakh.
- 10) Ye hadees is baat par faisla-kun hai ke raful yadain aakhir mein naa to matrook hua tha aur naa mansookh hua tha.

Is Saheeh Hadees Par Baaz un Naas Ke Eterazaat Aur Unke Jawabaat

- 1) Ek shakhs ne Imam Bayhaqi ke baare mein likha hai ke: *“Jo Imam Shafai رحمته الله عليه ke muqallid hain aur ahnaaf ke khilaf sakht ta’assub rakhte the aur taqleed e Imam Shafai رحمته الله عليه mein itne sakht the ke Abu Muhammad al Juwaini jaise azeem mohaddis ne jab Imam Shafai رحمته الله عليه ki taqleed chodkar khud ijtehaad ka iraada farmaya to Imam Bayhaqi ne unhe’n khat likh kar manaa kiya ke aapke liye taqleed e Imam Shafai رحمته الله عليه ko chodna hargiz jaaez nahi (Tabaqaat ush Shafaiya)”*.¹⁷¹⁸

In jhoote eterazaat ke a’alat tarteeb jawabaat darj e zail hain:

1: Imam Bayhaqi muqallid nahi the, balke bohot bade aalim the. Dekhiye yehi mazmoom (tarjuma Hadees ke baad) fakhra 1.

2: Imam Bayhaqi *ahnaaf* ke khilaf kisi qism ka ta’assub nahi rakhte the.

3: Imam Bayhaqi ne Abu Muhammad al Juwaini ko taqleed chodne se hargiz manaa nahi kiya, balke unho’n ne baaz shafaiyya par radd kiya, jo Kitab ul Muta-qaddimeen ko *“taqleedan”* le lete the.¹⁷¹⁹ Aur farmaya:

*Aur main talab e hadees mein ijtehaad (khoob mehnat) karta hoo’n.*¹⁷²⁰

واجتهادي في طلبه.

Imam Bayhaqi ne ye nahi farmaya ke: *“taqleed e Imam Shafai ko chodna hargiz jaaez nahi”*, lehaza *Tajalliyyaat e Safdar* waale ne sareeh jhoot bola hai.

Imam Bayhaqi ne to Abu Muhammad al Juwaini ki bayan karda baaz zaeef riwayaat par radd kiya aur unhe’n tehqeeq ki targheeb di.

- 2) Baaz un Naas ne Imam Haakim ko *raafzi khabees* aur *ghaali shia* likha hai.¹⁷²¹

Ye dono ilzamaat baatil hain, jaisa ke tehqeeq riwayaat e hadees fakhra number 2 ke tahat guzar chuka hai.

- 3) Baaz un naas ne likha hai: *“Doosre raawi As Safaar ka simaa aap iske ustad As Salmi se saabit naa kar sakte the, agar himmat hai to karke dikhaao”*.¹⁷²²

Arz hai ke, Abu Abdullah Muhammad bin Abdullah as Safaar ne farmaya:

ثنا أبو إسماعيل محمد بن إسماعيل...¹⁷²³

¹⁷¹⁸ Tajalliyyaat e Safdar: V2 P384

¹⁷¹⁹ Tabaqaat ush Shafaiyya lil Subki: V3 P104 Tarjuma Abdullah bin Yusuf al Juwaini

¹⁷²⁰ P104

¹⁷²¹ Tajalliyyaat e Safdar: V2 P385

¹⁷²² Tajalliyyaat e Safdar: V2 P259

¹⁷²³ Al Mustadrak: V1 P117 H403

Simaa saabit ho gaya, lehaza eteraaz baatil hai.

- 4) Baaz un naas ne likha hai: “*Phir ye Salmi khud mutakallim fiya raawi hai*”.¹⁷²⁴

Arz hai ke, Salmi ﷺ ko 10 se ziyada mohaddiseen ne siqa o sadooq qaraar diya, lehaza in par majhool jaareheen ki majhool jirah mardood hai. Dekhiye yehi mazmoon tauseeq rawiyaan e hadees fakhra number 4.

- 5) Abu Nayeem Al Fadhal bin Dakeen al Kufi ﷺ 218h yaa 219h mein faut hue.¹⁷²⁵

Imam Abu Ismail as Salmi ne farmaya:

*Hame’n Fadhal bin Dakeen ne hadees bayan ki.*¹⁷²⁶

ثنا الفضل بن دكين.

Maloom hua ke 218h mein Abu Ismail samajhdar naujawan the.

Muhammad bin al Fadhal as Sadoosi 223h yaa 224h mein faut hue.¹⁷²⁷

Imam Abu Haatim ar Raazi ne farmaya:

*Jisne un (abu noman) se 220h se pehle likha hai, to iska simaa accha hai.*¹⁷²⁸

فمن كتب عنه قبل سنة عشرين و مائتين فسماعه جيد.

Jo taalib e ilm 218h mein hadeese’n padh raha tha, kya wo 220h se pehle Abu Noman ki majlis mein nahi poho’nch sakta tha? Maloom hua ke Salmi ka Abu Noman se simaa unke ikhtelaat se pehle ka hai.

Nez dekhiye tauseeq rawiyaan e hadees fakhra:5

- 6) Baaz un Naas ne kaha: “*Goya isey bhi saari zindagi mein ek hi aadmi raful yadain karne waala mila*”.¹⁷²⁹

Arz hai ke ye baat bila-daleel hai aur adm e zikr nafee e zikr ki daleel nahi hota.

Doosre ye ke agar Hammad bin Zaid ﷺ ko tark e raful yadain ki koi saheeh hadees kisi raawi se poho’nchti to wo isey zaroor bayan karte aur kabhi haq naa chupaate. Unka tark e raful yadain waali koi hadees bayan naa karna is baat ki daleel hai ke wo 179h tak Basra mein tark e raful yadain ka naam o nishaan tak nahi tha.

- 7) Baaz un Naas ne likha hai ke: “*Aur maine isse poocha ye kya hai? Isse maloom hua ke doosri sadee ke nisf awwal mein saari duniya mein sirf Basra mein hi ek shakhs raful yadain karne waala tha*”.¹⁷³⁰

Unho’n ne ye nahi poocha tha ke ye kya hai? balke iska matlab

Maine unse uske baare mein poocha.

فسأله عن ذلك.

Iska matlab hai ke Hammad bin Zaid ne apne itmenan aur riwayat e hadees mehfooz karne ke liye apne ustad se unke amal ki daleel poochi thi, daleel poochna koi jurm nahi hai aur naa iski daleel hai ke baaqi saare log iske bilkul ulat chal rahe the.

Shagird ka apne ustad se sawal karna is baat ki qata’an daleel nahi, ke us zamane mein tamaam musalmano ka is mas-ale ke khilaf amal tha, yaa ye ke ye mas-ala ajeeb aur niraala hai.

¹⁷²⁴ Tajalliyaat e Safdar: V2 P259

¹⁷²⁵ Tehzeeb ul Kamaal: V6 P35

¹⁷²⁶ Kitab ul Asma was Sifaat lil Bayhaqi: P180-181; doosra nuskha: P235 Baab Maa Jaa Fee Isbaat Sifat al Basar war Riwaayah

¹⁷²⁷ Taqreeb ut Tehzeeb: 6226

¹⁷²⁸ Al Jirah wa Ta’adeel: V8 P59

¹⁷²⁹ Tajalliyaat e Safdar: V2 P260

¹⁷³⁰ Tajalliyaat e Safdar: V2 P260

Is baat ki fil-haal 3 daleele’n pesh e khidmat hain:

- (1) Syedna Abdullah bin Umar رضي الله عنه ne apne walid Syedna Umar رضي الله عنه se mauzo’n par masah ke baare mein sawal kiya tha.¹⁷³¹

Kya iska ye matlab hai ke unke zamaane mein tamaam sahaba o taabaeen yaa aam ulama mauzo’n par masah ke qaael nahi the? Hargiz ye matlab nahi, lehaza “*tajalliyaati*” munkir e hadees ka eteraaz baatil hai.

- (2) 4 rakat waali namaz mein 22 takbeere’n hoti hain, jab Syedna Abu Huraira رضي الله عنه ne namaz mein 22 takbeere’n kahee’n to Ikrima taabai ne Syedna Ibne Abbas رضي الله عنه ke paas jaakar Syedna Abu Huraira رضي الله عنه par eteraaz kiya tha.¹⁷³²

- (3) Abu Hamza az Zabe’ee رضي الله عنه ne Hajj e Tamatto kiya tha, phir Syedna Ibne Abbas رضي الله عنه se mas-ala poocha tha.¹⁷³³

Kya mas-ala poochne ki wajah se hajj e tamatto bhi mamnoo, matrook yaa mansookh ho jaaega?

Maloom hua ke ye usool hi baatil hai ke poochne yaa daleel maangne ka matlab ye hota hai ke logo’n ka is mas-ale par amal nahi tha!!

Baaz un naas ne Maimoon Makki (majhool) waghaira ki zaeef o mardood riwayat-e’n pesh karke Syedna Abu Bakar Siddiq رضي الله عنه ki saheeh hadees ka jawab dene ki koshish ki hai, jo-ke usoolan baatil aur mardood hai.

وما علينا إلا البلاغ

May 29th, 2010

¹⁷³¹ Saheeh Bukhari: H202

¹⁷³² Saheeh Bukhari: H788; Al Hadees, Hazro: 66 P21-22

¹⁷³³ Saheeh Muslim: H1244; Darussalam edition: H3015

Tameem bin Tarfa رضي الله عنه se riwayat hai ke (Syedna) Jabir bin Samrah رضي الله عنه ne farmaya: “Rasool Allah ﷺ hamare paas tashreef laae to farmaya: Kya baat hai ke main tumhe’n hath uthaae hue dekhta ho’n jaisa ke shareer ghodo’n ki dume’n hain? Namaz mein sukon ikhteyaar karo! Phir aap bahar tashreef laae to dekha ke ham mukhtalif halqo’n mein bikhre hue hain to Aap ﷺ ne farmaya: Kya wajah hai ke main tumhe’n judaa judaa dekh raha hoo’n? Phir Aap ﷺ dobara tashreef laae to farmaya: Tum is tarha safe’n kyou’n nahi banaate, jis tarha fariste apne Rabb ke saamne safe’n banaate hain? Aap ﷺ ne farmaya: Wo (farishte) pehli safo’n ko poora karte hain aur safo’n mein khoob milkar khade hote hain”.

“Obaidullah bin al Qubaita رضي الله عنه se riwayat hai ke (Syedna) Jabir bin Samrah رضي الله عنه ne farmaya: Jab ham Rasool Allah ﷺ ke saath namaz padhte to ham Assalamualaikum wa Rahmatullah, Assalamualaikum wa Rahmatullah kehte aur unho’n ne (Syedna Jabir bin Samrah رضي الله عنه) ne daae’n aur baae’n taraf apne hath se ishaara kiya. To Rasool Allah ﷺ ne farmaya: Tum hatho’n se kya ishaara karte ho, jaise shareer ghodo’n ki dume’n hain? Tum mein se har aadmi ke liye yehi kaafi hai ke apni raan par hath rakhe phir daae’n aur baae’n taraf apne bhai par salam keh de”.

Ibnul Qubaita رضي الله عنه se hi riwayat hai ke Jabir bin Samrah رضي الله عنه ne farmaya: “Maine Rasool Allah ﷺ ke saath (yaane aapke peeche) namaz padhi, to ham salam ke waqt apne hatho’n ke saath assalamualaikum, assalamualaikum kehte the. Phir Rasool Allah ﷺ ne hame’n dekha to farmaya: Tumhe’n kya hua hai, ke tum apne hatho’n se ishaara karte ho, jaise shareer ghodo’n ki dume’n hain? Jab tum mein se koi shakhs salam phere to apne saathi ki taraf chehra kare aur hath se ishaara naa kare”.¹⁷³⁴

Tameem bin Tarfa ki doosri riwayat mein aaya hai ke (Syedna) Jabir bin Samrah رضي الله عنه ne farmaya: “Nabi e Kareem ﷺ apne sahaba ke paas tashreef laae to farmaya: Kya wajah hai ke main tumhe judaa judaa dekh raha hoo’n? Aur wo (sahaba) baithe hue the”.¹⁷³⁵

Ek hi sahabi se dono shagirdo’n (Tameem bin Tarfa aur Obaidullah bin al Qubaita) ki riwayat ek hi hadees hai aur isse tark e raful yadain ka mas-ala kasheed karna kai wajah se ghalat hai. Masalan:

- 1) Zamaana e tadween e hadees mein mohaddiseen e ikram mein se kisi ek mohaddis ne bhi is hadees ko tark e raful yadain ke istedlal mein naqal nahi kiya aur unke muqable mein baaz fuqaha e ahlur raae ka koi etebaar nahi hai.
- 2) Mohaddiseen ne is hadees ko tasshahud ke waqt salam ke baare mein zikr kiya hai. Masalan

1: Imam Shafai رحمته الله.¹⁷³⁶

2: Abu Dawood رحمته الله.¹⁷³⁷

3: Nisai رحمته الله.¹⁷³⁸

4: Ibne Khuzaima رحمته الله.¹⁷³⁹

¹⁷³⁴ Saheeh Muslim: V1 P181 H430-431; Darussalam edition: 968-971

¹⁷³⁵ Musnad Ahmad: V5 P93 H20874 (sanad saheeh); Al Mausoo’ah al Hadeesiyyah: V34 P446

¹⁷³⁶ Kitaab ul Umm: V1 P122 باب السلام في الصلوة

¹⁷³⁷ Sunan Abu Dawood: qabl H998-999 باب في السلام

¹⁷³⁸ Al Mu’jtaba: qabl H1185 باب السلام بالأيدي في الصلوة ; Al Mu’jtaba:

qabl H1319 باب موضع اليدين عند السلام

Al Mu’jtaba: qabl H1327 باب السلام باليدين

Sunan Kubra lin Nisai: V1 P353 qabl H1107

السلام بالأيدي في الصلوة

Sunan Kubra: V1 P1394 qabl H1249 السلام باليدين

T: oopar maujood last hawaale mein P1394 shayad ghalati se chapaa hua hai, saheeh P394 hona chaahiye.

¹⁷³⁹ Saheeh Ibne Khuzaima: V1 P361 H733

باب الزجر عن الإشارة باليد يمينا وشمالا عند السلام من الصلوة

Saheeh Ibne Khuzaima: V3 P103 qabl H1708

5: Abdur Razzaq ¹⁷⁴⁰ ر.ه.

6: Abu A'awaana Yaqaob bin Ishaq ¹⁷⁴¹ ر.ه.

7: Bayhaqi ¹⁷⁴² ر.ه.

8: Baghwi ¹⁷⁴³ ر.ه.

9: Abu Nayeem al Asbahani ¹⁷⁴⁴ ر.ه.

10: Abdul Haq al Ashbeeli ¹⁷⁴⁵ ر.ه.

Unke alaawa baaz hanafi hazraat ne bhi is hadees par isi qism ke abwaab baandhe hain. Masalan:

11: Tahawi ¹⁷⁴⁶ ر.ه.

12: Ibne Farqad Shaibani ¹⁷⁴⁷ ر.ه.

- 3) Mohaddiseen e Ikram aur Ulama e Azzaam ne saraahat ki hai ke is hadees ka talluq raful yadain ke saath nahi, balke tasshahud ke waqt salam se hai. Masalan:

1: Ameer ul Momineen fil-Hadees Imam Bukhari ¹⁷⁴⁸ ر.ه. (d 256h) ne farmaay:

Ye riwayat to sirf tasshahud ke baare mein hai, qiyaam ke baare mein nahi hai. Baaz log (namaz mein) doosre logo'n ko (hatho'n ke ishaare se) salam kehte the, to Nabi ﷺ ne tasshahud mein hath uthaane se manaa farma diya. Jiske paas ilm ka thoda saa bhi hissa hai, wo is riwayat se (tark e raful yadain par) hujjat nahi pakadta. Ye baat (tamaam ulama e hadees mein) mashoor hai, isme koi ikhtelaaf nahi hai. ¹⁷⁴⁸

فإنما كان هذا في التشهد لا في القيام، كان يسلم بعضهم على بعض فنهى النبي صلى الله عليه وسلم عن رفع الأيدي في التشهد ولا يحتج بهذا من له حظ من العلم، هذا معروف مشهور لا اختلاف فيه.

2: Is hadees ki tashreeh mein Haafiz Ibne Hibban ne apni tabweeb ke zariye se farmaya:

Ye ke logo'n ko to namaz mein ruku ke raful yadain (se mana) ke bjaae salam ke ishaare ke waqt sukoon ka hukum diya gaya tha. ¹⁷⁴⁹

... بأن القوم إنما أمروا بالسكون في الصلوة عند الإشارة بالتسليم دون رفع اليدين عند الركوع.

باب نية المصلي بالسلام من عن يمينه إذا سلم عن يمينه ومن عن شماله إذا سلم عن يساره

¹⁷⁴⁰ Musannaf Abdur Razzaq: V2 P220 H3135 باب التسليم

¹⁷⁴¹ Musnad Abi A'awaana: V2 P38-240 qabl H1626

بيان الدليل على أن لاتسليم الواحدة غير كافية في جماعة من تسليم التشهد حتى يسلم تسليمتين... إلخ

¹⁷⁴² Sunan Kubra: V2 P181

باب كراهة الإيماء باليد عند التسليم من الصلاة

¹⁷⁴³ Sharah as Sunnah: V3 P206 qabl H696

باب التسليم في الصلاة

¹⁷⁴⁴ Al Musnad al Mustakhraj A'alaa Saheeh al Imam Muslim: V2 P54 H962

باب الكراهية أن يضرب الرجل بيمينه عن يمينه وعن شماله في الصلاة

¹⁷⁴⁵ Al Ahkaam ush Shariyya al Kubra: V2 P283 (maktaba shamela)

باب كيفية السلام من الصلاة وكما يسلم؟

¹⁷⁴⁶ Sharah Ma'ani ul Asaar: V1 P268-269

باب السلام في الصلاة كيف هو؟

¹⁷⁴⁷ Kitab ul Hujjah: V1 P145 (إن صح سند الكتاب إليه)

باب التشهد والسلام والصلاة على النبي صلى الله عليه وسلم

¹⁷⁴⁸ Juz Raful Yadain: 37 P61-62

¹⁷⁴⁹ Al Ehsaan bi Tarteeb Saheeh Ibne Hibban: V5 P199 qabl H1877; doosra nuskha: 1880

3: Haafiz Ibne Abdul Barr Andalusi (d 463h) ne farmaya:

Baaz muta-akkhireen ne kufiyo'n aur raful yadain ke baare mein unke ham-mazhab logo'n ke liye is hadees se hujjat pakdi hai, jo hame'n byan ki... (phir unho'n ne Syedna Jabir bin Samrah رضي الله عنه ki hadees ba-sanad e Tameem bin Tarfa zikr ki aur farmaya:) Aur isme (unke liye) koi hujjat (daleel) nahi hai. Kyou'nke Rasool Allah ﷺ ne to unhe'n is fe-a'al se roka hai, jo aap khud nahi karte the, kyou'nke ye muhaal hai ke aap unhe'n is fe-a'al se manaa karte, jisey aapne unke liye khud jaari farmaya tha aur aapne (baaz) logo'n ko hatho'n ke saath a'abas (fuzool) kaam karte hue dekha aur raful yadain ke baghair doosre muqaamaat par hath uthaate dekha to unhe'n isse manaa farma diya.¹⁷⁵⁰

وقد احتج بعض المتأخرين للكوفيين ومن ذهب مذهبهم في رفع اليدين بما حدثنا... وهذا لا حجة فيه لأن الذي نهاهم عنه رسول الله صلى الله عليه وسلم غير الذي كان يفعله لأنه محال أن ينهاهم عما سن لهم وإنما رأى أقواماً يعبتون بأيديهم ويرفعونها في غير مواضع الرفع فنهاهم عن ذلك.

4: Allama Nawawi رحمته الله ne kaha:

Rahi Jabir bin Samrah رضي الله عنه ki hadees to in (logo'n) ka isse hujjat pakadna bohot ajeeb cheezo'n mein se hai aur sunnat se jahaalat ki aqsaam mein se badd-tareen qism hai, kyou'nke ye hadees ruku se pehle aur baad waale raful yadain ke baare mein warid (aur mutalliq) nahi. Lekin wo (mumaaneat se pehle sahaba) namaz mein haalat e salam ke waqt hath uthaate the aur dono taraf unke saath ishaare karte the, is tarha se wo dono taraf apne qareebi saathiyo'n ko salam kehne ka iraada karte the aur isme mohaddiseen aur jiska ahle hadees (mohaddiseen) se mamuli talluq ho, koi ikhtelaaf nahi hai.¹⁷⁵¹

و أما حديث جابر بن سمرة فاحتجاجهم به من أعجب الأشياء وأقبح أنواع الجهالة بالسنة لأن الحديث لم يرد رفع الأيدي في الركوع و الرفع منه ولكنهم كانوا يرفعون أيديهم في حالة السلام من الصلاة ويثيرون بها إلى الجانبين يريدون بذلك السلام على من عن الجانبين، و هذا لا خلاف فيه بين أهل الحديث ومن له أدنى اختلاط بأهل الحديث.

5: Ibne Syed un Naas al Ya'amari (d 734h) ne farmaya:

Aur rahi hadees Jabir bin Samrah رضي الله عنه to iska takbeer ke waqt raful yadain se koi talluq nahi hai. Lekin isey un logo'n ke radd mein zikr kiya gaya hai jo namaz mein haalat e salam ke waqt apne hath uthaate the aur dono taraf salam pherte hue apne saathiyo'n ki taraf ishara karte the, lehaza unhe'n isse mana kar diya gaya.¹⁷⁵²

و أما حديث جابر بن سمرة فلا تعلق له برفع اليدين في التكبير ولكنه ذكر للرد على قوم كانوا يرفعون أيديهم في حالة السلام من الصلوة و يثيرون بها إلى الجانبين مسلمين على من حولهم فنهوا عن ذلك....

¹⁷⁵⁰ At Tamheed Limaa Fil Moaafi al Muwatta Minal Ma'ani wal Asaneed: V9 P221

¹⁷⁵¹ Al Majmu Sharah al Mohzab: V3 P403

¹⁷⁵² An Nafah ash Shazee Sharah Jaame Tirmizi: V4 P398

6: Haafiz Ibnul Mulqin (d 804h) ne kaha:

*Is hadees se istedlal intehaai buree jahaalat hai, jisey Syedna Rasool Allah ﷺ ki sunant ke saath rawaa rakha gaya hai. Kyou'nke ye hadees ruku se pehle aur ruku ke baad waale raful yadain ke baare mein waarid nahi hui. Wo to namaz ki haalat e salam mein hatho'n se ishaara karte the... isme ahle hadees (mohaddiseen) ke darmiyan koi ikhtelaaf nahi aur jis shakhs ka hadees ke saath zarra baraabar talluq hai, wo bhi tasleem karta hai (ke isey raful yadain qabl ar ruku o ba'ad ke khilaf pesh karna ghalat hai).*¹⁷⁵³

من أقبح الجهالات لسنة سيدنا رسول الله صلى الله عليه وسلم لأنه لم يرد في رفع الأيدي في الركوع والرفع منه وإنما كانوا يرفعون أيديهم في حالة السلام من الصلوة... وهذا لا (اختلاف) فيه بين أهل الحديث ومن أدنى اختلاط بأهله.

7: Haafiz Ibne Hajar Asqalani راجع ne kaha:

*Makhsoos muqaam par makhsoos haalat mein raful yadain yaane ruku se pehle aur baad waale raful yadain ki mumaaneat ki is hadees mein koi daleel nahi, kyou'nke ye taaweel hadees se mukhtasar hai.*¹⁷⁵⁴

ولا دليل فيه على منع الرفع على الهيئة المخصوصة في الموضع المخصوص وهو الركوع والرفع منه، لأنه مختصر من حديث طويل.

8: Ali bin abi al Izz al Hanafi (d 792h) ne farmaya:

*Aur (Syedna) Jabir bin Samrah راجع ki hadees se jo istedlal kiya gaya hai... qawee nahi hai... aur ham ye bhi tasleem nahi karte ke namaz mein sukoon ke hukum se ruku se pehle aur baad waale raful yadain ki nafee hoti hai. Kyou'nke sukoon ke hukum se namaz mein harkat ka qata'an tark kar dena murad nahi, balke namaz ke mukhalif harkat se manaa muraad hai. Iski daleel ye hai ke ruku aur sujood ke liye harkat mashroo (balke zaroori) hai, takbeer e iftetaah, takbeer e qunoot, aur takbiraat e eidaain mein raful yadain (kiya jaata) hai. Phir agar kaha jaae ke ye cheeze'n daleel se (is hadees ke maz-oom istedlal se) kharij hain to kaha jaaega: Is tarha ruku se pehle aur baad waala raful yadain is (hadees ke maz-oom istedlal) se kharij hai. Pas maloom ho gaya ke isse muraad salam ke waqt hath se ishaara hai. Wallhu A'alam.*¹⁷⁵⁵

وما استدلل به من حديث جابر بن سمرة رضي الله عنه... لا يقوي... وأيضاً فلا نسلم أن الأمر بالسكون في الصلوة ينا في الرفع عند الركوع و الرفع منه لأن الأمر بالسكون ليس المراد منه ترك الحركة في الصلوة مطلقاً بل الحركة النافية للصلاة بدليل شرع الحركة للركوع والسجود ورفع اليدين عند تكبيرة الافتتاح وتكبيرة القوت وتكبيرات العيدين، فإن قيل: خرج ذلك بدليل، قيل: وكذلك خرج الرفع عند الركوع والرفع منه بدليل فعلم أن المراد منه الإشارة بالسalam باليد والله أعلم.

¹⁷⁵³ Al BAdar ul Muneer: V3 P485

¹⁷⁵⁴ At Talkhees ul Habeer: V1 P221 H328

¹⁷⁵⁵ Al Tambeehiya A'ala Mushkilaat al Hidaaya: V2 P570-571

9: Ibnul Jauzi (d 597h) ne farmaya:

*Baaz ashaab e abi hanifa (yaane baaz hanafiyya) ne is hadees ke saath ruku se pehle aur ruku se sar uthaate waqt raful yadain ki mumaaneat ki daleel pakdi hai aur isme unke liye koi daleel nahi hai, kyou'nke in do (2) hadeeso'n ke baad (Saheeh Muslim mein) mufsir (tafseel se) marwi hai.*¹⁷⁵⁶

وقد احتج بعض أصحاب أبي حنيفة بهذا الحديث في منعهم رفع اليدين في الركوع و عند الرفع منه وليس لهم فيه حجة لأنه قد روي مفسراً بعد حديثين.

10: Haafiz Ibne Taimiya رَحِمَهُ اللهُ ne Syedna Jabir bin Samrah رَضِيَ اللهُ عَنْهُ ki hadees bayan karne ke baad iski sharah mein farmaya:

*Aur logo'n mein is (hadees se saabit shuda baato'n) ki itteba ke sabse ziyada haqdaar ahle hadees (mohaddiseen aur hadees par amal karne waale yaane mohaddiseen ke awaam) hain aur jo shakhs ye gumaan karta hai ke is (hadees) mein hath uthaane ki mumaaneat se muraad ruku se pehle aur baad waala raful yadain hai aur wo isey is par mahmool karta hai to us shakhs ne ghalati ki hai.*¹⁷⁵⁷

وأحق الناس باتباع هذا: هم أهل الحديث من ظن أن نهيه عن رفع الأيدي هو النهي عن رفعها إلى منكبه حين الركوع وحين الرفع منه وحمله على ذلك فقد غلط....

Iske baad Ibne Taimiya ne bataaya ke sarkash ghoda to daae'n aur baae'n taraf dum hilaata hai aur ye aisee harkat hoti hai jisme sukoon nahi hota. Raha ruku se pehle aur baad waale raful yadain ka mas-ala to iske mashroo (shariayt e muhammadiya a'ala sahaba as salaatu was salaam mein saabit) hone par musalmano ka ittefaq hai. Lehaza is hadees se wo kaise mamnoo ho sakta hai?¹⁷⁵⁸

★ Abul Abbas Ahmad bin Umar bin Ibrahim al Qurtubi (d 656h) ne is hadees ki sharah mein kaha:

*Wo namaz mein salam ke waqt apne hatho'n ke saath daae'n aur baae'n taraf ishare karte the aur unke hatho'n ko sarkash ghodo'n ki dumo'n se tashbeeh dena haqeeqat (yaane saheeh) hai. Kyou'nke wo (sarkash ghode) apni dumo'n ko daae'n aur baae'n taraf harkat dete hain, pasjab aapne unhe'n is haalat mein dekha to namaz mein sukoon karne ka hukum diya aur ye Abu Hanifa ke khilaf daleel hai ke namazi par salam pher lene tak namaz ka hukum baaqi rehta hai aur is hadees se ye bhi laazim aata hai ke agar is haalat, yaane salam waale aakhri tassahud mein wazu toot jaae to namaz dobara padhni padegi.*¹⁷⁵⁹

كانوا يشيرون عند السلام من الصلاة بأيديهم يميناً و شمالاً و تشبيه أيديهم بأذنان الخيل الشمس تشبيه واقع، فإنها تحرك أذنانها يميناً و شمالاً. فلما رأهم على تلك الحالة أمرهم بالسكون في الصلاة وهذا دليل على أبي حنيفة في أن حكم الصلاة باق على المصلي إلى أن يسلم، ويلزم منه: أنه إن أحدث في تلك الحالة. أعني في حالة الجلوس الأخير للسلام. أعاد الصلاة.

4) Bohot se hanafi aur hanafiyat ki taraf mansoob firqo'n ke ulama ne bhi apne qaul yaa fe-a'al se ye saraahat ki hai ke is hadees ka talluq ruku waale raful yadain se nahi, balke tassahud ke waqt salam se hai. Masalan:

1: Ali bin Ali bin Abil Izz al Hanafi رَحِمَهُ اللهُ ka qaul fakhra # 3 ki shaq # 8 ke tahat guzar chuka hai.

¹⁷⁵⁶ Al Mushkil Min Hadees as Sahihain laa Ibnul Jauzi: V1 P295 H429, 522 (Al Maktaba Shamela)

¹⁷⁵⁷ Al Qawaaed un Nooraniya al Fiqhiya laa Ibne Taimiya: V1 P47; Majmua Fataawa: V22 P561; Jilaa ul A'ainain lish Shaikh Abi

Muhammad Badiuddin Shah Rashadi Sindhi رَحِمَهُ اللهُ, naqalah a'an al Qawaaed an Nooraniya: P48

¹⁷⁵⁸ Majmua Fataawa: V22 P562

¹⁷⁵⁹ Al Mufham Limaa Ashkal Min Talkhees Kitab Muslim: V2 P61 H340-341 ت

2: Abul Hasan Muhammad bin Abdul Haadi as Sindhi (d 1138h) ne Syedna Jabir bin Samrah رضي الله عنه ki hadees ki sharah mein kaha:

*Aur is riwayat se waazeh ho gaya ke ye hadees salam ke waqt hath uthaakar dono taraf ishara karne se mumaaneat ke baare mein bayan ki gai hai aur isme ruku se pehle aur baad waale raful yadain ki mumaaneat ki koi daleel nahi hai.*¹⁷⁶⁰

وبهذه الرواية تبين أن الحديث مسوق للنهي عن رفع الأيدي عند السلام إشارة إلى الجانبين ولا دلالة فيه على النهي عن الرفع عند الركوع وعند الرفع منه.

Abul Hasan as Sindhi ki hanafiyat ke liye dekhiye Sunan Nisai.¹⁷⁶¹

3: Mahmood Hasan Deobandi ne kaha: “Baaqi aznaab kheel ki riwayat se jawab dena ba-roo e insaaf durust nahi. Kyou’nke wo salam ke baare mein hai ke Sahaba رضي الله عنهم farmate hain ke ham ba-waqt e salam namaz mein ishara bil-yadd bhi karte the, aapne mana farma diya”.¹⁷⁶²

Isi ibaat ka doosra hawaala: Al Ward ush Shazee A’ala Jaame Tirmizi¹⁷⁶³

4: Ashraf Ali Thani Deobandi ne kaha: “Muslim ki hadees راعى ايدىكم الخ mein Maulana Muhammad Yaqoob Sahab رحمته الله ne farmaya ke isse raful yadain haalat e salam mein muraad hai aur ye hanafiyya ko ziyaada mufeed hai, kyou’nke haalat e salam mein min wajah daakhil aur min wajah kharij hai...”.¹⁷⁶⁴

Tambeeh: Iske baad Yaqoob Nanotwi ka jo falsafa mazkoor hai, wo saheeh aur mutawaatir ahadees ke muqable mein hone ki wajah se mardood hai.

5: Muhammad Taqi Usmani Deobandi ne Syedna Jabir bin Samrah رضي الله عنه waali hadees ke baare mein kaha: “Lekin insaaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai, kyou’nke Ibnul Qibitya ki riwayat mein salam ke waqt ki jo tasreeh maujood hai iski maujoodgi mein zahir aur mutabaadir yehi hai ke Hazrat Jabir رضي الله عنه ki ye hadees rifa’ah indas salam hi se mutalliq hai aur dono hadeeso’n ko alag alag qaraar dena jab ke dono ka raawi bhi ek hai aur matan bhi qareeb qareeb hai bua’ad se khaali nahi, haqeeqat yehi hai ke hadees ek hi hai aur rifa’ah indas salam se mutalliq, Ibnul Qibitya ka tareeq mufassil hai aur doosra tareeq mukhtasar o mujmal. Lehaza doosre tareeqko pehle tareeq par hi mahmool karna chaahiye, shayad yehi wajah hai ke Hazrat Shah Sahab noorullah ne is hadees ko hanafiyya ke dalaal mein zikr nahi kiya”.¹⁷⁶⁵

Shah Sahab se muraad Anwar shah Kashmiri Deobandi hain aur ibaat e mazkoora mein unki kitab Neel ul Farqadain ki taraf ishaara hai.

6: Mughaltai Hanafi ne kaha:

*Aur raha baaz hanafiyya ka Saheeh Muslim se Jabir bin Samrah رضي الله عنه ki hadees se istedlal: Mujhe kya hai ke main tumhe’n hath utha hue dekhta hoo’n, jaisa ke sarkash (ghodo’n ki) dume’n hain, to (ye) saheeh nahi hai. Kyou’nke ye baat haalat e salam ke baare mein hai. Jaisa ke Bukhari waghaira ne zikr kiya hai.*¹⁷⁶⁶

وأما استدلال بعض الحنفية بحديث جابر بن سمرة من عند مسلم: راعى ايدىكم كأنها أذنان شمس، فليس بصحيح لأنهم إنما كان ذلك حالة السلام فيما ذكره البخاري وغيره.

Sharah Sunan Ibne Majah lil Mughaltai ka teesra nuskha meri malumaat ke mutabiq Idaara tul Uloom al Athariya (Faislabad) ke kutub khane mein maujood hai aur Maktaba Ibne Abbas se 2008 mein pehli dafa

¹⁷⁶⁰ Hashiya as Sindhi A’alaa Sunan Nisai: V1 P176 Kitab us Sahoo

¹⁷⁶¹ Tarqem Abdul Fattah Abi Ghadda al Hanafi: V1 P ح qabl P1

¹⁷⁶² Taqarer Shaik ul Hind Tarteab Abdul Hafeez Balyaawi: P65

¹⁷⁶³ Jamaa Asghar Hussain Deobandi: P63

¹⁷⁶⁴ Malfuzaat e Hakeem ul Ummat: V26 P397; Al Kalaam ul

Hasan: V2 P276

¹⁷⁶⁵ Dars e Tirmizi, Tarteab Rasheed Ashraf Saifi Deobandi: V2 P36-37

¹⁷⁶⁶ Sharah Sunan Ibne Majah lil Mughaltai: V1 P1474

(Shamela); doosra nuskha: V2 P81 (shamela); teesra nuskha: V5 P298; chautha nuskha: V5 P1474

(first edition) chapaa hai. Chauta nushqa Maktaba Nazaar Mustafa al Baaz (Makkah, Riyadh) ne pehli dafa 1999 (1419h) mein Kamil A'awaidha ki tehqeeq se shaaya kiya tha. [ز ع] ¹⁷⁶⁷

7: Tahawi Hanafi ne is hadees ko tark e raful yadain ke dalaael mein zikr nahi kiya. ¹⁷⁶⁸

Balke namaz mein salam waale baab mein zikr kiya hai. ¹⁷⁶⁹

Maloom hua ke Tahawi ke nazdeek is hadees ko tark e raful yadain ke mas-ale mein pesh karna saheeh nahi hai.

8: Muhammad Abid bin Ahmad Ali as Sindhi ne kaha:

Rahi hadees: Kya hai ke main tumhe'n hath uthaae hue dekhta hoo'n... Alakh To is hadees ke saath rafa (yadain) ki nafee par istedlal munaasib nahi hai, lehaza is baat ko samajh le'n. ¹⁷⁷⁰

أما حديث: مالي أراكم رافعي أيديكم إلخ فلا يليق الاستدلال لهذا الحديث في نفي الرفع فافهم.

Muhammad Abid Sindhi ki hanafiyat ke liye dekhiye Hadaaeq ul Hanafiyya. ¹⁷⁷¹

9: Ameer Ali Hanafi ne kaha:

Isi tafseer par mohaddiseen ka ijma hai aur salam namaz ka ikfhtetaam hai. Baaz logo'n ne isme naza'a (ikhtelaaf) kiya aur kaha: Balke is hadees mein ruku se pehle aur baad waale raful yadain se mana kiya gaya hai... Alakh. ¹⁷⁷²

أجمع المحدثون على هذا التأويل والسلام من تنمة الصلوة، نازع بغض الناس فيه فقال: بل هذا النهي عن رفع اليدين في الصلاة عند الركوع والرفع منه... إلخ.

Baaz logo'n ne Ameer Ali ke hanafi hone ka inkaar kiya hai, lekin Sher Muhammad Deobandi (Mamati) ne kaha: "Hazrat Maulana Syed Ameer Ali hanafi farmate hain ke..." ¹⁷⁷³

(Muhammad Idress Zafar Sahab ne kaha:) Muhammad Hasan Qalandarani Barailwi ne kaha: "Hazrat Allama Maulana Ameer Ali Hanafi رَحِمَهُ اللهُ mutarjim Fataawa Aalamgiri aur mutarjim Tafseer Muwahib ur Rahman". ¹⁷⁷⁴

10: Raful Yadain ko mansookh samajhne waale Abid ur Rahman Siddiqi Kandhelwi (taqleedi) ne Syedna Jabir bin Samrah رَضِيَ اللهُ عَنْهُ ki hadees ki sharah mein kaha: "(faeda) yaane salam ke waqt hath uthaane ki haajat nahi, banda mutarjim kehta hai ke in ahadees se aajkal ke dastoor ki bhi tardeed hoti hai, ke jab mulaqaat ke waqt salam karte hain, to hath zaroor uthaate hain". ¹⁷⁷⁵

Is mazmazmoon mein zikr shuda hawaalo'n ka khulaasa darj e zail hai:

Jin mohaddiseen e ikram aur ulama e hanafiyya ne is hadees ko salam aur tassahud ke abwaab mein zikr kiya hai, unke naam darj e zail hain:

Shafai, Abu Dawood, Nisai, Ibne Khuzaima, Abdur Razzaq, Abu A'awaana, Bayhaqi, Baghwi, Abu Nayeem al Asbahani, Abdul Haq Ashbili, Tahawi Hanafi aur Ibne Farqad Shaibani Hanafi. ¹⁷⁷⁶

Darj e zail mohaddiseen e ikram aur ulama e azzaam ne ye saraahat ki hai ke is hadees ka talluq raful yadain ke saath nahi, balke tassahud ke waqt salam se hai:

¹⁷⁶⁷ T: Zubair Ali Zai

¹⁷⁶⁸ Sharah Ma'ani ul Asaar: V1 P222-228

باب التكبير للركوع والتكبير للسجود والرفع من الركوع هل مع ذلك رفع أم لا؟

¹⁷⁶⁹ Dekhiye yehi mazmoon fakhra # 2 Shaq # 11

¹⁷⁷⁰ Al Muwahib ul Lateefah (ba-hawaala) Mara'ah tul Mafateeh: V3 P18; doosra nuskha: V2 P257

¹⁷⁷¹ p490

¹⁷⁷² Hashiya Saheeh Muslim: V1 P182 (Nool Kishor, Luckhnow edition), ba-hawawala Mira'ah tul Mafateeh: V3 P18; doosra nuskha: V2 P257

¹⁷⁷³ Aaina Taskeen us Sudoor: P199; doosra nuskha: P206

¹⁷⁷⁴ Ghaebaana Namaz e Janaza Ki Sharai Haisiyat: P17

¹⁷⁷⁵ Saheeh Muslim Mutarjim: V1 P404 (Quran Manzil, Muqaabil Maulwi Musafir Khana, Karachi edition)

¹⁷⁷⁶ Dekhiye fakhra # 2

Bukhari, Ibne Hibban, Ibne Abdul Barr, Nawavi, Ibne Syed un Naas, Ibnul Mulqin, Ibne Hajar Asqalani, Ali bin Abi al Izz al Hanafi, Ibnul Jauzi aur Ibne Taimiya.¹⁷⁷⁷

Abul Abbas Ahmad bin Umar al Qurtubi ne bhi is hadees ko tasshahud waale salam se mutalliq qaraar diya hai.

Darj e zail hanafi aur hanafiyat ki taraf mansoob ulama ne ye saraahat ki hai, yaa unke kalaam se ye ishaara milta hai ke is hadees ka talluq salam se hai aur raful yadain se uska koi talluq nahi hai:

Ali bin Abi al Izz al Hanafi, Abul Hasan Muhammad bin Abdul Haadi as Sindhi, Mahmood Hasan Deobandi, Muhammad Yaqoob Nanotwi, Muhammad Taqi Usmani, Mughaltai Hanafi, Thawi, Muhammad Abid Sindhi, Ameer Ali Hanafi, Aur Aabid ur Rahman Sinddiqi Kandhelwi Taqleedi.¹⁷⁷⁸

Tees (30) se ziyaada in Ahle Hadees aur Ghair Ahle Hadees jamhoor ulama ke muqable mein Qudoori¹⁷⁷⁹, Ze'eli, A'aini, aur baaz muta-akkhireen e aal e taqleed ka is hadees ko raful yadain ke khilaf pesh karna ghalat aur mardood hai.

- 5) Nabi e Kareem ﷺ se raful yadain qabl ar ruku o ba'ad ka suboot ahadees e saheeha mutawaaterah se hai aur kisi ek saheeh hadees se bhi ye saabit nahi ke aapne tasshahud mein salam ke waqt apne hatho'n se dono taraf ishaara kiya ho aur naa ye saabit hai ke aapne apne amal shareer ghodo'n ki dume'n hilne se tashbeeh di hai. Lehaza jo log aisee tashbeeh dene ki jur-at karte hain, wo Aap ﷺ ki gustaakhi ke murtakib hain.
- 6) Imam Abu Hanifa se ye qata'an saabit nahi ke unho'n ne tark e raful yadain ke mas-ale par Syedna Jabir bin Samrah ؓ ki hadees se istedlal kiya ho, lehaza aisa istedlal karne waale Imam Abu Hanifa ke baaghi aur mukhalif hain.
- 7) Syedna Jabir bin Samrah ؓ ki bayan karda hadees ki kisi sanad mein ruku se pehle aur ruku ke baad waale raful yadain ki saraahat nahi, lehaza mufsir ke muqable mein ghair-mufsir ko pesh karna ghalat hai.
- 8) Baaz aal e taqleed is baat par ba-zid hain ke is hadees se namaz mein harr y ki mumaaneat saabit hoti hai, to arz hai ke aap jaise log takbeer e tehreema, takbeer e wirt, aur takbiraat e eidain mein kyou'n raful yadain karte hain?

Agar in muqaamaat par raful yadain ki takhsees daleel se saabit hai to phir ruku se pehle aur baad waale raful yadain ki takhsees bhi yaqeeni aur qattai saheeh dalaael se saabit hai. Lehaza aap log waha'n kyou'n nahi maante?

- 9) Khair ul Quroon (300h tak) mein se kisi ek siqa o sadooq sunni aalim se is hadees ke saath tark e raful yadain par istedlal saabit nahi, lehaza khair ul quroon ke ijma ke muqable mein shar ul quroon waale baaz ulama aur baaz ahle taqleed ki kya haisiyat hai?
- 10) Sarkash ghodo'n ki dume'n haalat e sarkashi mein oopar neeche nahi, balke daae'n baae'n hilti hain, jaisa ke Qurtubi aur Ibne Taimiya ki tashreeh se saabit hai aur is baat ka mushaheda ab bhi sarkash ghodo'n ko dekh kar kiya jaa sakta hai, lehaza hadees e mazkoor ko ruku se pehle aur baad waale raful yadain ke khilaf pesh karna aqalan bhi baatil hai.

¹⁷⁷⁷ Dekhiye Fakhra # 3

¹⁷⁷⁸ Dekhiye Fakhra # 4

¹⁷⁷⁹ At Tajreed: V2 P519-520 fakhra # 2223

11) Musnad Ahmad mein Syedna Jabir bin Samrah رضي الله عنه ki riwayat mein aaya hai ke وهم قعود aur wo baithe hue the.¹⁷⁸⁰

Raful Yadain haalat e qiyaam mein ruku se pehle aur baad mein hota hai, haalat e qu-ood (yaane haalat e tasshahud) mein nahi hota, lehaza is hadees se aal e taqleed ka istedlal asalan baatil o mardood hai.

وما علينا إلا البلاغ

Muhammad Idrees Zafar (hafizahullah)

Sep 21st, 2010

Usool e Hadees Aur Mudallis Ki A'an Waali Riwayat Ka Hukum

Usool e hadees ka mashoor o maroof mas-ala hai ke *mudallis raawi* (yaane jiska mudallis hona saabit ho) ki a'an (عن) waali riwayat naa-qaabil e hujjat yaane zaeef hoti hai.

Is silsila mein mohaddiseen e ikram, ulama e hadees aur deegar ulama ke 40 hawaale ma'a suboot pesh e khidmat hain:

- 1) Imam Abu Abdullah Muhammad bin Idress Shafai رحمته الله (d 204h) ne farmaya:

*Pas hamne kaha: ham kisi mudallis se koi hadees qubool nahi karte, hatta ke wo haddasani yaa same'etu kahe, yaane simaa ki tasreeh kare.*¹⁷⁸¹

فقلنا: لا نقبل من مدلس حديثاً حتى يقول فيه: حدثني أو سمعت.

Kitab ur Risaala, usool e fiqa aur usool e hadees balke usool e deen ki qadeem aur azeem ush shaan kitabo'n mein se hai aur mutaddid ulama ne iski shurooh likhi hain.

- 2) Imam Abdur Rahman bin Mahdi رحمته الله (d 198h) Kitab ur Risaala ko pasand karte the.¹⁷⁸²

Saabit hua ke Abdur Rahman bin Mahdi ke nazdeek bhi *mudallis* ki a'an waali riwayat qaabil e qubool nahi hai.

- 3) Imam Ahmad bin Hambal رحمته الله (d 241h) Kitab ur Risaala se raazi the.¹⁷⁸³

Aur farmate the ke ye unki sabse acchi kitabo'n mein se hai.¹⁷⁸⁴

- 4) Imam Ishaq bin Rahwiya رحمته الله (d 238h) bhi Kitab ur Risaala se muttafiq the.¹⁷⁸⁵

- 5) Imam Ismail bin Yahya al Maznee رحمته الله (d 264h) bhi Kitab ur Risaala ke muwaiyyed the.¹⁷⁸⁶

- 6) Mashoor mohaddis Abu Bakar al Bayhaqi رحمته الله (d 458) ne Imam Shafai ka mazkoora kalaam (fakhra # 1) naqal kiya aur is par sukoot ke zariye se iski taa'eed farmai.¹⁷⁸⁷

- 7) Saheeh Muslim ke musannif Imam Muslim رحمته الله (d 261h) ne farmaya:

*Jisne bhi rawiyaan e hadees ka simaa talash kiya hai, to usne us waqt talash kiya hai jab raawi e hadees mein tadlees ke saath maroof (maloom) ho aur uske saath mashoor ho to us waqt riwayat mein iska simaa dekhte hain aur talash karte hain, taa-ke raawiyo'n se tadlees ka zoaf door ho jaae.*¹⁷⁸⁸

و إنما كان تفقد من تفقد منهم سماع رواة الحديث ممن روى عنهم. إذا كان الراوي ممن عرف بالتدليس في الحديث وشهر به فحينئذ يبحثون عن سماعه في روايته و يتفقدون ذلك منه، كي تنزاح عنهم علة التدليس.

Is ibaat ki tashreeh mein Ibne Rajab Hambali رحمته الله ne likha hai:

*Aur isme ehtemaal hai ke isse hadees mein kasrat e tadlees muraad ho, aur (ye bhi) ehtemaal hai ke isse tadlees ka suboot muraad ho, to ye sahfai ke qaul ki tarha hai.*¹⁷⁸⁹

و هذا يحتمل أن يريد به كثرة التدليس في حديثه ويحتمل أن يريد (به) ثبوت ذلك عنه وصحته فيكون كقول الشافعي.

Arz hai ke isse dono muraad hain, yaane agar raawi kaseer ut tadlees ho to bhi uski ma'anea'an معنعن riwayat (apni shuroot ke saath) zaeef hoti hai aur agar raawi se (ek dafa hi) tadlees saabit ho jaae to phir

¹⁷⁸¹ Kitab ur Risaalah: P53 (Matba al Kubra al Ameeriya Bi Bulaaq (1321h edition), tehqeeq Ahmad Shakir: 1035

¹⁷⁸² At Tewariyaat: V2 P761 H681 (sanad saheeh)

¹⁷⁸³ Kitab al Jirah wa Ta'adeel: V7 P204 (sanad saheeh); Imam Shafai Aur Mas-ala e Tadlees: Fakhra # 2

¹⁷⁸⁴ Tareekh e Damishq laa Ibne Asaakir: V54 P291 (sanad saheeh)

¹⁷⁸⁵ Imam Shafai Aur Mas-ala e Tadlees: Fakhra # 3

¹⁷⁸⁶ Muqaddama ar Risala: P73; Riwaaya Ibn al Kafaani: 54 (sanad hasan)

¹⁷⁸⁷ Ma'arefa as Sunan wal Asaar: V1 P76; An Nukat lil Zarakshi: P191

¹⁷⁸⁸ Muqaddama Saheeh Muslim: P22 (Darussalam edition)

¹⁷⁸⁹ Shraha E'elal at Tirmizi: V1 P354

bhi uski ma'anea'an معنعن riwayat (apni shuroot ke saath) za'eeif hoti hai. Saabit hua ke Imam Muslim ke nazdeek mudallis ki ma'anea'an معنعن (a'an waali) riwayat hujjat nahi hai.

8) Khateeb Baghdadi رحمه الله (d 463h) ne farmaya:

Aur doosro'n ne kaha: Mudallis ki khabar (riwayat) maqbool nahi hoti, illa ye ke wo wahem ke ehtemaal ke baghair sareeh taur par tasreeh bis simaa ke saath bayan kare. Agar wo aisa kare to iski riwayat maqbool hai aur hamare nazdeek yehi baat saheeh hai.¹⁷⁹⁰

وقال آخرون: خبر المدلس لا يقبل إلا أن يورده على وجه مبين غير محتمل لإيهام فإن أورده على ذلك قيل، وهذا هو الصحيح عندنا.

Al Kifaaya usool e hadees ki mashoor aur mustanad kitabo'n mein se hai.

9) Haafiz Ibne Hibban al Basti رحمه الله (d 354h) ne farmaya:

Pas jab tak mudallis, agarche siqa ho, haddasani yaa same'etu naa kahe (yaane simaa ki tasreeh naa kare) to iski riwayat se hujjat pakadna jaa'ez nahi hai aur ye Abu Abdullah Muhammad bin Idrees Shafai رحمه الله ki asal (buniyadi usool) hai aur hamare asaateza ka usool hai, jinho'n ne isme unki itteba (yaane muafaqat) ki hai.¹⁷⁹¹

فما لم يقل المدلس وإن كان ثقة: حدثني أو سمعت فلا يجوز الاحتجاج بخبره وهذا أصل أبي عبد الله محمد بن إدريس الشافعي رحمه الله، ومن تبعه من شیوخنا.

Nez dekhiye Saheeh Ibne Hibban.¹⁷⁹²

Haafiz Ibne Hibban ne mazeed farmaya:

Pas mudallis jab tak apne ustaz se simaa ki tasreeh naa kare to iski riwayat se hujjat pakadna jaa'ez nahi hai, kyou'nke ye pataa nahi ke shayad isne kisi za'eeif insan se suna ho, jiske maloom ho jaane se khabar (riwayat) baatil ho jaati hai. Pas mudallis agarche siqa ho, apni riwayat mein sametu yaa haddasani naa kahe to iski riwayat se hujjat pakadna jaa'ez nahi hai.¹⁷⁹³

فإن المدلس مالم يبين سماع خبره عن كتب عنه لا يجوز الاحتجاج بذلك الخبر، لأنه لا يدري لعله سمعه من إنسان ضعيف يبطل الخبر بذكره إذا وقف عليه و عرف الخبر به، فمالم يقل المدلس في خبره وإن كان ثقة: سمعت أو حدثني، فلا يجوز الاحتجاج بخبره.

10) Haafiz Ibne Salah as Shahrzori Shafai (d 643h) ne kaha:

Aur hukum (faisla) ye hai ke mudallis ki riwayat tasreeh e simaa ke baghair qubool naa ki jaa'e, isey Shafai رحمه الله ne us shakhs ke baare mein jaari farmaya hai, jisne hamari malumaat ke mutabiq sirf ek dafa tadlees ki hai. Wallahu a'alam.¹⁷⁹⁴

والحكم بأنه لا يقبل من المدلس حتى يبين، قد أجراه الشافعي رضي الله عنه فيمن عرفناه دلس مرة. والله أعلم.

Muqaddama Ibne Salah yaa uloom ul hadees (Ma'arefah Anwaa Ilm ul Hadees) usool e hadees ki mashoor o maroof kitab hai aur isey talqi bil-qubool haasil hai. Masalan dekhiye Al Haqaa'eq lin Nawavi: V1 P108, Al Manhal ur Rawee laa Ibne Jaamea: P26, Ikhtesaar Uloom ul Hadees laa Ibne Kaseer: V1 P95-96 aur At Taqaiyyud wal Ezaah: P11, Nuzhatun Nazar laa Ibne Hajar: P5-6 aur Al Bahar uz Zi-zakhar lis Suyuti: V1 P235 waghaira.

¹⁷⁹⁰ Al Kifaaya Fee Il mar Riwaaya: P361

¹⁷⁹¹ Kitab al Majrooheen: V1 P92; doosra nuskha: V1 P86

¹⁷⁹² Al Ehsan: V1 P161; doosra nuskha: V1 P90

¹⁷⁹³ Kitab us Suqaat: V1 P12

¹⁷⁹⁴ Muqaddama Ibne Salah Ma'a at Taqaiyyid wal Izaah lil Iraqi: P99; doosra nuskha: P161

11) Allama Yahya bin Sharf an Nawavi (d 677h) ne farmaya:

*Pas wo (mudallis raawi) aise lafz se riwayat bayan kare, jisme ehtemaal ho, simaa ki tasreeh na aho to wo mursal hai... aur ye hukum iske baare mein jaari hai jo ek dafa tadlees kare.*¹⁷⁹⁵

فما رواه بلفظ محتمل لم يبين فيه السماع فمرسل... وهذا الحكم جار فيمن دلس مرة.

Mursal ke baare mein Nawavi ne kaha:

*Phir (ye ke) mursal zaef hadees hai, jamhoor mohaddiseen ke nazdeek....*¹⁷⁹⁶

ثم المرسل حديث ضعيف عند جماهير المحدثين....

12) Haafiz Ibne Abdul Barr (d 463h) ne farmaya:

*Aur isi tarha jo shakhs is tadlees ke saath maloom ho jaae, jis par ijma hai (ke wo tadlees hai) aur wo in narmi karne waalo'n mein se ho jo har ek se riwayat le lete hain, isne jo bhi riwayat bayan ki, isme se kisi ke saath bhi hujjat nahi pakdi jaaegi, illa ye ke wo akhbarna yaa same'etu kahe yaane simaa ki tasreeh kare.*¹⁷⁹⁷

وكذلك من عرف بالتدليس المجتمع عليه وكان من المسامحين في الأخذ عن كل أحد، لم يحتج بشيء مما رواه حتى يقول: أخبرنا أو سمعت.

Isse saabit hua ke zaef raawi se riwayat karne waale mudallis ki ghair masrah bis simaa (a'an waali) riwayat Haafiz Ibne Abdul Barr ke nazdeek hujjat nahi, yaane zaef hai.

Hamare ilm ke mutabiq tamaam saabit shuda mudalliseen mein se koi ek mudallis bhi aisa nahi, jo zaef raawi se riwayat bayan nahi karta tha.

Tambeeh: Haafiz Ibne Hibban waghaira ka ye daawa ke “*Sufiyan bin Ua'aina sirf siqa se tadlees karte the*” kai wajah se ghalat hai. Masalan:

- 1: Ye qaaeda kulliya nahi, balke baaz auqaat Sufiyan bin Ua'aina رضي الله عنه ghair siqa se bhi tadlees ka lete the.
- 2: Sufiyan bin Ua'aina jin siqa raawiyo'n se tadlees karte the, unme se baaz ba-zaat e khud mudallis the aur unka sirf siqa se tadlees karne ka koi suboot nahi, lehaza yaha'n tadlees par tadlees ka shuba hai.
- 3: Sufiyan bin Ua'aina zaef raawiyo'n se bhi riwayat bayane'n bayan karte the, masalan unke asaatezah mein Ali bin Zaid bin Jadd-aan (zaef raawi) bhi hain.

Haafiz Ibne Abdul Barr ne mazed farmaya:

*Siwaae iske, ke (agar) aadmi tadlees ke saath mashoor ho to iski hadees qubool nahi ki jaati. Illa ye ke wo haddasana yaa sametu kahe (yaane simaa ki tasreeh kare) iske baare mein mujhe koi ikhtelaaf maloom nahi hai.*¹⁷⁹⁸

إلا أن يكون الرجل معروفًا بالتدليس فلا يقبل حديثه حتى يقول: حدثنا أو سمعت، فهذا لا أعلم فيه أيضًا خلافاً.

Haafiz Ibne Abdul Barr ne Ma'anea'an (a'an waali) riwayat ke maqbool hone ki 3 sharte'n bayan farmai hain, jin par ijma hai.

- (1) Tamaam raawi aadil, yaane siqa o zaabit ho'n.
- (2) Har raawi ki apni ustaz se mulaqaat saabit ho.
- (3) Tamaam raawi tadlees se baree ho'n.¹⁷⁹⁹

¹⁷⁹⁵ At Taqreeb lin Nawavi Fee Usool ul Hadees: P9 نوع 12;

Tadreeb ur Raawi lis Suyuti: V1 P229-230

¹⁷⁹⁶ At Taqreeb lin Nawavi: P7 نوع 9

¹⁷⁹⁷ At Tamheed Limaa Fee al Muwatta Min al Ma'ani wal Asaneed: V1 P17

¹⁷⁹⁸ At Tamheed: V1 P13

¹⁷⁹⁹ At Tamheed: V1 P12

- 13) Abu Bakar as Seerfi (d 330h) ne Kitab ur Risaala lish Shafai ki Sharah Kitab ud Dalaael wal E'elaam mein farmaya:

*Har wo shakhs jiski tadlees ghair siqa raawiyo'n se zaahir ho jaae to iski riwayat qubool nahi ki jaati, illa ye ke wo haddasani yaa sametu kahe, yaane simaa ki tasreeh kare.*¹⁸⁰⁰

كل من ظهر تدليسه عن غير الثقات لم يقبل خبره حتى يقول: حدثني أو سمعت.

- 14) Haafiz Zahabi ne ma'anea'an معنعن riwayat (jis mein a'an a'an عن عن ho) ke baare mein faramaya:

*Phir agar mulaqaat ka yaqeen ho to is haalat mein shart ye hai ke raawi apne ustaz se mudallis (tadlees karne waala) naa ho, pas agar wo naa ho to ham isey (a'an waali riwayat ko) itsaal par mahmool karte hain. Pas agar wo mudallis ho to zaahir yehi hai ke wo simaa par mahmool nahi hai. Phir agar apne ustaz se mudallis aisa ho jo siqa raawiyo'n se tadlees karta tha, to koi harj nahi aur agar wo zaeef raawiyo'n se tadlees karta tha to (iski a'an waali riwayat) mardood hai.*¹⁸⁰¹

ثم بتقدير تيقن اللقاء يشترط أن لا يكون الراوي عن شيخه مدلساً فإن لم يكن حملناه على الاتصال. فإن كان مدلساً فالأظهر أنه لا يحمل على السماع. ثم إن كان المدلس عن شيخه ذاتدليس عن الثقات فلا بأس وإن كان ذا تدليس عن الضعفاء فمردود.

Yaha'n bataur e faaeda arz hai ke siqa raawiyo'n se tadlees karne waalo'n ki misaal (duniya e tadlees mein) sirf Sufiyan bin Ua'aina hain aur unki ma'anea'an معنعن riwayat bhi do (2) wajah se zaeef hai, jaisa ke fakhra # 12 mein bayan kar diya gaya hai.

Haafiz Zahabi ke darj e baala bayan se ye saaf zaahir hai ke unke nazdeek Sufiyan bin Ua'aina ke alaawa tamaam mudalliseen masalan Sufiyan Soori aur Sulaiman al A'amash waghairahuma ki a'an waali riwayaat se (apni sharaaet ke saath) zaeef o mardood hain.

- 15) Haafiz Ibne Hajar Asqalani ne farmaya:

*Saheeh tareen baat ye hai ke jis raawi se tadlees saabit ho jaae, agarche wo aadil (siqa) ho to uski sirf wohi riwayat maqbool hoti hai, jisme wo simaa ki tasreeh kare.*¹⁸⁰²

وحكم من ثبت عن التدليس إذا كان عدلاً، أن لا يقبل منه إلا مصرح فيه بالتحديث على الأصح.

- 16) Imam Bukhari رحمه الله ne ek riwayat par kalaam karte hue farmaya:

*Aur qataada ne Abu Nazrah se is riwayat mein apne simaa ka zikr nahi kiya.*¹⁸⁰³

ولم يذكر قتادة سماعاً من أبي نضرة في هذا.

Maloom hua ke Imam Bukhari ke nazdeek mudallis ka simaa ki tasreeh naa karna sehat e hadees ke manaafi hai.

- 17) Imam Sha'aba رحمه الله (d 160h) ne apne mudallis ustad Qataada رحمه الله ke baare mein farmaya: "Main Qataada ke mu'n ko dekhta rehta, jab aap kehte: Maine suna hai, yaa falaa'n ne hame'n hadees bayan ki, to main isey yaad kar leta aur jab wo kehte: falaa'n ne hadees bayan ki to main isey chod deta tha".¹⁸⁰⁴

¹⁸⁰⁰ An Nukat A'ala Muqaddama Ibne Salah liz Zarakshi: P184; Imam Shafai رحمه الله Aur Mas-ala e Tadlees: P11-12

¹⁸⁰¹ Al Mauqazah liz Zahabi Ma'a Kifaayatul Hifzah lis Saleem bin Eid al Hilaali: P199 (bi-tehqqeq) Haatim bin Airf al Aufi: P132; nuskhah Abi Ghada Abdul Fattah: P45

¹⁸⁰² Nuzhatun Nazar Sharah Nukhbatul Fikr: P66; Ma'a Sharah Mulla Ali al Qadri: P419

T: Shayad yahan Mulla Ali al Qaari ki jagah Qadri type ho gaya hai.

¹⁸⁰³ Juz al Qiraa-at lil Bukhari: P104

¹⁸⁰⁴ Taqaddama Al Jirah wa Ta'adeel: P169 (sanad saheeh)

Isse maloom hua ke Imam Sha'aba رحمہ اللہ bhi mudallis ki simaa ke baghair waali riwayat hujjat nahi samajhte the.¹⁸⁰⁵

- 18) Imam Ibne Khuzaima رحمہ اللہ (d 311h) ne ek riwayat par jirah karte hue isey ma'alool (yaane zaeef) qaraar diya aur farmaya: “Doosri baat ye hai ke A'amash mudallis hain (aur) unho'n ne Habib bin Abi Saabit se apne simaa (sunne) ka zikr nahi kiya... Alakh”.¹⁸⁰⁶

Isse saabit hua ke Imam Ibne Khuzaima bhi Mudallis ki a'an waali riwayat ko ma'alool yaane zaeef samajhte the.

- 19) Haafiz Ibnul Mulqin (d 804h) ne bhi tadlees ke baare mein Haafiz Ibne Salah ke hukum ko bar-qarar rakha aur koi mukhalifat nahi ki.¹⁸⁰⁷

- 20) Haafiz Ibne Kaseer (d 774h) ne tadlees ke baare mein Imam Shafai ka qaul naqal kiya aur uski koi mukhalifat nahi ki.¹⁸⁰⁸

- 21) Haafiz al Iraqi (d 806h) ne Ibne Salah ka qaul:

ما لم يبين فيه المدلس اتصال حكمه حكم المرسل

Zikr kiya aur is par koi radd nahi kiya.¹⁸⁰⁹

Aur Iraqi ne farmaya:

Aur unho'n (mohaddiseen) ne is ma'anea'an معنعن riwayat ko mausoolan saheeh qaraar diya, jo raawi ki tadlees (a'an) se mehfooz ho (aur ustad shagird ki) mulaqaat maloom ho.¹⁸¹⁰

وصححو وصل معنعن سمل
من دلسة راويه واللقا علم.

Iraqi ne mazeed farmaya:

Aur jamhoor ne siqa mudallis raawiyo'n ki in riwayatyo'n ko saheeh qaraar diya hai, jin mein wo simaa ki tasreeh kare'n aur dono (Khateeb o Ibne Salah) ne is qaul ko saheeh qaraar diya hai.¹⁸¹¹

ولأكثرهم قبلوا ما صرحا
ثقافتهم وصله و صححا.

- 22) Shareef Jarjaani yaane Ali bin Muhammad bin Ali al Hussaini (d 816h) ne mudallis raawi ke baare mein kaha:

Aur saheeh ye hai ke isme tafseel hai: Pas wo aise alfaaz se riwayat bayan kare jisme simaa waazeh naa ho, ehtemaal ho to iska hukum mursal aur uski aqsaam ka hukum hai.¹⁸¹²

والأصح التفصيل: فما رواه بلفظ محتمل لم يبين فيه السماع فحكمه حكم المرسل وأنواعه.

Mursal zaeef riwayat hoti hai, jaisa ke Imam Muslim, Imam Tirmizi aur jamhoor mohaddisen ka faisla hai.

Jarjaani ne ma'anea'an معنعن riwayat ke baare mein kaha:

Aur saheeh ye hai ke wo muttasil hai, ba-sharteke mulaqaat mumkin ho aur raawi tadlees se baree ho.¹⁸¹³

والصحيح أنه متصل إذا أمكن اللقاء مع الرأفة عن التدليس.

- 23) Badaruddin Muhammad bin Ibrahim bin Jamaah (d 733h) ne ma'anea'an معنعن riwayat ke baare mein kaha:

¹⁸⁰⁵ Dekhiye Ilmi Maqalaat: V1 P261-262

¹⁸⁰⁶ Kitab ut Tauheed: P38; Ilmi Maqalaat: V3 P220

¹⁸⁰⁷ Al Maqna'a Fee Uloom ul Hadees: V1 P158 aur Fakhra # 10

¹⁸⁰⁸ Ikhtesaar Uloom ul Hadees: V1 P174 نوع 12

¹⁸⁰⁹ At Taqaiyyud wal Ezaah: P99

¹⁸¹⁰ Al Fiyah al Iraqi sher: 136; Fathul Mughees Sharah al Fiya tul Hadees: V1 P163

¹⁸¹¹ Al Fiaytul Hadees lil Iraqi Ma'an Fathul Mughees: V1 P179

¹⁸¹² Risaala Fee Usool ul Hadees: P91; Ad Dibaaj ul Mazhab Ma'a Sharah at Tabrezi: P41

¹⁸¹³ Risaala Fee Usool ul Hadees: P78; Ad Dibaaj ul Mazhab Ma'an Sharah at Tabrezi: P28

Aur ye saheeh hai, jis par jamhoor ulama, mohaddiseen, fuqaha aur usool ke maahireen (muttafiq) hain ke wo muttasil hai. Ba-sharteke mulaqaat mumkin ho aur ustad shagird dono tadlees se baree ho'n.¹⁸¹⁴

والصحيح الذي عليه جماهير العلماء والمحدثين والفقهاء والأصوليين انه متصل إلا أمكن لقاؤهما مع براء تهما من التدليس.

Isse saabit hua ke Qazi ibne Jama'ah mudallis ke a'an'aney ko sehat e hadees ke manaafi samajhte the.

24) Hussain bin Abdullah at Taibi (d 743h) ne usool e hadees waale risaale mein Imam Shafai رحمه الله ka usool darj farmaya aur koi tardeed nahi ki, lehaza wo is mas-ale mein Imam Shafai se muttafiq the.¹⁸¹⁵

25) Suyuti ne ma'anea'an معنعن ke baare mein kaha:

Aur jo a'an عن se riwayat byaan kare to uske muttasil hone ka faisla karo, ba-sharteke mulaqaat maloom ho aur wo mudallis naa ho...¹⁸¹⁶

ومن روى عن وأَنْ فاحكم بوصله إن اللقاء يعلم ولم يكن مدلساً....

Suyuti ne mudallis ke baare mein kaha:

Aur agar wo simaa ki tasreeh kare'n to unki riwayat maqbool hai, jahmoor ne isey saheeh qaraar diya hai.¹⁸¹⁷

والمرتضى قبولهم إن صرحوا بالوصل قال أكثر هذا صحوا.

26) Umar bin Raslaan al Balqeeni (d 805h) ne Muqaddama Ibne Salah ki sharah mein tadlees ke baare mein Imam Shafai ka qaul naqal kiya aur koi mukhalifat nahi ki, lehaza ye unki taraf se usool e mazkoor ki muafaqat hai.¹⁸¹⁸

27) Ibrahim bin Musa bin Ayuub al Abnaasi (d 802h) ne bhi Imam Shafai ke mazkoora usool ko naqal kiya aur koi mukhalifat nahi ki, lehaza ye unki taraf se usool e mazkoor ki taa'eed hai.¹⁸¹⁹

28) A'aini ne kaha: "Aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke uski tasreeh e simaa doosri sanad se saabit ho jaae".¹⁸²⁰ aur kaha:

Aur is par inka ittefaq hai ke mudallis jab a'an kahe to hujjat nahi hai, illa ye ke doosri sanad se ye saabit ho jaae ke wo hadees us shakhs ne (apne ustaz) se suni hai.¹⁸²¹

وقد اتفقوا على أن المدلس إذا قال: عن، لا يحتج به إلا أن يثبت من طريق آخر أنه سمع ذلك الحديث من ذلك الشخص.

29) Kirmani ne kaha: "Aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae".¹⁸²²

30) Qastalaani ne kaha: "Aur mudallis ka a'ana'ana عننة qaabil e hujjat nahi hota, illa ye ke uske simaa ki tasreeh saabit ho jaae".¹⁸²³

31) As Sabt Ibnul A'ajami ne kaha:

Aur saheeh ye hai ke isme tafseel hai... aur agar wo (mudallis) aise alfaaz bayan kare jin mein ehtemaal ho to iska hukum mursal ka hukum hai.¹⁸²⁴

والصحيح التفصيل... وإن أتى بلفظ يحتمل فحكمه حكم المرسَل.

Yaane mudallis ki ghair masrah bis samaa riwayat mursal (munqata) ki tarha hai, yaad rahe ke jamhoor mohaddiseen ke nazdeek mursal riwayat munqata hone ki wajah se zaeef o mardood hoti hai.

32) Ibnul Qattan al Faasi ne kaha:

¹⁸¹⁴ Al Minhal ur Rawee Fee Mukhtasar Uloom ul Hadees an Nabawi: P54

¹⁸¹⁵ Al Khulaasa Fee Uloom ul Hadees: P72

¹⁸¹⁶ Alfiyah Iis Suyuti Ma'a Sharah Ahmad Shakir: P28-29

¹⁸¹⁷ Alfiyah Iis Suyuti: P31

¹⁸¹⁸ Mahasin al Istelaah: P235

¹⁸¹⁹ Ash Shazee al Fiyaah: V1 P177

¹⁸²⁰ Umdatul Qaari: V3 P112; Al Hadees, Hazro 66: P27

¹⁸²¹ Sharah Sunan Abu Dawood Iil A'aini: V1 P255 H92

¹⁸²² Sharah al Kirmani li Saheeh Bukhari: V3 P62 H214

¹⁸²³ Irshad us Saari Sharah Saheeh Bukhari: V1 P286

¹⁸²⁴ At Tibbiyeen Iaa Asma ul Mudalliseen: P12

Aur A'amash ki ma'anea'an معنعن (a'an waali)
riwayat inqetaa bayan karne ka nishaana aur hadaf
hai, kyou'nke mudallis hain.¹⁸²⁵

و معنعن الأعمش عرضة لتبين الإنقطاع فإنه مدلس.

Maloom hua ke mudallis ki a'an waali riwayat ko Ibnul Qattan munqata samajhte the.

- 33) Muhammad bin Fuzail bin Ghazwaan (d 195h) ne farmaya: "Mughaira (bin Muqsim) tadlees karte the, pas ham unse sirf wohi riwayat likhte jisme wo haddasana Ibrahim kehte the".¹⁸²⁶

Maloom hua ke Muhammad bin Fuzail bhi Mudallis ki ghair masrah bis samaa yaane ma'anea'an معنعن riwayat ko zaef o mardood samajhte the.

- 34) Ibne Rasheed al Fehri (d 721h) ne kaha:

Magar jo tadlees ke saath maroof (yaane maloom)
ho to ye maloom ho jaana uske liye kaafi hai ke
iski hadees mein tauqaf kiya jaae, illa ye ke
maamla waazeh ho jaae/yaane tasreeh e simaa
saabit ho jaae.¹⁸²⁷

أما من عرف بالتدليس فعمرفته بذلك كافية في التوقف في حديثه حتى يتبين الأمر.

- 35) Imam Yaqoob bin Shaiba رحمه الله (d 262h) ne farmaya:

Pas jo shakhs ghair siqa se tadlees kare, aur isse
jisse usne isey nahi sunaa to us shakhs ne tadlees
ki hadd mein tajaawuz kar liya, jiske baare mein
ulama ne ijaazat di thi.¹⁸²⁸

فأما من دلّس عن غير ثقة وعمن لم يسمع هو منه فقد جا وزحد التدليس الذي رخص فيه من رخص من العلماء.

Maloom hua ke Yaqoob bin Shaiba ke nazdeek mudallis ki a'an waali riwaya taur isi tarha mursal-khafee dono zaef o ghair-maqbool hain.

- 36) Sakhaawi e Iraqi ke qaul انتبه بمره ki tashreeh mein kaha:

Aur iski tashreeh ye hai ke iski ek dafa tadlees ke
suboot se uski (tamaam) ma'anea'an معنعن
riwayaat mein iska zaahir haal yehi ban gaya (ke
wo mudallis hai) jaisa ke ek dafa mulaqaat ke
suboot se (ghair mudallis ka) zahir haal ye hota hai
ke usne (apne ustad se) suna hai aur isi tarha agar
kisi aadmi ka (sirf) ek hadees mein jhoot maloom
ho jaae to iska zaahir haal yehi ban jaata hai (ke
wo jhoota hai) aur uski tamaam ahadees par amal
saaqit ho jaata hai, is jawaz ke saath ke wo apni
baaz riwayaat mein saccha ho sakta hai.¹⁸²⁹

وبيان ذلك أنه بثبوت تدليسه مرة صار ذلك هو الظاهر من حاله في معناته كما إنه بثبوت اللقاء مرة صار الظاهر من حاله السماع، وكذا من عرف بالكذب في حديث واحد صار الكذب هو الظاهر من حاله وسقط العمل بجميع حديثه مع جواز كونه صادقاً في بعضه.

Do (2) ahem daleele'n bayan karke Sakhaawi ne Imam Shafai ki taaeed kardi aur un logo'n mein shamil ho gae jo mudallis ki a'an waali riwayat nahi maante, chae usne saari zindagi mein sirf ek dafa tadlees ki ho.

- 37) Abdul Rauf al Manaawi (sufi) ne kaha:

Muta-qaddimeen masalan (Imam) Muslim ke
nazdeek ma-a'asir ki a'an waali riwayat simaa par
mahmool hoti hai aur unho'n (Muslim) ne isme
ijma ka daawa kiya hai aur uske bar-khilaf ghair-
ma-a'asir ki riwayat mursal yaa munqata hoti hai
aur isko simaa par mahmool karne ki shart ma-
a'asirat (ham a'asar hone) ka suboot hai, siwaae

وعنونه المعاصر محمولة على السماع عند المتقدمين كمسلم وادعى فيه الإجماع وبخلاف غير المعاصر فإنها تكون مرسلة أو منقطعة وشرط حملها على السماع بثبوت المعاصرة إلا من المدلس فإنها غير محمولة على السماع.

¹⁸²⁵ Bayan al Waham wal Ilhaam: V2 P435 H441

¹⁸²⁶ Musnad Ali bin al Ja'ad: V1 P430 H663 (sanad hasan); doosra nuskha: 644

¹⁸²⁷ As Sunan al Ibyeen: P66

¹⁸²⁸ Al Kifaaya: P362 (sanad saheeh)

¹⁸²⁹ Fathul Mughees Sharah al Fiyah tul Hadees: V1 P193

*mudallis ke iska a'ana'ana simaa par mahmool nahi hai.*¹⁸³⁰

38) Zakariya al Ansari (d 926h) ne Iraqi ka qaul والشافعي أثبتته بمرّة naqal kiya aur uski koi mukhalifat nahi ki.¹⁸³¹

39) Imam Yahya bin Saeed al Qattan ne farmaya: “*Maine Sufiyan (soori) se sirf wohi kuch likha hai jisme wo haddasani yaa haddasana kehte the...*”.¹⁸³²

40) Ibnul Turkamani (hanafi) ne ek riwayat par jirah karte hue likha hai: “*Isme 3 illate’n (wajah zoaf) hain: Soori mudallis hain aur unho’n ne ye riwayat a’an se bayan ki hai...*”.¹⁸³³

Usool e hadees, shurooh e hadees, mohaddiseen e ikram aur deegar ulama ki mazkoora tasrihaat se saabit hua ke mudallis raawi ki a’an (عن) waali riwayat zaef o mardood hoti hai.

Jis tarha baaz usool o qawaaed mein takhseesat saabit ho jaane ke baad aam ka hukum umoom par jaari rehta hai aur khaas ko umoom se bahar nikaal liya jaata hai, isi tarha is usool ki bhi kuch takhseesat saabit hain, jo darj e zail hain:

- 1) Sahihain (Saheeh Bukhari, Saheeh Muslim) mein tamaam mudalliseen ki tamaam riwayaat simaa yaa motabar mataabe-at o shawaahid par mahmool hain.
- 2) Mudallis ki agar motabar mataabea’t yaa qawee shaahid saabit ho jaae to tadlees ka eteraaz khatam ho jaata hai, jis tarha ke zaef raawi ki riwayat ka koi motabar mataabe yaa qawee shahid mil jaae to zoaf khatam ho jaata hai.
- 3) Baaz mudalliseen ki riwayaat baaz shagirdo’n ki riwayat mein (jaisa ke daleel se saabit hai) simaa par mahmool hoti hain, masalan Sha’aba ki Qataada, A’amash aur Abu Ishaq al Sabe’ee se riwayat, Shafai ki Sufiyan bin Ua’aina se riwayat aur Yahya bin Saeed al Qattan ki Sufiyan Soori se riwayat simaa par mahmool hoti hai.
- 4) Baaz mudalliseen baaz shuyookh se tadlees nahi karte the, masalan Ibne Juraij, Ataa bin Abi Rabaah se aur Hasheem Hussain se tadlees nahi karte the. Lehaza aisee ma’anea’an معنعن riwayaat bhi simaa par mahmool hain.
- 5) Isi tarha agar koi baat daleel se saabit ho jaae to wo bhi qaabil e qubool hai.

Unke alaawa saabit shuda mudalliseen ki ma’anea’an معنعن (عن) waali riwayat (apni sharaaet ke saath) zaef hoti hain.

Khaas ko aam par muqaddam karne aur takhsees ki chand misaale’n darj e zail hain:

- 1) Baaz raawi siqa hote hain, lekin jab wo apne kisi khaas ustado’n se riwayat bayan kare’n to wo riwayat zaef hoti hai, masalan Sufiyan bin Hussain siqa hain, lekin Imam Zohri se unki riwayat zaef hoti hai.
- 2) Baaz raawi zaef hote hain, lekin jab wo apne kisi khaas ustad se riwayat kare’n to ye riwayat *hasan* hoti hai (jiski sareeh daleel mohaddiseen e ikram se saabit hoti hai) masalan Abdullah bin Umar al Umari zaef hain, lekin Naafe se unki riwayat *hasan* hoti hai.
- 3) Baaz raawiyo’n ki riwayaat unke ikhtelaat ki wajah se zaef hoti hain, lekin baaz shagirdo’n ke baare mein ye saraahat mil jaati hai ke unho’n ne apne ustaz ke ikhtelaat se pehle hadeese’n suni thee’n, lehaza ye riwayate’n saheeh hoti hain, masalan Ataa bin as Saeed se Imam Sha’aba ki riwayat saheeh hoti hai.
- 4) Mursal riwayat zaef hoti hai, lekin Sahaba Ikraam ki tamaam mursal riwayaat saheeh hain aur is par ahle sunant ka ijma hai.

¹⁸³⁰ Al Yawaqiyat Waladar Rafee Sharah Tuqbah Ibne Hajar: V1 P210 (Al Maktaba Shamela)

¹⁸³¹ Fathul Baaqi b-sharah Al Fiyah al Iraaqi: P169-170

¹⁸³² Kitab ul e’elal wa Ma’arefah ar Rijaaal lil Imam Ahmad: V1 P207 1130 (sanad saheeh); Imam Shafai aur Mas-ala e Tadlees: P15

¹⁸³³ Al Jauhar un Naqee: V8 P262; Al Hadees, Hazro: 67 P17

5) Zaeef riwayat saheeh o hasan shawahid o mataabea'at ke saath saheeh o hasan ban jaati hai.

Jis tarha usool e hadees aur asma ur rijaal mein mazkoora takhseesaat par amal kiya jaata hai aur khaas daleel ke muqable mein aam daleel ko pesh nahi kiya jaata, isi tarha tadlees ke mas-ale mein bhi saabit shuda takhseesaat par amal kiya jaata hai aur khaas daleel ke muqable mein aam daleel ko pesh nahi kiya jaata.

Tambeeh: Ye kisi daleel se saabit nahi hai ke A'amash aur Sufiyan Soori waghairahuma ki ma'anea'an معنعن riwayat saheeh hain aur Abu az Zubair, Hasan Basri aur Zohri waghairahum ki riwayat zaeef hoti hain!

Is silaila mein Haafiz Ibne Hajar Asqalani رحمه الله ki tabaqaati taqseem kai wajah se ghalat hai. Masalan:

- 1) Ye tabaqaati taqseem jamhoor mohaddiseen ke usool e tadlees ke khilaf hai.
- 2) Ye taqseem khud Haafiz Ibne Hajar ki Sharah Nukhbatul Fikr ke usool ke khilaf hai.
- 3) Ye taqseem khud Haafiz Ibne Hajar ki At Talkhees ul Habeer¹⁸³⁴ ke khilaf hai.
- 4) Ahle Hadees aur Hanafi, balke Barailwi aur Deobandi sab is tabaqaati taqseem par muttafiq nahi hain.

Is mazmoon mein mazkureen ke naam a'alat tarteeb darj e zail hain.

Ibnul Turkamani (40)	Ibne Salah (10)
Ibnul A'ajami (31)	Ibnul Qattan al Faasi (32)
Ibnul Mulqin (10)	Ibne Jaamea'a (23)
Ibne Hibban (9)	Ibne Hajar Asqalani (15)
Ibne Khuzaima (18)	Ibne Rasheed al Fehri (34)
Ibne Abdul Barr (12)	Ibne Kaseer (20)
Ibnaasi (27)	Abu Bakar As Seerfi (13)
Ahmad bin Hambal (3)	Ishaq bin Rahwiya (4)
Ismail bin Yahya al Maznee (5)	Bukhari (16)
Bilqeeni (26)	Bayhaqi (6)
Khateeb Baghdadi (8)	Zahabi (14)
Zakariya al Ansari (38)	Sakhaawi (36)
Suyuti (25)	Shafai (1)
Shareef Jarjaani (22)	Sha'aba (17)
Taibee (24)	Abdur Rahman bin Mahdi (2)
Iraqi (21)	A'aini (28)
Qastalaani (30)	Kirmaani (29)
Muhammad bin Fuzail bin Ghazwaan (33)	Muslim (7)
Manaawi (37)	Nawavi (11)
Yahya bin Saeed al Qattan (39)	Yaqoob bin Shaiba (35)

Aug 30th, 2010

Riwayat e hadees mein tadlees, yaane *tadlees fil-isnaad* ke baare mein mohaddiseen e ikram ka mashoor maslak o mazhab ye hai ke jis raawi se sanad mein tadlees karna saabit ho, to uski a'an (عن waali) riwayat za'eeif hoti hai.

Masalan Shaikh Irshad ul Haq Athari Sahab ne likha hai: “*Aur mohaddiseen ka is par ittefaaq hai ke Qataada رحمہ اللہ mudallis hai, jaisa ke aainda iski tafseel aarahi hai aur is par bhi ittefaaq hai ke mudallis ka a'ana'ana عنعنہ* mo'jib e zoaf hai. Lehaza iski sanad ko saheeh kehna mahel e nazar hai”.¹⁸³⁵

Athari Sahab ne mazeed farmaya: “*Aur ye tae shuda usool hai ke mudallis ki ma'anea'an معنعن riwayat qubool nahi*”.¹⁸³⁶

Mohtaram Athari Sahab ne kai mudallis raawiyo'n ki ma'anea'an معنعن (عن waali) riwayat par jirah ki aur in riwayaat ko ghair saheeh qaraar diya. Masalan:

- 1) Abu az Zubair al Makki.¹⁸³⁷
- 2) Qataada bin Da-a'amah.¹⁸³⁸
- 3) Sulaiman bin Mahran al A'amash.¹⁸³⁹
- 4) Ibrahim bin Yazeed an Nakhai.¹⁸⁴⁰
- 5) Muhammad bin A'ajlaan.¹⁸⁴¹

Unme se Ibrahim Nakhai aur Sulaiman al A'amash dono Haafiz Ibne Hajar Asqalani ki tabaqaati taqseem ke mutabiq tabqa saniya mein se the.¹⁸⁴²

Haafiz Ibne Hajar ki ye tabaqaati taqseem saheeh nahi hai aur naa isey talqi-bil-qubool haasil hai.¹⁸⁴³

Tadlees ke baare mein mufassil tehqeeq ke liye dekhiye meri kitab: Tehqeeqi, Islaahi aur Ilmi Maqalaat.¹⁸⁴⁴

Mudallis raawi kaseer ut tadlees ho yaa qaleel ut tadlees, saari zindagi mein usne sirf ek dafa tadlees ul isnaad ki ho aur uska isse rujoo o takhsees saabit naa ho, yaa motabar mohaddiseen e ikram ne isey mudallis qaraar diya ho to Saheeh Bukhari aur Saheeh Muslim ke alaawa doosri kitabo'n mein aise mudallis ki ghair masrah bis-samaa aur ma'anea'an معنعن riwayat za'eeif hoti hai. Illa ye ke iski motabar mataabeat, takhsees e riwayat yaa shahid saabit ho. Takhsees e riwayat ka matlab ye hai ke baaz shuyooq se mudallis ki ma'anea'an معنعن riwayat saheeh ho yaa iske baaz talaamezah ki riwayaat simaa par mahmool ho'n.

Yehi wo usool hai jis par Abu Hanifa, Hanafi, Shafai, Maliki, Hambali, Deobandi, Barailwi aur deegar log fareeq e mukhalif ki riwayaat par jirah karte rahe hain aur kar rahe hain. Lekin a'asr e haazir mein baaz jadeed ulama masalan Hatim ash Shareef al Auafi waghaira ne baaz *shaaz* aqwaal lekar kaseer ut tadlees aur qaleel ut tadlees ka shosha chod diya hai. Jisse unho'n ne usool e hadees ke is mashoor mas-ale ko torpedo¹⁸⁴⁵ maar kar gharq karne ki koshish ki hai. Hamare is mazmoon mein in baaz un naas ka radd pesh e khidmat hai:

¹⁸³⁵ Tauzeeh ul Kalaam: V1 P130; doosra nuskha: P137

¹⁸³⁶ Tauzeeh ul Kalaam: V2 P765; doosra nuskha: 1030

¹⁸³⁷ Tauzeeh ul Kalaam: V2 P558; doosra nuskha: 889

¹⁸³⁸ Tauzeeh ul Kalaam: V2 P283; doosra nuskha: 688

¹⁸³⁹ Tauzeeh ul Kalaam: V2 P765; doosra nuskha: 1030

¹⁸⁴⁰ Tauzeeh ul Kalaam: V2 P758-759; doosra nuskha: 1026

¹⁸⁴¹ Tauzeeh ul Kalaam: V2 P331; doosra nuskha: 725

¹⁸⁴² Al Fathul Mubeen: V2 P35; V2 P55

¹⁸⁴³ Al Hadees, Hazro: 67 P21-23

¹⁸⁴⁴ V1 P251-290; V3 P218-223 & P612-614

¹⁸⁴⁵ T: A cigar-shaped self-propelled underwater missile designed to be fired from a ship or submarine or dropped into the water from an aircraft and to explode on reaching a target.

1) Imam Abu Abdullah Muhammad bin Idrees Shafai رحمہ اللہ (d 204h) ne farmaya:

*Jiske baare mein hame'n maloom ho gaya ke usne ek dafa tadlees ki hai to usne apni posheeda baat hamare saamne zaahir kardi.*¹⁸⁴⁶

ومن عرفناه دلس مرة فقد أبان لنا عورته في روايته.

Iske baad Imam Shafai رحمہ اللہ ne farmaya:

*Pas hamne kaha: Ham kisi mudallis se koi hadees qubool nahi karte, hatta ke wo haddasani yaa sametu kahe.*¹⁸⁴⁷

فقلنا: لا تقبل من مدلس حديثاً حتى يقول فيه: حدثني أو سمعت.

Imam Shafai ke bayan karda is usool se maloom hua ke jis raawi se saari zindagi mein ek dafa tadlees karna saabit ho jaae to uski a'an عن waali riwayat qaabil e qubool nahi hoti.

Ek ghaali Hambali Ibne Rajab (d 795h) ne likha hai:

*Aur Shafai ne iska etebaar nahi kiya ke raawi baar baar tadlees kare aur naa unho'n ne iska etebaar kiya hai ke uski riwayaat par tadlees ghalib ho, balke unho'n ne raawi se suboot e tadlees ka etebaar kiya hai aur agarche (saari zindagi mein) sirf ek martaba hi ho.*¹⁸⁴⁸

ولم يعتبر الشافعي أن يتكرر التدليس من الراوي ولا أن يغلب على حديثه، بل اعتبر ثبوت تدليسه ولو بمرة واحدة.

Imam Shafai is usool mein akele nahi, balke jamhoor ulama unke saath hain. Lehaza Zarkashi ka

وهو نص غريب لم يحكمه الجمهور.¹⁸⁴⁹

Kehna ghalat hai. Agar koi shakhs is par ba-zid hai ke is manhaj aur usool mein Imam Shafai رحمہ اللہ akele the, yaa jamhoor ke khilaf the(!) to wo darj e zail hawaalo'n par thande dil se ghaur kare:

2) Imam aBu Qudaid Obaidullah bin Fadhaala an Nisai (Siqa Mamoon) se riwayat hai ke (Imam) Ishaq bin Rahwiya ne farmaya: “Maine Ahmad bin Hambal ki taraf likh kar bheja aur darkhwast ki, ke wo meri zaroorat ke mutabiq (Imam) Shafai ki kitabo'n mein se (kuch) bheje'n. To unho'n ne mere paas Kitab ur Risaala bheji”.¹⁸⁵⁰

Is asar se maloom hua ke Imam Ahmad bin Hambal رحمہ اللہ Kitab ur Risaala se raazi (muttafiq) the aur tadlees ke is mas-ale mein unki taraf se Imam Shafai par radd saabit nahi. Lehaza unke nazdeek bhi mudallis ki a'an عن waali riwayat za'ef hai, chaahe qaleel ut tadlees ho yaa kaseer ut tadlees.

Imam Abu Zara'ah ar Raazi رحمہ اللہ ne kaha: “Ahmad bin Hambal ne Shafai ki kitabo'n mein nazar farmai thi, yaane unhe'n ba-ghaur padha tha”.¹⁸⁵¹

Imam Ahmad bin Hambal ne apne shagird Abdul Malik bin Abdul Hameed al Maimooni se kaha:

*Kitab ur Risaala dekho! Kyou'nke ye unki sabse acchi kitabo'n mein se hai.*¹⁸⁵²

انظر في كتاب الرسالة فإنه من أحسن كتبه.

¹⁸⁴⁶ Ar Risaala: 1033

¹⁸⁴⁷ Ar Risaala: 1035

¹⁸⁴⁸ Sharah E'elal at Tirmizi: V1 P353 (Darul Malaah lit Tab'a' wan Nashar edition)

¹⁸⁴⁹ An Nakat: P188

¹⁸⁵⁰ Kitab al Jirah wa Ta'adeel: V7 P204 (sanad saheeh); Tareekh e Damishq laa Ibne Asakir: 54 P291-292; Mana'iqib ush Shafai lil Bayhaqi: V1 P234 (sanad saheeh)

¹⁸⁵¹ Kitab al Jirah wa Ta'adeel: V7 P204 (sanad saheeh)

¹⁸⁵² Tareekh e Damishq laa Ibne Asakir: V54 P291 (sanad saheeh)

Tambee: Is tasreeh ke muqable mein Imam Ahmad ka qaul (mujhe maloom nahi) Sawalaat e Abi Dawood¹⁸⁵³ se pesh karna be-faaeda aur marjooh hai.

Masaael al Imam Ahmad (Riwaaya Abi Dawood)¹⁸⁵⁴ se istedlal karte hue ek shakhs ne likha: “*Magar iske bawajood Imam Ahmad ﷺ ne Hasheem ke a’ana’ana عنعنہ par tauquf bhi kiya hai*”.

Arz hai ke agar Imam Hasheem (jinhe’n tadlees karne mein mazaa aata tha) ka a’ana’ana muzir nahi tha, to unki a’an عن waali riwayat mein tauquf karne ka kya matlab tha? Kisi riwayat mein tauquf karna iski daleel hai ke wo riwayat qaabil e hujjat nahi hai. Kya kisi saheeh hadees ke baare mein bhi saheeh kehne se tauquf kiya jaa sakta hai?!

Ulama e ikram jab kisi riwayat ko mudallis ke a’ana’ane ki wajah se zaeef kehte hain to asal wajah ye hoti hai ke raawi mudallis hai aur riwayat e mazkoora mein simaa saabit nahi hai. Jab simaa saabit ho jaae to fauran rujoo kiya jaata hai aur riwayat ko baghair kisi tauquf ke saheeh tasleem kar liya jaata hai.

Faaeda: Imam Ishaq bin Rahwiya ne kaha ke (Imam) Ahmad bin Hambal ne Kitab ur Risaala ke baare mein farmaya:

*Ye kitab Abdur Rahman bin Mahdi ko pasand thi.*¹⁸⁵⁵

هذا كتاب أعجب به عبد الرحمن بن مهدي.

- 3) Imam Ishaq bin Rahwiya ﷺ ke paas Imam Shafai ki kitab Ar Risaala poh’nchi, lekin unho’n ne tadlees ke is mas-ale par koi radd nahi farmaya, jaisa ke kisi riwayat se saabit nahi hai. Lehaza maloom hua ke wo tadlees ke mas-ale mein Imam Shafai ﷺ ke muafiq the.

- 4) Imam Ismail bin Yahya al Muznee ﷺ ne farmaya:

*Maine 40 saal se ziyada arsay pehle Kitab ur Risaala (naqal karke) likhi aur main isey padhta hoo’n, isme (ghaur o fikr ke saath) dekhta hoo’n aur mere saamne padhi jaati hai. Phir har baar padhne yaa padhe jaane se mujhe aisa faaeda milta hai, jaise maine pehle acchi tarha nahi samajhta tha.*¹⁸⁵⁶

كتبْتُ كتاب الرسالة منذ زيادة على أربعين سنة وأنا أقرأه وأنظر فيه وقرأ عليّ فما من مرة قرأت أو قرئ عليّ إلا استغدت منه شيئاً لم أكم أحسنه.

40 saal padhne padhaane ke bawajood Imam Muznee ko tadlees ke mazkoora mas-ale ka ghalat hona maloom nahi hua, jaisa ke kisi saheeh riwayat mein unse saabit nahi. Lehaza zahir yehi hai ke wo bhi ek martaba tadlees karne waale raawi ki ma’anea’an معنعن riwayat ko saheeh nahi samajhte the.

- 5) Imam Shafai ki Kitab ur Risaala mein tadlees waale makzura qaul ko mashoor mohaddis Bayhaqi ne naqal karke koi jirah nahi ki, balke khamoshi ke zariye se taa’eed farmai.¹⁸⁵⁷

Maloom hua ke Imam Bayhaqi ka bhi yehi maslak hai.

Muhammad bin Abdullah bin Bahadur az Zarakshi (d 794h) ne kaha:

*Jo shakhs ek dafa tadlees kare to iske baare mein Bayhaqi ne ye faisla kiya ke iski riwayat (ma’anea’an معنعن) ghair maqbool hai.*¹⁸⁵⁸

وقد حكم البيهقي بعدم قبول قول من دلّس مرة. إلخ.

¹⁸⁵³ p199

¹⁸⁵⁴ p322

¹⁸⁵⁵ At Tauwairiyaat: V2 P761 H681 (sanad saheeh)

¹⁸⁵⁶ Muqaddama ar Risaalah: P73; Riwaayah Ibn Al Akfaani: P54 (sanad hasan); Tareekh e Damishq: V54 P292; Mana’iqib as Shafai lil Bayhaqi: V1 P236 (ba-hawaala Alaabri al A’aasmi)

¹⁸⁵⁷ Ma’arefah as Sunan wal Asaar: V1 P76

¹⁸⁵⁸ An Nukat A’ala Muqaddama Ibne Salah: P191

- 6) Khateeb Baghdadi ne Imam Shafai ke qaul e mazkoor ko riwayat kiya aur koi radd nahi kiya.¹⁸⁵⁹

Balke tadlees ke baare mein walay al-Ghali 'علي حديثه لم تقبل رواياته' wala qaul naqal karke Khateeb ne farmaya:

*Aur doosro'n ne kaha: Mudallis ki khabar (riwayat) maqbool nahi hoti, illa ye ke wo wahem ke ehtemaal ke baghair sareeh taur par tasreeh bis-samaa ke saath bayan kare, agar wo aisa kare to iski riwayat maqbool hai aur hamare nazdeek yehi baat saheeh hai.*¹⁸⁶⁰

وقال آخرون: خبر المدلس لا يقبل إلا أن يورده على وجه مبين غير محتمل لإيهام فإن أورده على ذلك قبل، وهذا هو الصحيح عندنا.

- 7) Ghaali Shafai Haafiz Ibne Salah ash Shaherzori (d 643h) ne kaha:

*Aur hukum (faisla) ye hai ke mudallis ki riwayat tasreeh e simaa ke baghair qubool naa ki jaae, isey Shafai رحمه الله ne us shakhs ke baare mein jaari farmaya hai, jisne hamari malumaat ke mutabiq sirf ek dafa tadlees ki hai. Wallahu a'alam.*¹⁸⁶¹

والحكم بأنه لا يقبل من المدلس حتى يبين، قد أجراه الشافعي رضي الله عنه فيمن عرفناه دلس مرة. والله أعلم.

Maloom hua ke Imam Shafai ki tarha Ibne Salah bhi ek dafa tadlees karne waale mudallis ki ma'anea'an riwayat ko sehat e hadees ke manaafi samajhte the.

Ibne Salah ke is qaul ko usool e hadees ki baad waali kitabo'n mein bhi naqal kiya gaya hai aur tardeed nahi ki gai, lehaza isey jamhoor ki talqi-bil-qubool haasil hai.

- 8) Allama Yahya bin Sharf an Nawawi (d 677h) ne mudallis ke baare mein farmaya:

*Pas wo (mudallis raawi) aise lafz se riwayat bayan kare jisme ehtemaal ho, simaa ki tasreeh naa ho to wo mursal (yaane ghair maqbool/zaeef) hai... aur ye hukum iske baare mein jaari hai, jo (sirf) ek dafa tadlees kare.*¹⁸⁶²

فما رواه بلفظ محتمل لم يبين فيه السماع فمرسل... وهذا الحكم جار فيمن دلس مرة.

Maloom hua ke Imam Shafai ki tarah Nawawi bhi mudallis ki a'an waali riwayat ko zaeef o mardood samajhte the, chaahe usne saari umar mein sirf ek dafa hi tadlees ki ho.

- 9) Mashoor Sufi Haafiz Sirajuddin Umar bin Ali bin Ahmad al Ansari: Ibnul Mulqin (d 804) ne Ibne Salah ka qaul:

والحكم بأنه لا يقبل من المدلس حتى يبين، أجراه الشافعي فيمن عرفناه دلس مرة.

Naqal kiya aur koi radd nahi kiya. Lehaza ye unki taraf se Imam Shafai aur Ibne Salah dono ki muafaqat hai.¹⁸⁶³

- 10) Mashoor siqa mohaddis o mufassir Haafiz Ibne Kaseer ad Damishqi رحمه الله (d 774h) ne tadlees ke baare mein Imam Shafai ka qaul naqal kiya aur koi jirah yaa mukhalifat nahi ki.¹⁸⁶⁴

- 11) Haafiz Abu al Fadhal Abdur Raheem bin al Hussain al Iraqi al Athari رحمه الله (d 806h) ne farmaya:

¹⁸⁵⁹ Al Kifaaya Fee Il mar Riwaaya: P292

¹⁸⁶⁰ Al Kifaaya: P361

¹⁸⁶¹ Muqaddama Ibne Salah Ma'a at Taqaiyyud wal Ezaah: P99; doosra nuskha: P161

¹⁸⁶² At Taqreeb lin Nawawi Fee Usool ul Hadees: P9 نوع 12; Ma'a Tadreeb ur Raawi lis Suyuti: V1 P229-230; doosra nushqa: P201

¹⁸⁶³ Al Muqna'a Fee Uloom ul Hadees: V1 P158 tehqeeq Abdullah bin Yusuf al Jadee

¹⁸⁶⁴ Ikhtesaar uloom ul Hadees: V1 P17 نوع 12

Aur Shafai ne (tadlees ko) uske liye saabit qaraar diya hai, jo ek dafa (tadlees) kare.¹⁸⁶⁵

والشافعي أثبتته بمرة.

Maloom hua ke is mas-ale mein Iraqi bhi Imam Shafai ke muafiq the.

12) Mashoor Sufi Saqhai (d 902h) ne iraqi ke qaul أثبتته بمرة ki tashreeh mein kaha:

Aur iski tashreeh ye hai ke iski ek dafa tadlees ke suboot se uski (tamaam) ma'anea'an معنعن riwayat mein iska zahir haal yehi ban gaya (ke wo mudallis hai) jaisa ke ek dafa mulaqaat ke suboot se (ghair mudallis ka) zahir haal ye hota hai ke usne (apne ustad se) suna hai aur isi tarha agar kisi aadmi ka (sirf) ek hadees mein jhoot maloom ho jaae to iska zahir haal yehi ban jaata hai (ke wo jhoota hai) aur uski tamaam ahadees par amal saaqit ho jaata hai, is jawaz ke saath wo apni baaz riwayat mein saccha ho sakta hai.¹⁸⁶⁶

وبيان ذلك انه بثبوت تدليسه مرة صار ذلك هو الظاهر من حاله في معنعناته كما إنه ثبوت اللقاء مرة صار الظاهر من حاله السماع، وكذا من عرف بالكذب في حديث واحد صار الكذب هو الظاهر من حاله وسقط العمل بجميع حديثه مع جواز كونه صادقاً في بعضه.

Do (2) ahem daleele'n bayan karke Sakhaawi ne Imam Shafai ki taa'eed kardi aur un logo'n mein shamil ho gae jo mudallis ki a'an عن waali riwayat nahi maante, chaahе usne saari zindagi mein sirf ek dafa tadlees ki ho.

13) Zakariya bin Muhammad al Ansari (d 926h) ne bhi Iraqi ke mazkoora qaul¹⁸⁶⁷ ko naqal karke iski daleel bayan ki aur koi mukhalifat nahi ki.¹⁸⁶⁸

Maloom hua ke is mas-ale mein wo bhi Imam Shafai رحمه الله se muttafiқ the.

14) Jalaluddin Suyuti (d 911h) ne bhi Imam Shafai ka qaul naqal karke koi mukhalifat nahi ki, lehaza unki taraf se taa'eed hai.¹⁸⁶⁹

Balke Suyuti ne ولو بمرة وضع keh kar tadlees ko saraahatan jirah qaraar diya hai.¹⁸⁷⁰

15) Haafiz Ibne Hibban al Basti (d 354h) ne farmaya:

Teesri qism: wo siqa mudalliseen jo riwayat mein tadlees karte the, masalan Qataada, Yahya bin Abi Kaseer, A'amash, Abu Ishaq, Ibne Juraij, Ibne Ishaq, Soori Hasheem aur jo unke mushaaba the, jinki tadaad ziyaada hai. Wo pasandeeda imamo'n aur deen mein parhezgaaro'n mein se the, wo sab se (riwayat) likhte aur jin se sunte to unse riwayat se bhi bayan karte the. Baaz auqaat wo shaikh yaane ustad se sunne ke baad za'ef logo'n se suni hui riwayat is (shaikh) se bataur e tadlees bayan karte the. Unki (ma'anean) riwayat se istedlal jaaez nahi hai. Pas jab tak mudallis agarche siqa ho haddasani yaa same'etu naa kahe (yaane simaa ki tasreeh naa kare) to iski riwayat se istedlal jaaez nahi hai aur ye Abu Abdullah Muhammad bin Idrees Shafai رحمه الله ki asal (yaane

الجنس الثالث: الثقات المدلسون الذين كانوا يدلسون في الأخبار مثل قتادة و يحيى بن أبي كثير والأعمش وأبو إسحاق وابن جريج وابن إسحاق والثوري وهشيم ومن أشبههم ممن يكثرون عددهم من الأئمة المرضيين وأهل الروع في الدين كانوا يكتبون عن الكل ويروون عن سمعوا منه فربما دلّسوا عن الشيخ بعد سماعهم عنه عن أقوام ضعفاء لا يجوز الاحتجاج بأخبارهم، فما لم يقل المدلس وإن كان ثقة: حدثني أو سمعت فلا يجوز الاحتجاج بخبره، وهذا أصل أبي عبد الله محمد بن إدريس الشافعي رحمه الله. ومم تبعه من شيوخنا.

¹⁸⁶⁵ Al Fiyah al Iraqi Ma'a Ta'aleeqat ash Shaikh Muhammad Rafeeq al Athari: P32 sher 160

¹⁸⁶⁶ Fathul Mughees Sharah al Fiyah al Hadees: V1 P193

¹⁸⁶⁷ Fakhra # 11

¹⁸⁶⁸ Fathul BAaqi bi-Sharah Al Fiya al Iraqi (tehqeeq Haafiz Sanaullah az Zahedi: P169-170)

¹⁸⁶⁹ Tadreeb ur Raawi: V1 P230

¹⁸⁷⁰ Al Fiyah as Suyuti Fee Ilm ul Hadees: P31 (tehqeeq Ahmad Muhammad Shakir)

usool) hai aur hamare asaatezah ne isme unki itteba (yaane muafaaqat) ki hai.¹⁸⁷¹

Is azeem ush shaan bayan mein Haafiz Ibne Hibban ne tadlees ke mas-ale mein Imam Shafai ki mukammal muafaaqat farmai, balke “manhaj ul muta-qaddimeen” ke naam se “kaseer ut tadlees” aur “qaleel ut tadlees” ki ajeeb o ghareeb, shaaz aur naa-qaabil e amal istelahaat ke riwaaj ke zariye se mas-ala e tadlees ko torpedo karne waalo’n ke shubhaat ke par-khacche udaa diye hain.

Haafiz Ibne Hibban ne doosri jagah farmaya:

Aur magar wo mudalliseen jo siqa aur aadil hain, to ham unki bayan karda riwayaat mein se sirf in riwayaat se hi istedlal karte hain jin mein unho’n ne simaa ki tasreeh ki hai. Masalan Soori, A’amash, Abu Ishaq aur in jaise doosre aimma muttaqeen (aimma mutqeneen) aur deen mein parhezgaari waale imam. Kyou’nke agar ham mudallis ki wo riwayat qubool kare’n, jisme usne simaa ki tasreeh nahi ki, agarche wo siqa tha, to ham par ye laazim aata hai ke ham tamaam munqata aur mursal riwayaat qubool kare’n. kyou’nke ye maloom nahi ke ho sakta hai is mudallis ne is riwayat mein zaeef se tadlees ki ho, agar iske baare mein maloom hota to riwayat zaeef ho jaati, siwaae iske, ke Allah jaanta hai, agar mudallis ke baare mein ye maloom ho ke usne sirf siqa se hi tadlees ki hai. Phir agar is tarha hai to iski riwayat maqbool hai aur agarche wo simaa ki tasreeh naa kare aur ye baat (saari) duniya mein siwaae Sufiyan bin Ua’aina akele ke kisi aur ke liye saabit nahi hai. Kyou’nke wo tadlees karte the aur sirf siqa mutqan se hi tadlees karte the. Sufiyan bin Ua’aina ki aisee koi riwayat nahi paai jaati jisme unho’n ne tadlees ki ho, magar isi riwayat mein unho’n ne apne jaise siqa se tasreeh e simaa kardi thi. Is wajah se unki riwayat ke maqbool hone ka hukum hai... agarche wo simaa ki tasreeh naa kare’n... isi tarha hai jaise Ibne Abbas ؓ agar Nabi ﷺ se aisee riwayat bayan kare’n jo unho’n ne Aap ﷺ se suni nahi thi, ka hukm hai.¹⁸⁷²

و أما المدلسون الذين هم ثقاة و عدول فإننا لا نحتج بأخبارهم إلا ما بينوا السماع فيما رويوا مثل الثوري والأعمش وأبي إسحاق وأضرابهم من الأئمة المتقين (المتقين) وأهل الورع في الدين لأننا متى قبلنا خبر مدلس لم يبين السماع فيه. وإن كان ثقة لزمنا قبول المقاطيع والمراسيل كلها لأنه لا يدري لعل هذا المدلس دلس هذا الخبر عن ضعيف يهيي الخبر بذكره إذا عرف، اللهم إلا أن يكون المدلس يعلم أنه مدلس قط إلا عن ثقة فإذا كان كذلك قبلت روايته وإن يبين السماع وهذا ليس في الدنيا إلا سفيان بن عيينة وحده فإنه كان يدلس ولا يدلس إلا عن ثقة متقن ولا يكاد يوجد لسفيان بن عيينة خبر دلس فيه إلا وجد ذلك الخبر بعينه قد بين سماعه عن ثقة مثل نفسه والحكم في قبول روايته لهذه العلة. وإن لم يبين السماع فيها. كالحكم في رواية ابن عباس إذا روى عن النبي صلى الله عليه وسلم ما لم يسمع منه.

Is hawaale mein bhi Haafiz Ibne Hibban ne mudallis raawi ki is riwayat ko ghair maqbool qaraar diya hai, jisme simaa ki tasreeh naa ho aur Imam Shafai ؓ ki maanan taaeed farmai hai.

Haafiz Ibne Hibban ke is bayan se darj e zail ahem nukaat waazeh hain:

- 1: Jis raawi ka mudallis hona saabit ho, iski adm e tasreeh simaa waali riwayat ghair-maqbool hoti hai.
- 2: Imam Shafai ka bayan karda usool saheeh hai.
- 3: Imam Shafai apne usool mein munfarid nahi, balke Ibne Hibban aur unke shuyooq (nez [Abdur Rahman bin Mahdi], Ahmad bin Hambal, Ishaq bin Rahwiya, Muznee, Bayhaqi aur Khateeb Baghdadi waghairahum jaisa ke hamare is mazmoon se saabit hai) ne Imam Shafai ki taaeed farmai hai.
- 4: Kaseer aur qaleel ut tadlees mein farq karne waala manhaj saheeh nahi, balke marjooh hai.

¹⁸⁷¹ Kitab ul Majrooheen: V1 P92; doosra nuskha: V1 P86

¹⁸⁷² Saheeh Ibne hibban: al Ehsan: V1 P161; doosra nuskha: V1 P90

5: Agar mudallis ki a'an عن waali riwayat maqbool hai to phir munqata aur mursal riwayat kyou'n ghair-maqbool hain?

6: Mudalliseen masalan Imam Sufiyan Soori رضى الله عنه waghaira ki ma'anea'an معنعن aur simaa ki saraahat ke baghair waali riwayat ghair-maqbool hain, agarche baaz muta-akkhireen ne unhe'n tabqa saniya yaa tabqa oola mein zikr kar rakha ho.

7: Haafiz Ibne Hibban ke nazdeek Imam Sufiyan bin Ua'aina sirf siqa se hi tadlees karte the. Hame'n is aakhri shaq se do (2) daleelo'n ke saath ikhtelaaf hai

a) Baaz auqaat Sufiyan bin Ua'aina رضى الله عنه ghair siqa se bhi tadlees kar lete the. Masalan dekhiye Tareekh Yahya bin Muyeen (Riwaaya ad Dauri)¹⁸⁷³, Kitab al Jirah wa Ta'adeel¹⁸⁷⁴, aur meri kitab Tauzeeh ul Ahkaam.¹⁸⁷⁵

Lehaza ye qaaeda kulliyya nahi, balke qaaeda aghlabiyya hai.

b) Imam Sufiyan bin Ua'aina رضى الله عنه baaz auqaat siqa mudallis (masalan Ibne Juraij) se bhi tadlees karte the.¹⁸⁷⁶

Maine ye kahee'n bhi nahi padha ke Sufiyan bin Ua'aina siqa mudallis raawiyo'n se bataur e tadlees sirf wohi riwayat bayan karte the jin mein unho'n ne Sufiyan ke saamne simaa ki tasreeh kar rakhi hoti thi. Lehaza kya baed hai ke siqa mudallis ne ek riwayat tadlees karte hue bayan ki ho aur Sufiyan bin Ua'aina ne is siqa mudallis ko sanad se giraa kar riwayat bayan kardi ho. Lehaza is wajah se bhi unki ma'anea'an معنعن riwayat naa-qaabil e etemaad hai. Wallahu A'alam.

16) Hussain bin Abdullah at Taibee (d 743h) ne apne usool e hadees waale risaale mein Imam Shafai رضى الله عنه ke usool ko darj farmaya hai aur koi tardeed nahi ki, lehaza is mas-ale mein wo bhi Shafai se muttafiq the.¹⁸⁷⁷

17) Abu Bakar as Seerfi (d 330h) ne (Kitab ur Risaala ki Sharah) Kitab ud Dalaael wal E'elaam mein farmaya:

Har wo shakhs jiski tadlees ghair siqa raawiyo'n se zaahir ho jaae to iski riwayat qubool nahi ki jaati, illa ye ke wo haddasani yaa sametu kahe/ yaane simaa ki tasreeh kare.¹⁸⁷⁸

كل من ظهر تدليسه عن غير الثقات لم يقبل خبره حتى يقول: حدثني او سمعت.

Tambeeh: Choo'nke Kitab ud Dalaael wal E'elaam mere paas maujood nahi aur naa mujhe iske wujood ka koi ilm hai, lehaza ye hawaala majbooran Zarakshi se liya hai aur doosre kai ulama ne bhi Seerfi se is hawaale ko naqal kiya hai.¹⁸⁷⁹ Nez ye ke kitab se riwayat jaaez hai, illa ye ke asal kitab mein hi ta'an saabi tho to phir jaaez nahi hai.

Isse maloom hua ke zaeef raawi se ek dafa bhi tadlees karne waale siqa raawi ke baare mein Seerfi ka ye mauqif tha ke iski sirf wohi riwayat maqbool hoti hai, jisme simaa ki tasreeh ho, lehaza Imam Shafai ke usool se Seerfi bhi muttafiq the.

18) Haafiz Ibne Hajar Asqalaani ne tadlees ul isnaad ke baare mein kaha:

Saheeh tareen baat ye hai ke jis raawi se tadlees saabit ho jaae, agarche wo aadil ho to uski sirf wohi riwayat maqbool hoti hai, jisme wo simaa ki tasreeh kare.¹⁸⁸⁰

وحكم من ثبت عنه التدليس إذا كان عدلاً، أن لا يقبل منه إلا ما صرح فيه بالتحديث على الأصح.

¹⁸⁷³ 979

¹⁸⁷⁴ V7 P191

¹⁸⁷⁵ V2 P149

¹⁸⁷⁶ Al Kifaaya: P359-360 (sanad saheeh); Tauzeeh ul Ahkaam: V2 P148

¹⁸⁷⁷ Al Khulaasah Fee Usool ul Hadees: P72 (tehqeeq Subhi Samraai)

¹⁸⁷⁸ An Nukat A'alaa Muqaddama Ibne Salah lil Zarakshi: P184

¹⁸⁷⁹ Sharah al Fiyah al Iraqi bit Tabsara wat Tazkirah: V1 P183-184

¹⁸⁸⁰ Nuzhatun Nazar Sharah Nukhbatul Fikr: P66; Ma'a Sharah al Mulla Ali Qaari: P419

Isse maloom hua ke ek dafa tadlees saabit ho jaane apr bhi Haafiz Ibne Hajar mudallis ka a'ana'ana عننة sehat ke manaafi samajhte the.

Haafiz Ibne hajar ne apne nazdeek tabqa saniya ke ek mudallis A'amash ke baare mein kaha: “*Kyou’nke kisi sanad ke raawiyo’n ka siqa hona saheeh hone ko laazim nahi hai, choo’nke A’amash mudallis hain aur unho’n ne Ataa se (is hadees mein) apne simaa ka zikr nahi kiya hai*”.¹⁸⁸¹

19) Muhammad bin Ismail al Yamani (d 1182h) ne bhi Haafiz Ibne Hajar ke mazkoora qaul (fakhra # 18) ko bataur e jazam aur baghair kisi tardeed ke naqal kiya hai.¹⁸⁸²

20) Shaikh ul Islam Sirajuddin Umar bin Raslan al Barqueeni (d 805h) ne Muqaddama Ibne Salah ki Sharah mein Imam Shafai ka qaul naqal kiya aur koi tardeed nahi ki, lehaza ye unki taraf se usool e mazkoor ki muafaqat hai.¹⁸⁸³

21) Burhan Uddin Abu Ishaq Ibrahim bin Musa bin Ayyub al Ibnaasi (d 802h) ne bhi Imam Shafai ke mazkoora usool ko naqal kiya aur koi mukhalifat nahi ki, lehaza ye unki taraf se usool e mazkoor ki taaeed hai.¹⁸⁸⁴

Unke alaawa aur bhi kai hawaale hain, masalan dekhiye An Nukat A’alaa Ibne Salah laa Ibne Hajar.¹⁸⁸⁵

Usool e hadees ke is buniyadi mas-ale ke khilaf arab mumaalik mein Haatim Shareef al Aufi, Nasir bin Hamd al Fahad, aur Abdullah bin Abdur Rahman al Sa’ad waghairahum ne Manhaj ul Muta-qaddimeen (wal Muta-akkhireen) ke naam se ek naya usool muta’arif karaane ki koshish shuru kardi hai, aur wo ye hai ke mudalliseen ki do (2) qisme’n hain:

1: Kaseer ut Tadlees, masalan Baqiya bin al Waleed, Hajjaj bin Artath aur Abu Janab al Kalbi waghairahum.

2: Qaleel ut Tadlees, masalan Qataada, A’amash, Hasheem, Soori, Ibne Juraij aur Waleed bin Muslim wahghairahum.¹⁸⁸⁶

Un logo’n ka khayal hai ke *qaleel ut tadlees raawi* ki sirf wohi riwayat zaef hoti hai, jisme uska tadlees karna saabit ho, warna saheeh aur maqbool hoti hai. Ye log apne manhaj ki taaeed mein darj e zail daleel pesh karte hain:

★Yaqoob bin Shaiban ne kaha: “*Maine Ali bin al Madeeni se poocha: Jo shakhs tadlees karta hai, kya wo haddasana kahe to hujjat hota hai? Unho’n ne farmaya:*”

*Agar is par tadlees ghalib ho to jab tak haddasana naa kahe, hujjat nahi hota.*¹⁸⁸⁷

إذا كان الغالب عليه التدليس فلا حتى يقول: حدثنا.

Arz hai ke ye qaul 8 wajah se marjooh aur naa-qaabil e hujjat hai:

1: Ye jamhoor ke khilaf, yaane Shaaz hai. Jaisa ke hamne 20 se ziyaada ulama e ikram ke hawaalo’n se saabit kar diya hai aur baaqi hawaale aagey aarahe hain. In sha Allah.

Yaad rahe ke is qaul yaane *Al ghalib a’alaihe at tadlees* ko jamhoor ka mauqif qaraar dena ghalat hai.

2: Is qaul ke raawi Khateeb Baghdadi ne riwayat ke bawajood is qaul ki amalan mukhalifat ki.¹⁸⁸⁸

¹⁸⁸¹ At Talkhees ul Habeer: V3 P19 H1181; As Silsilaah as Saheeha: V1 P165 H104

¹⁸⁸² Isbaal ul Matar A’alaa Qasab us Sukar (b-tehqqeeq Shaikh Muhammad Rafeeq Athari: P116-117

¹⁸⁸³ Muhaasin al Istelaah: P235 (tehqqeeq Ayesha Abdur Rahman bin Shaati)

¹⁸⁸⁴ Ash Shazaa al Fiyaah: V1 P177

¹⁸⁸⁵ V2 P634

¹⁸⁸⁶ Manhaj ul Muta-qaddimeen Fit Tadlees lin Naasir bin Hamd al Fahad: P155-156

¹⁸⁸⁷ Al Kifaaya: P362 (sanad saheeh); Manhaj ul Mutaqqidmeen: P23 (Muqaddama ba-qalam Shaikh Abdullah bin Abdur Rahman as Sa’ad)

¹⁸⁸⁸ Dekhiye yehi mazmoon fakhra# 6

3: Mohaddiseen muqtaqaddimeen masalan teesri sadee hijri (300h) tak tadlees karne waale aam raawiyo'n ke baare mein mohaddiseen e ikram se *qaleel ut tadlees aur kaseer ut tadlees* ki saraahate'n saabit nahi hain.

4: Ye mafhoom e mukhalif hai aur nass e sareeh ke muqable mein mafhoom e mukhalif hujjat nahi hota.

5: Ye qaul mansookh hai aur uski daleel ye hai ke khud Imam Ibnul Madeeni ne Sufiyan Soori ke baare mein farmaya:

*Log Sufiyan ki hadees mein Yahya al Qattan ke mohtaaj hain, kyou'nke wo masrah bis-samaa riwayaat bayan karte the. Ali bin al Madeeni ka khayal hai ke Sufiyan tadlees karte the aur Yahya al Qattan unki sirf masrah bis-samaa riwayate'n hi bayan karte the.*¹⁸⁸⁹

والناس يحتاجون في حديث سفيان إلى يحيى القطان لحال الإخبار يعني علي
ان سفيان كان يدلس وأن يحيى القطان كان يوقفه على سمع مما لم يسمع.

Yaad rahe ke Manhaj ul Muta-qaddimeen waale Imam Sufiyan Soori رحمته الله ko kaseer ut tadlees nahi samjhte, balke bohot se ulama unhe'n qaleel ut tadlees samajhte hain, lehaza Sufiyan Soori ki a'an عن waali aur ghair masrah bis-samaa riwayate'n (jin mein saraahatan tadlees saabit nahi hai) saheeh o maqbool hotee'n, to phir log unki riwayaat mein Imam Yahay bin Saeed al Qattan ke mohtaaj kyou'n the?

Jab qaleel ut tadlees raawi ki ma'anea'an معنعن riwayat mein simaa ki tasreeh zaroori nahi, to phir yaha'n logo'n ka mohtaaj hokar Yahya al Qattan ki taraf rujoo karna naa-qaabil e faham hai.

Yaha'n par bataur e faaed arz hai ke Imam Yahya bin Saeed al Qattan ne farmaya:

*Maine Sufiyan (soori) se sirf wohi kuch likha hai, jisme wo haddasani yaa haddasana kehte the, siwaae do (2) hadeeso'n ke.*¹⁸⁹⁰

ما كتبت عن سفيان شيئاً إلا ما قال: حدثني أو حدثنا إلا حديثين....

Maloom hua ke Yahya al Qattan is jadeed manhaj ul muta-qaddimeen ke qaael nahi the, balke apne ustaz Imam Sufiyan Soori ke a'ana'ane aur adm e tasreeh e simaa ko sehat ke liye manaafi samajhte the, warna itni takleef ki zaroori kya thi?

6: Ibnul Madeeni ke is qaul ko naa Abu Hanifa ne qubool kiya hai (Masalan Shaikh Irshad ul Haq Athari Sahab ne Abu Az Zubair, Qataada, A'amash, Ibrahim Nakhai aur Muhammad bin A'ajlaan waghairahum ki riwayaat par tadlees ki wajah se jirah ki hai) aur naa Hanafiyya, Shafaiyya, Deobandiya, Barailwiya aur deegar log isey tasleem karte hain. Masalan Sarfaraz Khan Safdar Deobandi aur Ahmad Raza Khan Barailwi waghairahum ne kai mudallis yaa tadlees ki taraf mansoob raawiyo'n ki riwayaat par tadlees ki jirah ki hai, jaisa ke aagey aaraha hai.¹⁸⁹¹

Aam kutub e usool e hadees mein bhi is qaul ko bataur e hujjat naqal nahi kiya gaya, balke isse aghmaaz is baat ki daleel hai ke ye qaul ghalat aur marjooh hai.

7: Kaun kaseer ut tadlees tha aur kaun qaleel ut tadlees tha, is mas-ale ko muta-qaddimeen se saabit karna aur aam musulmano ko is par muttafiq karne ki koshish karna joo-e-sheer laane ke mutaraadif hai.

8: Ikhtelaafi masaael ki kitabo'n aur munazeraat e ilmiya mein ye usool ghair maqbool hai, balke uske bar-aks saabit hai.

★ Imam Yahya bin Muyeen رحمته الله ne mudallis raawi ke baare mein farmaya:

¹⁸⁸⁹ Al Kifaaya: P362 (sanad saheeh)

¹⁸⁹⁰ Kitab ul E'elal wa Ma'arefah ar Rijaaal lil Imam Ahmad: V1 P207 ت 1130 (sanad saheeh)

(Yaad rahe ke in do (2) riwayato'n ko Yahya al Qattan ne bayan kar diya tha)

¹⁸⁹¹ Dekhiye meri kitab Ilmi Maqalaat: V3 P221-612

T: yaha'n par shayad typing ki ghalati ki wajah se 612 likha gaya hai

Wo jis mein tadlees kare to hujjat nahi hota.¹⁸⁹²

لا تكون حجة فيما دلس.

Is qaul ka matlab ye bhi ho sakta hai ke wo jo riwayat a'an se bayan kre to hujjat nahi hota. Fil-haal is matlab ki taa'eed mein 4 hawaale pesh e khidmat hain:

1- Imam Abu Nayeem al Fadhal bin Dakeen al Kufi (d 218h) ne Sufiyan Soori ke baare mein farmaya:

Aur jab aapn un (Umro bin Murra) se tadlees karte to farmate: Umro bin Murra ne kaha.¹⁸⁹³

إذا دلس عنه يقول: قال عمرو بن مرة.

Maloom hua ke Imam Abu Nayeem ghair masrah bis-samaa riwayat ko dallas kehte the.

2- Tahawi ne kaha: Aur is hadees ko Zohri ne Urwa se nahi suna, unho'n ne to iske saath tadlees ki hai.¹⁸⁹⁴ Yaha'n Zohri ki a'an Urwah waali riwayat ko دلس به qaraar diya gaya hai.

3- Muhammad bin Ishaq Yasaar Imam al Maghaazi ne ek hadees Imam Zohri se ذكر ke kar simaa ki tasreeh ke baghair bayan ki to Imam Ibne Khuzaima ne إن صح الخبر ki saraahat ke saath riwaya tki sehat mein shak kiya aur farmaya:

Maine is riwayat ki sehat ka istesna is liye kiya ke mujhe dar hai ke Muhammad bin Ishaq ne Muhammad bin Muslim (az Zohri) se (is riwayat ko) nahi suna aur unho'n ne to isme tadlees ki hai.¹⁸⁹⁵

أنا استثنيت صحة هذا الخبر لأنني خائف أن يكون محمد بن إسحاق لم يسمع من محمد بن مسلم وإنما دلسه عنه.

Is qaul mein adm e tasreeh e simaa waali riwayat par tadlees ka itlaaq kiya gaya hai.

4- Jarir bin Haazim ne Ibne Abi Najeeh se ek riwayat a'an عن ke saath bayan ki, to Bayhaqi ne farmaya:

Aur ye sanad (ba-zaahir) saheeh hai, illa ye ke wo log (ulama) samajhte hain ke Ja'iri ne isey Muhammad bin Ishaq se liya aur phir isme tadlees kardi (yaane bataur e a'an عن bayan kar diya) pas agar isme Jarir ka Ibne Abi Najeeh se simaa waazeh ho jaae to hadees sasheeh ho jaaegi. Wallhu A'alam.¹⁸⁹⁶

وهذا إسناد صحيح إلا أنهم يرون أن جرير بن حازم أخذه من محمد بن إسحاق ثم دلسه فإنه بين فيه سماع جرير من ابن أبي نجيع صار الحديث صحيحاً. والله أعلم.

Mutaddid ulama ne mudallis ki a'an عن waali riwayat ko ... ضعيف لتدليس keh kar zaeef qaraar diya hai. Masalan Sunan Ibne Majah ki ek riwayat:

الوليد بن مسلم عن ابن ثوبان عن أبيه عن مكحول عن جبير بن نفير عن عبد الله بن عمرو عن النبي صلى الله عليه وسلم.¹⁸⁹⁷

Ke baare mein Boosiri ne kaha:

Ye sanad zaeef hai, isme Waleed bin Muslim mudallis hain aur unho'n ne a'an عن se riwayat ki hai aur isi tarha Makhool ad Damishqi (mudallis hain aur unho'n ne a'an عن se riwayat ki hai)....¹⁸⁹⁸

هذا إسناد ضعيف، فيه الوليد بن مسلم وهو مدلس وقد عنعنه وكذلك مكحول الدمشقي.

Riwayat e mazkoora mein Waleed bin Muslim ka khaas taur par tadlees karna saabit nahi, balke unke a'an عن ki wajah se hi Boosiri ne isey tadlees qaraar diya hai. Halaa'nke wo is riwayat mein munfarid nahi, balke

¹⁸⁹² Al Kifaaya: P362 (sanad saheeh)

¹⁸⁹³ Tareekh Abi Zara'a ad Damishqi: 1193 (sanad saheeh); Ilmi Maqalaat: V1 P287

¹⁸⁹⁴ Sharah Ma'ani ul Asaar: V1 P72; Ilmi Maqalaat: V1 P288

¹⁸⁹⁵ Saheeh Ibne Khuzaima: V1 P71 H137

¹⁸⁹⁶ Sunan Kubra: V5 P230 Kitab ul Hajj Baab Jawaaz az Zikr wal Unsa Fil Hidaaya

¹⁸⁹⁷ 4253

¹⁸⁹⁸ Zawaaed Sunan Ibne Majah: P553 H1449

ek jamat ne unki mataabeat ki hai. Jaisa ke Boosiri ke baqiya kalaam se bhi zaahir hai. Imam Makhool ka mudallis hona saabit nahi, kujaa ye ke wo kaseer ut tadlees ho'n aur khaas is riwayat mein inka tadlees karna bhi saabit nahi. Lehaza Boosiri ka is riwayat ko Makhool ki tadlees ki wajah se zaeef qaraar dena is baat ki daleel hai ke mudallis ki a'an عن waali riwayat ko ulama tadlees qaraar dete hain aur ye shart nahi lagaate ke agar kisi khaas riwayat mein mudallis ne saraahat ke saath tadlees ki hoti go isey tadlees qaraar de'nge, warna nahi!

Saabit hua ke دلّسه عن عننه qaraar dena bilkul saheeh hai.

Minhaj ul Muta-qaddimeen waali party ka ye kehna: “Mudallis ki a'an عن waali riwayat saheeh hoti hai, illa ye ke kisi khaas riwayat mein tasreeh saabit ho jaae ke ye riwayat usne apne ustad se nahi suni thi, to sirf ye riwayat zaeef hogi”. Usool e hadees ki roo se ghalat hai, warna mudallis aur ghair-mudallis ki a'an عن waali riwayat mein farq hi baaqi nahi rehta.

Agar siqa mudallis raawi ki kisi khaas riwayat mein ye saabit ho jaae ke unho'n ne is riwayat ko apne ustad se nahi suna tha to ma'alool hone ki wajah se ye riwayat zaeef hoti hai.

Faaeda: Sunan Ibne Majah ki riwayat e mazkoora mein Imam Makhool par tadlees ka eteraaz ghalat hai aur Abdur Rahman bin Saabit bin Saubaan jamhoor ke nazdeek mausiq hone ki wajah se hasan ul hadees the, lehaza ye riwayat hasan lizaatehi hai aur uske shawahid bhi hain. Walhamdulillah.

In hawaalo'n se maloom hua ke dalas ka lafz ghair masrah bis-samaa riwayat bayan karne par bhi bola jaa sakta hai, lehaza zaroori hai ke Imam Ibne Muyeen ke mazkoora qaul ka wohi mafhoom liya jaae jo jamhoor mohaddiseen o ulama ki tehqeeq ke mutabiq hai.

Yaqoob bin Sufiyan al Farsi رحمه الله ke qaul:

Aur Sufiyan, Abu Ishaq aur A'amash ki hadees,
jab maloom naa ho ke isme tadlees ki gai hai
to hujjat ke muqaam par qaaem yaane hujjat
hai.

وحدیث سفیان و ابی إسحاق و الأعمش ما لم يعلم أنه مدلس يقوم مقام
الحجة.

Ka bhi yehi matlab hai jo Imam Ibne Muyeen رحمه الله ke qaul ka bayan kiya gaya hai.

Ye kaise maloom hoga ke Sufiyan Soori, Abu Ishaq as Subae'ee aur A'amash ne falaa'n hadees mein tadlees ki hai yaa nahi? To iska jawab asaan hai ke agar unke simaa ki tasreeh saabit ho jaae to qattai faisla ho gaya ke unho'n ne tadlees nahi ki aur agar tasreeh saabit naa ho to phir is baaq ka qawee khof aur dar hai ke ho sakta hai ke unho'n ne is riwayat mein tadlees ki ho, kisi ghair siqa se riwayat e mazkoora ko sunkar isey giraa diya ho. Jaisa ke Sufiyan Soori ne ek hadees apne nazdeek ghair-siqa se suni thi, jisne isey Asim se bayan kiya tha, phir isi riwayat ko Soori ne baghari tasreeh e simaa ke Asim se bayan kar diya to unke shagird Abu Asim ne kaha: “Ham samajhte hain ke Sufiyan Soori ne is hadees mein.... Se tadlees ki hai”.¹⁸⁹⁹

★Manhaj ul Muta-qaddimeen ke Shaikh Abdullah bin Abdur Rahman al Sa'ad hafizahullah ne Imam Shafai ke usool e tadlees ko “Kalaam e Nazri” keh kar ye ajeeb o ghareeb daaya kiya: “Balke ho sakta hai ke Shafai ne is (usool) par khud amal nahi kiya, kyou'nke unho'n ne apni kitabo'n mein baaz jagah Ibne Juraij ki ma'anea'an معنعن riwayaat se hujjat pakdi aur Shafai ne ye zikr nahi kiya ke Ibne Juraij ne ye riwayaat apne asaateza se suni hain”.¹⁹⁰⁰ Aur baraae Abu az Zubair.¹⁹⁰¹

Arz hai ke ye kalaam kai wajah se baatil hai:

¹⁸⁹⁹ Sunan Daraqutni: V3 P201 H3423; Ilmi Maqalaat: V1 P252-253

¹⁹⁰⁰ Kitab ur Risaala: 498, 890, 903

¹⁹⁰¹ Ar Risaala: 498, 889

1: Imam Shafai ka *isnaadahu saheeh* waghaira kehne ke baghair mujarrad riwayat bayan karna hujjat pakadna nahi hai.

2: Ye zaroori nahi hai ke mudallis ke simaa ki tasreeh khud Imam Shafai se saraahatan saabit ho, balke doosri kitab mein iski saraahat kaafi hai. Jaisa ke Saheeh Bukhari o Saheeh Muslim ke mudalliseen ki marwiyaat ke baare mein ulama e ikram ka amal jaari o saari hai.

3: Riwayaat e makzura ki tafseel darj e zail hai:

○ (Ar Risaala: 498) Isme simaa ki tasreeh Kitab ul Umm¹⁹⁰² mein maujood hai.¹⁹⁰³

○ (Ar Risaala: 890) Ibne Juraij ki Ataa se riwayat qawee hoti hai, lehaza sima ki yaha'n zaroorat nahi. Doosre ye ke ye Syedna Jubair bin Mutim رضي الله عنه ki bayan karda saheeh hadees¹⁹⁰⁴ ki taa'eed mein hai.

○ (Ar Risaala: 903) Riwayat e mazkoora mauqoof hai aur isme Ibne Juraij ke Ibne Abi Maalkia se simaa ki tasreeh Akhbaar Makkah lil Faakhi¹⁹⁰⁵ mein maujood hai.

○ (Ar Risaala: 498) Abu az Zubair ke simaa ki tasreeh Sunan Nisai¹⁹⁰⁶ mein maujood hai.

○ Ek shakhs ne Kitab ur Risaalah ke fakhra # 1220 ka hawaala bhi Imam Shafai ke usool ke khilaf bataur e radd pesh kiya hai. Halaa'nke isi hawaale mein أخبره ke saath simaa ki tasreeh maujood hai. Saabit hua ke Shaikh Abdullah al Sa'ad ka Imam Shafai par mua'arza pesh karna baatil hai.

Manhaj ul Muta-qaddimeen ke naam se baaz jadeed ulama ne ye daawa kiya hai ke siqa mudallis ki ghair masrah bis-samaa (a'an عن waali) har riwayat saheeh o maqbool hoti hai, illa ye ke kisi khaas riwayat mein saraahatan tadlees saabit ho, to wo zaeef ho jaati hai.

Is marjooh aur ghalat manhaj ki tardeed ke liye hamare zikar karda 21 hawaale kaafi hain, taa-ham mazeded hawaale bhi pesh e khidmat hain:

22) Imam Bukhari رحمته الله ne Qataada a'an Abi nazrah waali ek riwayat ke baare mein farmaya:

*Aur Qataada ne Abu Nazrah se is riwayat mein apne simaa ka zikr nahi kiya.*¹⁹⁰⁷

ولم يذكر قتادة سماعاً من أبي نضرة في هذا.

Maloom hua ke Imam Bukhari ke nazdeek mudallis ka simaa ki tasreeh naa karna sehat e hadees ke manaafi hai.

23) A'amash a'an Habib bin Abi Saabit a'an Ataa bin Abi Rabaah a'an (ibne) Umar waali riwayat ek riwayat par jirah karte hue Imam Ibne Khuzaima ne farmaya: "*Doosri baat ye hai ke A'amash mudallis hain, unho'n ne Habib bin Abi Saabit se apne simaa ka zikr nahi kiya... Alakh*".¹⁹⁰⁸

24) Imam Sha'aba bin al Hajjaj رحمته الله (d 160h) ne farmaya: "*Main Qataada ke mu'n ko dekhta rehta, jab aap kehte: Maine suna hai yaa falaa'n ne hame'n hadees bayan ki, to main isey yaad kar leta aur jab aap kehte falaa'n ne hadees bayan ki, to main isey chod deta tha*".¹⁹⁰⁹

Maloom hua ke Imam Sha'aba bhi mudallis ki adm e tasreeh e simaa waali riwayat ko hujjat nahi samajhte the.¹⁹¹⁰

25) Haafiz Ibne Abdul Barr ne kaha: "*Aur unho'n (mohaddiseen) ne farmaya: A'amash ki tadlees (yaane a'an عن waali riwayat) ghair maqbool hai. Kyou'nke unhe'n jab (ma'anea'an معنعن riwayat ke bare) poocha jaata to ghair siqa ka hawaala dete the*".¹⁹¹¹

¹⁹⁰² V1 P84

¹⁹⁰³ Ar Risaalah : P178 Number 9

¹⁹⁰⁴ Sunan Sughra lin Nisai: V1 P284 H586 (tarqeem ta'aliqaat salafiyya)

¹⁹⁰⁵ V1 P257 H496 (sanad hasan lizaatehi)

¹⁹⁰⁶ V1 P284 H586

¹⁹⁰⁷ Juz al Qiraa-at: 104

¹⁹⁰⁸ Kitab ut Tauheed: P38; Ilmi Maqalaat: V3 P220

¹⁹⁰⁹ Taqaddima Al Jirah wa Ta'adeel: P169 (sanad saheeh)

¹⁹¹⁰ Ilmi Maqalaat: V1 P261-262

¹⁹¹¹ At Tamheed: V1 P30; Ilmi Maqalaat: V1 P270

Ibne Abdul Barr se iske alaawa Tasuf waala ek gol-mol qaul bhi maujood hai.¹⁹¹²

Lekin wo qaul jamhoor ke khilaf hone ki wajah se marjooh hai.

- 26) Muhammad bin Fuzail bin Ghazwan (d 195h) ne kaha: “*Mughaira (bin Muqsim) tadlees karte the, pas ham unse sirf wohi riwayat likhte jisme wo haddasana Ibrahim kehte the*”.¹⁹¹³

Maloom hua ke Muhammad bin Fuzail bhi mudallis ki wo riwayat, jisme simaa ki tasreeh naa ho zaef o mardood samajhte the.

- 27) Ibnul Qattan al Faasi (d 628h) ne kaha:

Aur A'amash ki ma'anea'an (عن ا'ان معنعن)
waali riwayat inqetaa bayan karne ka nishana
*aur hadaf hai, kyou'nke wo mudallis hain.*¹⁹¹⁴

ومنعن الأعمش عرضة لتبين الإنقطاع فإنه مدلس.

Agar mudallis ki a'an عن waali riwayat mutalqan saheeh hoti hai to phir inqeta ke hadaf aur nishaana hone ka kya matlab?

- 28) Zohri a'an Urwan waali ek riwayat ke baare mein Imam Abu Haatim ar Raazi ne farmaya:

*Zohri ne Urwah se ye hadees nahi suni, lehaza ho sakta hai ke unho'n ne isme tadlees ki ho.*¹⁹¹⁵

الزهري لم يسمع من عروة هذا الحديث فلعلة دلّسه.

- 29) Imam Yahya bin Saeed al Qattan bhi mudallis ki tasreeh e simaa naa hone ko sehat e hadees ke manaafi samajhte the, jaisa ke unke amal se saabit hai.¹⁹¹⁶

- 30) Ibnul Turkamani Hanafi ne ek riwayat par jirah karte hue kaha: “*Isme 3 illate'n (wajah e zoaf) hain: Soori mudallis hain aur unho'ne ye* عن *se bayan ki hai...*”.¹⁹¹⁷

Maloom hua ke Ibnul Turkamani ke nazdeek bhi har riwayat mein mudallis raawi ke simaa ki tasreeh ka suboot zaroori hai aur mutlaqan adm e tasreeh e simaa waali riwayat ma'alool yaane zaef hoti hai. Unke alaawa aur bhi bohot se hawaale hain, masalan A'aini Hanafi ne kaha: “*Aur Sufiyan (soori) mudalliseen mein se the aur mudallis ki a'an* (عن) *waali riwayat hujjat nahi hoti, illa ye ke uski tasreeh e simaa doosri sanad se saabit ho jaae*”.¹⁹¹⁸

Ab A'asr e Haazir Ke Baaz Ahle Ahdees Ulama Ke 10 Hawaale Pesh e Khidmat Hain:

- 31) Maulana Irshad ul Haq Athari Sahab ne Haafiz Ibne Hajar ke nazdeek tabqa e saalisa o tabqa e saniya ke mudalliseen ki ma'anea'an معنعن aur ghair masrah bis samaa riwayaat ko ghair saheeh aur zaef qaraar diya hai, jaisa ke is mazmoon ke bilkul shuru mein baa-hawaala bayan kar diya gaya hai.

- 32) Maulana Muhamamd Dawood Arshad Sahab ne Imam Sufiyan Soori ko mudallis qaraar dene ke baad likha: “*Jab ye baat mutahaqqiq ho gai ke Sufiyan Soori mudallis hain, to ab suniya ke zer e bahes ahadees mein Imam Sufiyan Soori ne tahdees ki saraahat nahi ki, balke ma'anea'an* معنعن *marwi hai, aur mudallis raawi ki riwayat simaa ki saraahat ke baghair zaef hoti hai... Alakh*”.¹⁹¹⁹

- 33) Zahabi e a'asar haqqan Shaikh Abdur Rahman bin Yahya al Ma'alami al Yamaani al Makki رحمه الله ne Sufiyan Soori ki ek ma'anea'an معنعن riwayat ko ma'alool qaraar dete hue pehli illat ye bayan ki, ke Sufiyan tadlees karte the aur kisi sanad mein unke simaa ki tasreeh nahi hai.¹⁹²⁰

¹⁹¹² At Tamheed: V19 P287

¹⁹¹³ Musnad Ali bin al Ja'ad: V1 P430 H663 (sanad hasan); doosra nuskha: 644; Ilmi Maqalaat: V1 P287

¹⁹¹⁴ Bayan ul Waham wal Ilhaam: V2 P435 H441

¹⁹¹⁵ E'elal ul Hadees: V1 P324 H968

¹⁹¹⁶ Masalan dekhiye yehi mazmoon (fakhra: 21) Ibnul Madeeni رحمه الله ke qaul ka radd # 4

¹⁹¹⁷ Al Jauhar un Naqee: V8 P262; Al Hadees, Hazro, 67 P17

¹⁹¹⁸ Umdatul Qaari: V3 P112; Al Hadees, Hazro, 66 P27; Al Hadees, Hazro, 67: P16

¹⁹¹⁹ Hadees Aur Ahle Taqleed: V1 P723

¹⁹²⁰ At Tankeel Bimaa Fee Taneeb al Kausar Minal Abateel: V2 P20; Al Hadees, Hazro: 67 P18

- 34) Mohtaram Mubasshir Ahmad Rabbani Sahab ne A'amash ki ek riwayat par doosri jirah darj e zail alfaaz mein likhi: "A'amash mudallis hain aur zoafa o majaheel se tadlees kar jaate hain aur is riwayat mein unho'n ne simaa ki tasreeh nahi ki".¹⁹²¹

Maloom hua ke Rabbani Sahab ke nazdeek mudallis ki ma'anea'an معنعن riwayat (ghair sahihain mein) zaeeef hoti hai aur is silsila mein unse raabta karke mazeed malumaat bhi haasil ki jaa sakti hain.

- 35) Maulana Abdur Rahman Mubarakpuri رحمہ اللہ ne Syedna Bilal رحمہ اللہ ki taraf mansoob juraabo'n par masah waali ek riwayat ko zaeeef qaraar diya aur farmaya:

Iski pehli sanad mein A'amash hain aur wo mudallis hain, unho'n ne isey Hakam (bin Utaiba) في سنده الأول الأعمش وهو مدلس ورواه عن الحكم بالعنة ولم يذكر سماعه منه....
se a'an عن ke saath riwayat kiya hai aur unse simaa ka zikr nahi kiya... Alakh.¹⁹²²

- 36) Haafiz Ibne Hajar ki Tabaqaat ul Mudalliseen ke nazdeek tabqa saniya ke mudallis Yahya bin Abi Kaseer ke baare mein Saudi Arab ke mashoor Shaikh Abdul Aziz bin Baaz رحمہ اللہ ne farmaya:

Aur Yahya mudallis hain aur mudallis agar simaa ki tasreeh naa kare to usse hujjat nahi pakdi jaati, illa ye ke jo kuch sahihain mein hai, to wo hujjat hai.¹⁹²³ ويحيى مدلس و المدلس إذا لم يصرح بالسماع لم يحتج به إلا ما كان في الصحيحين.

- 37) Maulana Muhammad Yahya Gondalwi رحمہ اللہ ne mudallis ki a'an عن waali riwayat ke baare mein aam usool bayan farmaya ke: "mudallis ki ma'anea'an معنعن riwayat naqaabil e qubool hai".¹⁹²⁴

Gondalwi Sahab ne Sufiyan Soori ki tadlees (a'ana'ane) ko riwayat ki illat (wajah e zoaf) qaraar diya hai.¹⁹²⁵

Aur farmaya: "Is riwayat ke zoaf ki wajah Sufiyan Soori ki tadlees hai. Sufiyan mudallis hain aur mudallis jab a'an عن se riwayat kare to qaabil e hujjat nahi aur mazkoora riwayat bhi a'an se hai, jis wajah se is riwayat ko saheeh qaraar nahi diya jaa sakta".¹⁹²⁶

Gondalwi Sahab ne apni ek saabeqa baat se rujoo karte hue likha hai ke: "raaqim ne Khair ul Baraheen mein likha tha ke Sufiyan ki tadlees muzir nahi, magar (Sah wafil asal: bagar) baad azaa'n tehqeeq se maloom hua ke muzir hai".¹⁹²⁷

- 38) Malik Abdul Aziz Munazir Multani رحمہ اللہ ([Sabiq] Mohtamim Madrasa Arabiyya Darul Hadees Muhammadiya, Multan) ne Qataada ki ek riwayat ke baare mein farmaya: "Qataada choo'nke mudallis aur a'ana'an se riwayat karta hai, aisee hadees qaabil e hujjat nahi hoti".¹⁹²⁸

- 39) Maulana Muhammad Abul Qasim Saif bin Muhammab Saeed al Banarasi رحمہ اللہ ne ek riwayat par jirah karte hue likha: "... Khud maloom aur qaabil e hujjat o tasleem nahi kyou'nke iska ek raawi Sufiyan Soori mudallis hai aur a'an عن se riwayat karta hai..." Alakh.¹⁹²⁹

¹⁹²¹ Ahkaam o Masael Kitab o Sunnat Ki Raushni Mein: V1 P176 (first edition 2008); Aapke Masael Aur Unka Hal: V3 P53; V3 P57-58

¹⁹²² Tohfatul Ahwazi: V1 P101 ت H99 Baab Fil Masah A'alal Jurbain wal Na'alain

¹⁹²³ Majmua Fataawa Ibne Baaz: V26 P236 (ba-hawaala Maktaba Shamela); nez dekhiye Ahkam o Masael az Haafiz Abdul Mannan Noorpuri Sahab: V1 P246-247

¹⁹²⁴ Zaeeef Aur Mauzoo Riwayaat P68 (Kitab ul Imaan se thoda pehle); doosra nuskha: P66

¹⁹²⁵ Saheeh Sunan Tirmizi (mutarjim): V1 P192

¹⁹²⁶ Saheeh Sunan Tirmizi (mutarjim): V1 P193

¹⁹²⁷ Zaeeef Aur Mauzoo Riwayaat P259 (ka hashiya) (second edition Sep 2006)

¹⁹²⁸ Faisla Raful Yadain, Tabreed ul A'ainain Fee Isbaat Raful Yadain: P34; Istesaal ut Taqleed o Deegar Rasaael: P90

¹⁹²⁹ Tazkiratul Munazereen az Muhammad Mukhtada Athari Umari: P335

- 40) Haafiz Ibne Hajar ke nazdeek tabqa saniya ke mudallis Zakariya bin Abi Zaaeda ke baare mein Maulana Khwaja Muhammad Qasim رحمہ اللہ ne likha hai: “Guzarish hai ke Hazrat Noman bin Basheer رحمہ اللہ waali sanad mein Zakariya bin Abi Zaaeda mudallis hai jo a’an عن se riwayat karta hai”.¹⁹³⁰

Manhaj ul Muta-qaddimeen waale naa to Imam Shafai رحمہ اللہ ke bayan karda usool ko maante hain aur naa Haafiz Ibne Hajar ki tabaqaati taqseem par yaqeen rakhte hain, lehaza arz hai ke Haafiz Muhammad Gondalwi رحمہ اللہ (sabiqa) Shaikh ul Hadees Jaamea Islamiya, Gujrawala ne ek riwayat par jirah karte hue likha hai: “Is hadees ki sanad mein Imam Qataada hain, jo teesre tabqa ke mudalliseen se hain aur wo a’an عن ke saath riwayat karte hain. Yaane ye nahi kehte ke maine ye hadees suni aur aisee hadees hujjat nahi hoti... Alakh”.¹⁹³¹

Unke alaawa aur bhi bohot se hawaale hain aur a’asar e haazir mein maslak e haq ka difaa karne waale munazereen masalan mohtaram Abul Hasan Mubasshir Ahmad Rabbani, Mohtaram Maulana Muhammad Dawood Arshad, Mohtaram Abul Asjad Muhammad Siddiq Raza Aur Mohtaram Haafiz Umar Siddiq hafizahumullah waghairahum isi manhaj par qaaem hain ke Saheeh Bukhari o Saheeh Muslim ke alaawa doosri kitabo’n mein mudallis ki a’an عن waali riwayat hujjat nahi hoti aur yehi *mufta-behi* qaul hai aur isi par amal hai.

In 40 hawaalo’n ke baad Barailwiyo’n aur Deobandiyo’n ke 10 hawaale pesh e khidmat hain:

- 41) Ahmad Raza Khan Barailwi ne Abdullah bin Abi Najeeh al Makki al Mufsir (tabqa salisa ind Ibne Hajar) ki ek riwayat ke baare mein likha hai: “Iska madaar Ibne Abi Najeeh par hai, wo mudallis tha aur yaha’n riwayat mein a’ana’ana عنعنة kiya hai aur a’ana’ana e mudallis jamhoor ke mazhab mukhtaar o motabar mein mardood o naa-mustanad hai”.¹⁹³²

Shareek al Qaazi (tabqa saniya ind Ibne Hajar) phir bhi Ahmad Raza Khan ne tadlees waali jirah bataur e razamandi naqal ki hai.¹⁹³³

- 42) Barailwiyo’n ke munazir Muhammad Abbas Rizwi Barailwi Razakhani ne Sufiyan Soori ki ek riwayat ke baare mein likha hai: “yaane Sufiyan mudallis hai aur ye riwayat unho’n ne Asim bin Kaleeb se a’an عن ke saath ki hai aur ye usool mohaddiseen ke tahat mudallis ka a’ana’ana عنعنة ghair maqbool hai, jaisa ke aagey in sha Allah bayan hoga”.¹⁹³⁴

Abbas Rizwi ne Sulaiman al A’amash ki ek ma’anea’an معنعن riwayat ke baare mein kaha: “Is riwayat mein ek raawi Imam A’amash hain, jo-ke agarche bohot bade Imam hain, lekin mudallis hain aur mudallis raawi jab a’an عن se riwayat kare to iski riwayat bil-ittefaq mardood hogi”.¹⁹³⁵

- 43) Ghulam Mustafa Noori Barailwi ne Saeed bin Abi Urooba (tabqa saniya ind Ibne Hajar) ki riwayat ke baare mein likha hai: “Lekin iski sanad mein ek to Saeed bin Abi Urooba hain, jo-ke siqa hain. Lekin mudallis hain aur ye riwayat bhi unho’n ne Qataada se lafz e a’an عن ke saath ki hai aur jab mudallis a’an عن ke saath riwayat kare to wo hujjat nahi hoti”.¹⁹³⁶

- 44) Muhamamd Shareef Kotalwi Barailwi ne Sufiyan Soori ki ek riwayat par jirah karte hue likha: “Aur Sufiyan ki riwayat mein tadlees ka shuba hai”.¹⁹³⁷

¹⁹³⁰ Hadees Aur Ghair Ahle Hadees Ba-jawab Hadees Aur Ahle Hadees: P72

¹⁹³¹ Khair ul Kalaam: P159; doosra nuskhah: P123; Tauzeeh ul Kalaam: V2 P295; doosra nushqa: P700 (bi-lafz mukhtalif)

¹⁹³² Fataawa Rizwiya Ma’a Takhreej o Tarjuma (Arabi Ibaaraat): V5 P245

¹⁹³³ Fataawa Rizwiya: V24 P239

¹⁹³⁴ Munazre Hi Munazre: P249

¹⁹³⁵ Wallah Aap Zinda Hain: P351

¹⁹³⁶ Tark e Raful Yadain: P425 (matbua Maktaba Nooriya Rizwiya, Gulbarg-a, Faislabad)

¹⁹³⁷ Fiqh ul Faqhiya: P134

- 45) Mahmood Ahmad Rizwi Barailwi ne kaha: “*Aur ye bhi musallam hai ke mudallis lafz e a’an عن se riwayat kare to riwayat muttasil nahi qaraar paaegi... lehaza ye riwayat munqata hogi aur qaabil e hujjat naa rahegi*”.¹⁹³⁸
- 46) Hussain Ahmad Madani Tandawi Deobandi ne Imam Sufiyan Soori ki riwayat par jirah karte hue kaha: “*Aur Sufiyan tadlees karta hai*”.¹⁹³⁹
- 47) Safarfaraz Khan Safdar Deobandi ne kaha: “*Mudallis raawi a’an عن se riwayat kare to wo hujjat nahi, illa ye ke wo tahdees kare yaa iska koi siqa mataabe ho. Magar ye yaad rahe ke sahihain mein tadlees muzir nahi. Wo doosre turq se simaa par mahmool hai (Muqaddama Nawavi: P18; Fathul Muqghees: P77; Tadreeb ur Raawi: P144)*”.¹⁹⁴⁰
- 48) Faqirullah Deobandi ne likha hai: “*Haafiz Ibne Hajar رَحْمَةُ اللهِ عَلَيْكَ likhte hain:*”

*Aadil raawi se jab ek martaba tadlees saabit ho jaae to iska hukum ye hai ke iski wohi riwayat maqbool ki jaaegi, jisme tahdees ki tasreeh hogi.*¹⁹⁴¹

حكم من ثبت عنه التدليس اذا
كان عدلاً ان لا يقبل منه الا ما
صرح فيه بالتحديث على الاصح.

Haafiz Ibne Hajar رَحْمَةُ اللهِ عَلَيْكَ ka bayan karda ye hukum tamaam ulama e usool ke yaha’n muttafiq a’alai hai. Allama Iraaqi رَحْمَةُ اللهِ عَلَيْكَ, Allama Ibne Abdul Barr رَحْمَةُ اللهِ عَلَيْكَ ke Muqadamma e Tamheed se mudallis ka yehi hukum naqal karte hue likhte hain:

Is hukum mein ulama e usool ka koi ikhtelaaf mere 1943 *فهذا ما لا اعلم فيه ايضاً خلافاً.*
*ilm mein nahi hai.*¹⁹⁴²

- 49) Ek ghaali Deobandi Imdadullah Anwar Taqleedi ne ek riwayat ke baare mein kaha: “*Iski sanad mein A’amash raawi mudallis hain, isne a’ana’an se riwayat ki hai aur uska simaa Hakam se saabit nahi hai*”.¹⁹⁴⁴
- 50) Muhammad Iliyas Faisal Deobandi ne likha hai: “*Iski sanad mein A’amash raawi mudallis hai. Usne a’ana’ana عن عنة se riwayat ki hai aur uska simaa Hakam se saabit nahi hai*”.¹⁹⁴⁵

In hawaalo’n se ye saabit ho gaya ke jamhoor mohaddiseen e ikram aur ulama e haq ke nazdeek mudallis raawi ki a’an عن waali riwayat (ghair sahihain mein) hujjat nahi hai aur isey “*sar taa sar haqeeqat ke manaafi*” qaraar dena ghalat hai. Nez ahle haq ke alaawa doosre firqo’n se bhi yehi usool o manhaj saabit hai. Lehaza *Manhaj ul Mutaqaddimeen* waalo’n ka baaz *shaaz* aqwaal lekar *kaseer ut tadlees* aur *qaleel ut tadlees* ka shosha chodkar mas-ala e tadlees ka inkaar baatil o mardood hai.

Is tehqeeqi mazmoon mein bayan karda 50 hawaalo’n ke mazkureen ke naam a’alat tarteeb al hajaai darj e zail hain:

Ibnul Turkamani Hanafi (30)	Ibne Salah (7)
Ibnul Qattan al Faasi (27)	Ibnul Mulqin (9)
Ibne Baaz (26)	Ibne Hibban (15)
Ibne Hajar Asqalani (18)	Ibne Khuzaima (23)
Ibne Abdul Barr (25)	Ibne Kaseer (10)
Ibnaasi (21)	Abul Qasim Banarasi (39)

¹⁹³⁸ Fuyooz ul Baari Fee Sharah Saheeh Bukhari: Hissa 3 P406;
Ilmi Maqalaat: V3 P613-614

¹⁹³⁹ Taqreer e Tirmizi: P391 (Kutub Khana Majeediya, Multan)

¹⁹⁴⁰ Khazaaen us Sunan: V1 P1

¹⁹⁴¹ Nuzha tun Nazar Sharah Nukhbatul Fikr: P45

¹⁹⁴² Khatimatul Kalaam: P476

¹⁹⁴³ At Taqaiyyud Wal Ezaah: P

T: Urdu edition mein yaha’n par page number print nahi hua hai, jagah khaali (blank) hai.

¹⁹⁴⁴ Mustanad Namaz e Hanafi: P35

¹⁹⁴⁵ Namaz e Paeghambar ﷺ: P85

Abu Bakar as Seerfi (17)	Abu Haatim ar Raazi (28)
Ahmad bin Hambal (2)	Ahmad Raza Khan Barailwi (41)
Irshad ul Haq Athari (31)	Ishaq bin Raahwiya (3)
Ismail bin Yahya al Muznee (4)	Imdadullah Anwar (49)
Bukhari (22)	Balqeeni (20)
Bayhaqi (5)	Hussain Ahmad Madani (46)
Hussain At Taibee (16)	Khateeb Baghdadi (6)
Khwaja Muhammad Qasim (40)	Dawood Arshad (32)
Zakariya al Ansari (13)	Sakhaawi (12)
Sarfaraz Khan Safdar (47)	Suyuti (14)
Shafai (1)	Sha'aba (24)
Abbas Rizwi (42)	Abdur Rahman bin Mahdi (2)
Abdur Rahman Mubarakpuri (35)	Abdul Aziz Multani (38)
Iraaqi (11)	Ghulam Mustafa Noori (43)
Faqirullah Deobandi (48)	Mubasshir Rabbani (34)
Muhammad Iliyas Faisal (50)	Muhammad bin Ameer as San-aani (19)
Muhammad bin Fuzail bin Ghazwan (26)	Muhammad Shareef Kotalwi (44)
Muhammad Yahya Gondalwi (37)	Muhammad Ahmad Rizwi (45)
Moa'allami (33)	Nawavi (8)
Yahya al Qattan (29)	-

★ Imam Muslim رحمہ اللہ ne farmaya:

*Jisne bhi rawiyaan e hadees ka simaa talash kiya hai, to isne us waqt talash kiya hai jab raawi e hadees mein tadlees ke saath maroof (maloom) ho aur uske saath mashoor ho to us waqt riwayat mein iska simaa dekhte hain aur talash karte hain, taa-ke raawiyo'n se tadlees ka zoaf door ho jaae.*¹⁹⁴⁶

و إنما كان تفقد من تفقد منهم سماع رواية الحديث ممن روى عنهم. إذا كان الراوي ممن عرف بالتدليس في الحديث و شهر به فحينئذ يبحثون عن سماعه في روايته و يتفقدون ذلك منه، كي تنزاح عنهم علة التدليس.

Is ibaaarat ki tashreeh mein Ibne Rajab Hambali ne likha hai:

*Aur isme ehtemaal hai ke isse hadees mein kasrat e tadlees muraad ho aur (ye bhi) ehtemaal hai ke isse tadlees ka suboot muraad ho, to ye Shafai ke qaul ki tarha hai.*¹⁹⁴⁷

وهذا يحتمل أن يريد به كثرة التدليس في حديثه ويحتمل أن يريد (به) ثبوت ذلك عنه و صحته فيكون كقول الشافعي.

Arz hai ke, isse dono muraad hain, yaane agar raawi *kaseer ut tadlees* ho to bhi uski ma'anea'an معنعن riwayat (apni shuroot ke saath) zaef hoti hai aur agar raawi se (ek dafa hi) tadlees saabit ho jaae to phir bhi uski ma'anea'an معنعن riwayat (apni shuroot ke saath) zaef hoti hai.

★ Baaz un naas ne Al Kifaaya¹⁹⁴⁸ se ma'anea'an معنعن riwayat ke baare mein Imam Humaidi ka ek qaul pesh kiya hai.

Arz hai ke, is ibaaarat mein tadlees ka lafz yaa ma'ane maujood nahi, balke Umro bin Dinaar a'an Obaid bin Umair mein ye ishaara hai ke isse ghair mudallis ki ma'anea'an معنعن riwayaat muraad hain.

¹⁹⁴⁶ Muqaddama Saheeh Muslim: P22 ب (Darussalam edition)

¹⁹⁴⁷ Sharah E'elal at Tirmizi: V1 P354

¹⁹⁴⁸ P374; doosra nuskha: V2 P409 # 1190

★ Bataur e lateefa arz hai ke, hamare ilaaqe mein ek mashoor qissa bayan kiya jaata hai ke ek shakhs ek darakht ki tehni par baitha hua aari ke saath usey kaat raha tha, jis hisse ko wo kaat raha tha, wo darakht ki taraf tha aur ye khud doosi taraf baitha hua tha, phir nateeja kya hua? Dhadaam se neeche aaraha aur aisee “*phakki*” mili ke din mein bhi taarey nazar aagae.

Bilkul yehi maamla us shakhs ka hai jo ek taraf Manhaj ul Muta-qaddimeen ke naam se tadlees ke do (2) hisse (kasee o qaleel) banakar mudalliseen ki ma’anea’an معنعن riwayat ko saheeh samajhta hai aur doosri taraf A’amash waghaira mudalliseen (jinka kaseer ut tadlees hona muta-qaddimeen se saraahatan saabit nahi) ki ma’anea’an معنعن riwayat ko zaeef samajhta hai. Ye shakhs agar neeche naa girey to kya asmaan mein udeyga?

Aakhir mein arz hai ke tadlees ke mas-ale mein do (2) baato’n ki tehqeeq intehaai zaroori hai:

1. Kya raawi waqai mudallis tha yaa nahi? Agar mudallis nahi tha, to baree minat tadlees hai. Masalan Abu Qulaaba al Jarri aur Bukhari waghairahuma. Lehaza unki ma’anea’an معنعن riwayat (apni shuroot ke saath) maqbool hai.
2. Irsaal e khafee aur irsaal e jalee ki tehqeeq karke mas-ala waazeh kar diya jaae.

Kaash ke apne qalam ko tanaquzaat ki waadiyo’n mein daodaane waale saheeh tehqeeq ka raasta ikhteyaar karke is taraf bhi apni tawajjo mabzool farmae’n.

Aug 2nd, 2010

Ilyas Ghumman Sahab Ke “Raful Yadain Naa Karne” Ka Jawab

Muhammad Ilyas Ghumman Sahab Deobandi ne ek ishtehaar shaaya kiya hai:

“Namaz Mein Raful Yadain Naa Karne Ke Dalaael”!

Is ishtehaar mein Ghumman Sahab ne apne za’am mein “das (10) dalaael” pesh kiye hain, in mazooma dalaael mein se ek “daleel” bhi apne mudda’a par saheeh nahi aur naa Imam Abu Hanifa se in mazooma “dalaael” ke saath istedlal saabit hai.

Darj e zail tehqeeqi mazmoon mein in ghummani “dalaael” ko zikr karke inka jawab pesh e khidmat hai:

<p>تفسیر: ”قال ابن عباس ؓ: متواضعون لا يفتنون يميناً ولا شمالاً ولا يرفعون ايديهم في الصلوة.....“ (تفسیر ابن عباس ؓ ص ۲۱۲)</p> <p>ترجمہ: حضرت عبداللہ بن عباس ؓ فرماتے ہیں: ”خشوع کرنے والے سے مراد وہ لوگ ہیں جو نماز میں تواضع اور عاجزی اختیار کرتے ہیں اور وہ دائیں بائیں توجہ نہیں کرتے ہیں اور نہ ہی نماز میں رفع یدین کرتے ہیں۔“</p>	<p>دلیل نمبر 1</p> <p>اللہ تعالیٰ کا ارشاد گرامی ہے: ”قد افلح المؤمنون الذین ہم فی صلواتہم خاشعون“ (سورہ مؤمنون: ۲۰)</p> <p>ترجمہ: ”کی بات ہے کہ وہ ایمان لانے والے کامیاب ہو گئے جو نماز میں خشوع اختیار کرنے والے ہیں۔“</p>
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Ghumman Sahab ne apni pehli “daleel” mein Surah Mominoon ki do (2) pehli ayaat likhi hain, jin mein (ruku se pehle aur ruku ke baad waale) tark e raful yadain ka naam o nishan tak nahi aur phir Syedna Ibne Abbas ؓ ki taraf makzooaba taur par mansoob “Tafseer Ibne Abbas ؓ” ka hawaala pesh kiya gaya hai. Halaa’nke ye tafseer Syedna Abdullah bin Abbas ؓ se saabit nahi, balke iska markazi raawi Muhammad bin Marwan as Sadee as Sagheer kazzab hai aur baaqi sanad bhi silsilatul kizb hai.

Aal e Deoband ke “Shaikh ul Islam” Muhammad Taqi Usmani Deobandi ne fatwa dete hue likha hai: “Rahe Hazrat Abdullah bin Abbas ؓ, so agarche ba-ittefaq e mufasssireen ke imam hain. Lekin awwal to unki tafseer kitabi shakal mein kisi saheeh sanad se saabit nahi hai. Aaj kal “Tanweer ul Miqbaas” ke naam se jo nuskha Hazrat Abdullah bin Abbas ؓ ki taraf mansoob hai, iski sanad sakht zaef hai. Kyou’nke ye nushq Muhammad bin Marwan as Sadee as Sagheer a’an al Kalbi a’an Abi Saaleh ki sanad se hai aur is silsila e sanad ko mohaddiseen ne “Silsilatul Kazb” qaraar diya hai”.¹⁹⁴⁹

Mazeed tafseel ke liye dekhiye meri kitab Tehqeeqi Maqalaat.¹⁹⁵⁰

Is mauzoo aur manghadat kitab ke muqable mein ye saabit hai ke Syedna Ibne Abbas ؓ ruku se pehle aur ruku ke baad raful yadain karte the.¹⁹⁵¹

¹⁹⁴⁹ Fataawa Usmani: V1 P215

¹⁹⁵⁰ V4 P408-410 & 503-505; Noor ul A’ainain: P238-246 (taba jadeed)

¹⁹⁵¹ Juz Raful Yadain lil Bukhari: 21; Noor ul A’ainain: P246

دلیل نمبر ②

”قال الامام الحافظ المحدث احمد بن شعيب النسائي اخبرنا سويد بن نصر حدثنا عبد الله بن المبارك عن سفيان عن عاصم بن كليب عن عبد الرحمن بن الاسود عن علقمة عن عبد الله بن مسعود قال الاخير كم بصلوة رسول الله ﷺ قال؛ فقام فرفع يديه اول مرة ثم

دلیل نمبر ③

”الامام الحافظ ابو حنيفة نعمان بن ثابت يقول سمعت الشعبي يقول سمعت البراء بن عازب يقول؛ كان رسول الله ﷺ اذا افتتح الصلاة رفع يديه حتى يحاذي منكبيه لا يعود برفعهما حتى

لم يعد.

(سنن النسائي ج ١ ص ١٥٨، سنن ابی داؤد ج ١ ص ١١٦)

حضرت عبداللہ بن مسعود رضی اللہ عنہ فرمایا: ”کیا میں تمہیں اس بات کی خبر نہ دوں کہ رسول اللہ ﷺ کیسے نماز پڑھتے تھے؟ حضرت علقمہ رضی اللہ عنہ فرماتے ہیں کہ حضرت ابن مسعود رضی اللہ عنہ کھڑے ہوئے پہلی مرتبہ رفع یدین کیا (یعنی تکبیر تحریمہ کے وقت) پھر (پوری نماز میں) رفع یدین نہیں کیا۔“

یسلم من صلاته.

(مسند ابی حنیفہ رضی اللہ عنہ ج ١ ص ٣٣٣، سنن ابی داؤد ج ١ ص ١١٦)

حضرت براء بن عازب رضی اللہ عنہ فرماتے ہیں: ”آپ ﷺ جب نماز شروع کرتے تو رفع یدین کرتے، (اس کے بعد پوری نماز میں) سلام پھیرنے تک دوبارہ رفع یدین نہیں کرتے تھے۔“

Is riwayat ki sanad do (2) wajah se zaef hai:

Awwal: Imam Sufiyan bin Saeed bin Masrooq as Soori رحمہ اللہ siqa, aabid hone ke saath mudallis bhi the. Jaisa ke Hussain Ahmad Madani Deobandi ne kaha: “*Aur Sufiyan tadlees karta hai... Alakh*”.¹⁹⁵²

Ibnul Turkamani Hanafi ne ek riwayat ke baare mein likha hai:

عن *Soori mudallis hain aur unho'n ne ye riwayat a'an se bayan ki hai.*¹⁹⁵³

التوري مدلس وقد عنعن.

Imam Sufiyan Soori ko Master Ameen Okadwi ne bhi mudallis qaraar diya hai.¹⁹⁵⁴

*Ye riwayat a'an se hai aur usool e hadees ka mashoor mas-ala hai ke mudallis ki a'an waali riwayat zaef hoti hai.*¹⁹⁵⁵

Duwwam: Is riwayat ko jamhoor mohaddiseen ne zaef, khataa aur waham waghaira qaraar diya hai, jin mein se baaz ke naam darj e zail hain: “*Abdullah bin Mubarak, Shafai, Ahmad bin Hambal, Abu Haatim ar Raazi, Daraqutni, Ibne Hibban, Abu Dawood al Sajistani, Bukhari, Abdul Haq Ashbeeli, Haakim Nishapuri aur Bazaar waghairahum*”.¹⁹⁵⁶

دلیل نمبر ③

”الامام الحافظ ابو حنيفة نعمان بن ثابت يقول سمعت الشعبي يقول سمعت البراء بن عازب يقول؛ كان رسول الله ﷺ اذا افتتح الصلاة رفع يديه حتى يحاذي منكبيه لا يعود برفعهما حتى

یسلم من صلاته.

(مسند ابی حنیفہ رضی اللہ عنہ ج ١ ص ٣٣٣، سنن ابی داؤد ج ١ ص ١١٦)

حضرت براء بن عازب رضی اللہ عنہ فرماتے ہیں: ”آپ ﷺ جب نماز شروع کرتے تو رفع یدین کرتے، (اس کے بعد پوری نماز میں) سلام پھیرنے تک دوبارہ رفع یدین نہیں کرتے تھے۔“

Imam Abu Nayeem se lekar Imam Abu Hanifa tak is riwayat ke saare raawi: Abul Qasim bin Baalwiya an Nisapuri, Bakar bin Muhammad bin Abdullah al Jibaal ar Raazi, Ali, Ali bin Muhammad bin Rooh bin Abi al Harsh al Musaisi, Muhammad bin Rooh aur Rooh bin Abi al Harsh (6 ke 6) sab majhool hain. Lehaza ye sanad mardood hai.¹⁹⁵⁷

¹⁹⁵² Taqreer e Tirmizi: P391 (Urdu) tarteef Muhammad Abdul Qadir Qasmi Deobandi

¹⁹⁵³ AlJauhar un Naqee: V8 P362

¹⁹⁵⁴ Tajalliyaat e Safdar: V5 P470

¹⁹⁵⁵ Nuzhatun Nazar Sharah Nukhbatul Fikr: P66; Ma'a Sharah al Mulla Ali Qaari: P419

¹⁹⁵⁶ Noor ul A'ainain: P130-134

¹⁹⁵⁷ Musnad Abi Hanifa laa Abi Nayeem al Asbahani: P156; Archive Multaqa Ahlul Hadees: Adad 4 V1 P926; Tehqeeqi Maqalaat: V3 P123

Tambeeh: Ghumman Sahab ne riwayat e mazkoora mein Sunan Abu Dawood¹⁹⁵⁸ ka bhi hawaala diya hai, halaa'nke Sunan Abu Dawood mein Imam Abu Hanifa ki taraf mansoob ye riwayat qata'an maujood nahi. Balke saari Sunan Abu Dawood mein Imam Abu Hanifa ka naam o nishan tak maujood nahi.

Sunan Abu Dawood mein Syedna Baraa bin Aazib رضی اللہ عنہ ki taraf mansoob doosri riwayat do (2) sanado'n se maujood hai. Jiski ek sanad mein Yazeed bin Abi Ziyaad jamhoor mohaddiseen ke nazdeek zaef raawi hai aur doosri sanad mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor ke nazdeek zaef hai.¹⁹⁵⁹

Maloom nahi ke deobandiyo'n ki "qismat" mein itni ziyada zaef, mardood aur mauzoo riwayaat kyou'n hain yaa unhe'n aisee riwayaat jamaa karne aur unse istedlal ka waalehaana junoon hai?

Saheeh Ahadees ko chodkar zaef o mardood riwayaat ki taraf jaane waale aal e taqleed kis za'am e baatil mein ahle hadees ki mukhalifat karna chahte hain?

Elaan: Agar Iliya Ghumman Sahab aur unke jaali Zahabi e dauraan sab milkar Imam Abu Hanifa ki taraf mansoob ye riwayat is sanad ke saath Sunan Abu Dawood se hawaala nikaal kar pesh kar de'n to unke naam sahihain aur sunan e arba ka tohfa rawaana kar diya jaaega. Himmat kare'n!

دلیل نمبر 4

”قال الامام الحافظ المحدث ابو بكر عبد الله بن الزبير الحميدى ثنا الزهرى قال اخبرني سالم بن عبد الله عن ابيه رضي الله عنه قال رضي الله عنه رويت رسول الله ﷺ اذا افتتح الصلوة رفع يديه حذو منكبيه واذا اراد ان يركع وبعد ما يرفع راسه من الركوع فلا يرفع ولا بين السجدين.“

(مسند حميدى ج ٢ ص ٢٤٤، مسند ابى عوانه ج ١ ص ٣٣٣)

ترجمہ ”حضرت عبد اللہ بن عمر رضی اللہ عنہ فرماتے ہیں ”میں نے رسول اللہ ﷺ کو دیکھا جب نماز شروع کرتے تو رفع یدین کرتے۔ رکوع کی طرف جاتے ہوئے، رکوع سے براٹھاتے ہوئے اور سجدوں کے درمیان رفع یدین نہیں کرتے تھے۔“

”قال الامام الحافظ المحدث ابو بكر عبد الله بن الزبير الحميدى ثنا الزهرى قال اخبرني سالم بن عبد الله عن ابيه رضي الله عنه قال رضي الله عنه رويت رسول الله ﷺ اذا افتتح الصلوة رفع يديه حذو منكبيه واذا اراد ان يركع وبعد ما يرفع راسه من الركوع فلا يرفع ولا بين السجدين.“

Is istedlal mein Iliyas Ghumman Sahab ne 7 ghalatiya'n ki hain:

Awwal (1st): Jis nuskhe ka hawaala diya gaya hai, wo Habib ur Rahman Azmi Deobandi ka shaaya karda nuskha hai, jabke mulk e sham se Musnad Humaidi ka jo nuskha shaaya kiya gaya hai, usme ye ibaat nahi, balke ruku se pehle aur ruku ke baad waale raful yadain ka isbat hai.¹⁹⁶⁰

Duwwam (2nd): Musnad Humaidi ke qadeem qalmi nuskho'n mein ye ibaat maujood nahi, balke ruku se pehle aur ruku ke baad waale raful yadain ka isbat hai.¹⁹⁶¹

Suwwam (3rd): Imam Sufiyan bin Ua'aina رضی اللہ عنہ ki yehi riwayat Saheeh Muslim mein ruku se pehle aur ruku ke baad waale raful yadain ke isbat se maujood hai.¹⁹⁶²

Chahaarum (4th): Is hadees ke markazi raawi Sufiyan bin Ua'aina رضی اللہ عنہ se ruku se pehle aur baad waala raful yadain ba-sanad e saheeh saabit hai.¹⁹⁶³

Panjum (5th): Al Mustakhraj laa Abi Nayeem al Asbahani mein yehi hadees Imam Humaidi ki sanad se ruku se pehle aur baad waale raful yadain ke isbat se maujood hai.¹⁹⁶⁴

¹⁹⁵⁸ V1 P116

¹⁹⁵⁹ Tehqeeqi Maqalaat: V3 P123

¹⁹⁶⁰ Musnad Humaidi: V1 P515 H626

¹⁹⁶¹ Noor ul A'ainain: P70-71

¹⁹⁶² Saheeh Muslim: 390

¹⁹⁶³ Sunan Tirmizi: 256 (Tehqeeq Ahmad Shakir رحمۃ اللہ علیہ)

¹⁹⁶⁴ V2 P12

Sheshum (6th): Musnad Abi A'awaana waale matbua nuskhe se و (wao) reh gai hai aur Saheeh Muslim mein و (wao) maujood hai, jisse raful yadain ka isbaat hota hai.¹⁹⁶⁵

Haftum (7th): Musnad Abi A'awaana ke qalmi nuskhe mein و (wao) maujood hai, jisse Deobandi istedlal ka "luck" toot jaata hai.¹⁹⁶⁶

Musnad Humaidi aur Musnad Abi A'awaana ke mohrif nuskho'n se *ghummani istedlal* ke muqable mein arz hai ke, Saheeh Bukhari aur doosri kitabo'n se saabit hai ke Syedna Ibne Umar رضى الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.

Hadees us Siraaj aur Al Mukhlasiyaat waghairahuma kutub e hadees se saabit hai ke Syedna Ibne Umar رضى الله عنه ke jaleel ul qadar faqeh bete Imam Saalim bin Abdullah al Madani at Taabai رضى الله عنه bhi ruku se pehle aur ruku ke baad raful yadain karte the. Kya Ghumman Sahab aur unki saari party Imam Saalim bin Abdullah bin Umar رضى الله عنه se tark e raful yadain ba-sanad e saheeh yaa hasan lizaatehi saabit kar sakte hain?

<p>ایدیہم فقال قد رفعوها كائنا اذنا ب خيل شمس اسكنوا في الصلاة.</p> <p>(صحیح ابن حبان ج ۳ ص ۱۷۸، صحیح مسلم ج ۱ ص ۱۸۱)</p> <p>ترجمہ: حضرت جابر بن سمرہ رضی اللہ عنہ فرماتے ہیں کہ ایک دن رسول اللہ ﷺ مسجد میں داخل ہوئے لوگوں کو رفع یدین کرتے ہوئے دیکھا تو فرمایا: ”انہوں نے اپنے ہاتھوں کو شری گھوڑوں کی دمیں</p>	<p>5</p> <p>”قال الامام الحافظ المحدث ابن حبان اخبرنا محمد بن عمر بن يوسف قال حدثنا بشر بن خالد العسكري قال حدثنا محمد بن جعفر عن شعبة عن سليمان قال سمعت المسيب بن رافع عن تميم بن</p>
<p>کی طرح اٹھایا ہے تم نماز میں سکون اختیار کرو۔“ (نماز میں رفع یدین نہ کرو)</p>	<p>طرفه عن جابر بن سمره رضى الله عنه عن النبي ﷺ انه دخل المسجد فابصر قوما قد رفعوا</p>

Is saheeh hadees mein ruku se pehle aur ruku ke baad waale raful yadain ka zikr nahi, balke Mahmood Hasan Deobandi "aseer e maalta" ne kaha: "Baaqi aznaab kheel ki riwayat se jawab dena ba-roo e insaaf durust nahi. Kyou'nke wo salam ke baare mein hai, ke sahaba farmate hain ke ham ba-waqt e salam namaz ishaara bil-yadd bhi karte the. Aap ﷺ ne isko mana farmadiya".¹⁹⁶⁷

Muhammad Taqi Usmani Deobandi ne kaha: "Lekin insaaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai...".¹⁹⁶⁸

Saabit hua ke Mahmood Hasan aur Taqi Usmani dono ke nazdeek Iliyas Ghumman Sahab be-insaaf hain.

¹⁹⁶⁵ Noor ul A'ainain: P76-81

¹⁹⁶⁶ Noor ul A'ainain: P78-79

¹⁹⁶⁷ Al Ward ush Shazee: P63; Taqareer: P65

¹⁹⁶⁸ Dars e Tirmizi: V2 P36

دلیل نمبر 6

ترجمہ محمد بن عمرو بن عطاء رحمہ اللہ، آپ ﷺ کے صحابہ کرام رحمہ اللہ کی مجلس میں بیٹھے ہوئے تھے فرماتے ہیں: ”ہم نے حضور ﷺ کی نماز کا ذکر کیا (کہ حضور ﷺ کیسے نماز پڑھتے تھے؟) تو حضرت ابو جہد الساعدی رحمہ اللہ نے فرمایا: ”میں تم سے حضور ﷺ کی نماز پڑھنے کے طریقے کو زیادہ یاد رکھنے والا ہوں پھر رسول اللہ ﷺ کے نماز پڑھنے کے طریقے کو بیان کیا کہ میں نے رسول اللہ ﷺ کو دیکھا جب تکبیر تحریر یہ کہی تو اپنے ہاتھوں کو کندھوں کے برابر اٹھایا اور جب رکوع کیا تو اپنے ہاتھوں سے اپنے گھٹنوں کو مضبوطی سے پکڑا پھر اپنی پیٹھ کو جھکایا جب سر کو رکوع سے اٹھایا تو سیدھے کھڑے ہو گئے حتیٰ کہ ہر ہڈی اپنی جگہ پر لوٹ آئی اور جب سجدہ کیا تو اپنے ہاتھوں کو اپنے حال پر رکھتا نہ پھیلا یا اور نہ ہی ملایا۔“

”قال الامام الحافظ المحدث محمد بن اسماعيل البخاري حدثنا يحيى بن بكير قال حدثنا الليث عن خالد عن سعيد عن محمد بن عمرو بن حنبل عن محمد بن عمرو بن عطاء انه كان جالسا مع نفر من اصحاب النبي ﷺ فذكرنا صلوة النبي ﷺ فقال ابو حميد الساعدي رحمه الله انا كنت احفظكم لصلوة رسول الله ﷺ رايتہ اذا كبر جعل يديه حذو منكبيه واذا ركع امكن يديه من ركبتيه ثم هصر ظهره فاذا رفع راسه استوى حتى يعود كل فكار مكانه واذا سجد وضع يديه غير مفترش ولا قابضهما.....“ (صحیح بخاری: ج ۱ ص ۱۱۳ صحیح ابن خزیمہ: ج ۱ ص ۲۹۸)

Saheeh Bukhari ki is hadees mein ruku se pehle aur baad waale raful yadain ke tark ka koi zikr nahi aur Muhammad Qasim Nanotwi (baani Madrasa Deoband) ne likha hai: “mazkooor naa hona ma’adoom hone ki daleel nahi hai... janab maulwi sahab maqulaat ke taur par to itna hi jawab bohot hai ke adm ul ittela yaa adm uz zikr, adm ush shae par dalaalat nahi karta”.¹⁹⁶⁹

Faaeda: Saheeh Bukhari waali riwayat doosri sanad se Sunan Abu Dawood aur Sunan Tirmizi waghairahuma mein ruku se pehle aur ruku ke baad waale raful yadain ke isbaat se maujood hai aur ye sanad saheeh hai. Walhamdulillah

7

عباس بن النبی عن النبی ﷺ قال: ترفع الایدی فی سبع مواطن: فی افتتاح الصلوة و عند البیت و علی الصفاء و المروة و بعرفات و بالمزدلفة و عند الجمر تین۔ (سنن طحاوی ج ۱ ص ۳۱۶)

ترجمہ حضرت ابن عباس رضی اللہ عنہما فرماتے ہیں کہ حضور ﷺ نے فرمایا: ”سات جگہوں پر ہاتھوں کو اٹھایا جاتا ہے“

”قال الامام الحافظ المحدث ابو جعفر احمد بن محمد الطحاوی حدثنا ابن ابی داؤد قال ثنا نعیم بن حماد قال ثنا الفضل بن موسی قال ثنا ابن ابی لیلی عن نافع عن ابن عمر رضی اللہ عنہما... وعن الحكم بن عتيبة عن مقسم بن عتيبة عن ابن

Is riwayat ki sanad mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor mohaddiseen ke nazdeek zaef raawi hai.¹⁹⁷⁰

Zaef raawiyo’n ki zaef o mardood riwayaat se istedlal karna Iliyas Ghumman jaise logo’n ka hi kaam hai.

8

رسول اللہ ﷺ و ابی بکر رضی اللہ عنہما و عمر رضی اللہ عنہما
 فلم یرفعوا یدہم الا عند افتتاح الصلاة۔
 (کتاب الحج، امام اسماعیلی: ج ۲ ص ۶۹۲، سنن کبریٰ، امام
 بیہقی: ج ۲ ص ۷۹)

ترجمہ حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں
 ”میں نے رسول اللہ ﷺ، حضرت ابوبکر رضی اللہ عنہ اور حضرت
 عمر رضی اللہ عنہ کے ساتھ نماز پڑھی انہوں نے پوری نماز میں
 صرف تکبیر تحریر کے وقت رفع یدین کی۔“

”قال الامام ابو بکر اسماعیلی
 حدثنا عبد اللہ صالح بن عبد اللہ ابو محمد
 البخاری قال حدثنا اسحاق بن ابراہیم
 المروزی حدثنا محمد بن جابر السحیمی
 عن حماد (ابن ابی سلیمان) عن ابراہیم
 (نخعی) عن علقمہ (بن قیس) عن
 عبد اللہ (بن مسعود رضی اللہ عنہ) قال صلیت مع

Ye riwayat kai wajah se zaeef o mardood hai, masalan:

- 1) Iska buniyadi raawi Muhammad bin Jabir jamhoor mohaddiseen ke nazdeek zaeef o majrooh hai.
 Haafiz Haithami ne farmaya: 1971 وهو ضعيف عند الجمهور.
- 2) Jamhoor mohaddiseen ne khaas is riwayat par jirah ki, masalan Ahle Sunnat ke mashoor Imam Ahmad bin Hambal رحمہ اللہ ne farmaya: “Ye riwayat munkar hai”. 1972
- 3) Iliyas Ghumman Sahab ne riwayat e mazkoora mein Imam Bayhaqi ka hawaala bhi likha hai aur isi hawaale mein Imam Bayhaqi ne Muhammad bin Jabir par jirah naqal kar rakhi hai. 1973

9

الصلاة ثم لا يعود“
 (المدة الكبرى: ج ۱ ص ۷۱، مسند زيد بن علي ص ۱۰۰)
ترجمہ ”حضرت علی المرتضیٰ رضی اللہ عنہ جب نماز شروع
 کرتے تو رفع یدین کرتے پھر پوری نماز میں رفع
 یدین نہیں کرتے تھے۔“

”قال الامام ابن قاسم
 (حدثنا) وكيع عن ابی بکر بن عبد اللہ بن
 قطاف النهشلي عن عاصم بن كليب عن
 ابيه ان عليا رضی اللہ عنہ كان يرفع يديه اذا افتتح

Madoona Kubra naa-qaabil e etebaar aur be-sanaad marwi kitab hai aur Musnad e Zaid *ahle sunnat* ki kitab nahi. Balke *Zaidi shiyyo'n* ki man-ghadat kitab hai. Lehaza ye dono hawaale ghalat aur mardood hain.

Tambeeh: Abu Bakar an Nehshali waali riwayat jo doosri kitabo'n mein hai, wo uske wahem o khataa ki wajah se zaeef hai. 1974

10

عمر رضی اللہ عنہما یرفع یدیه الافی اول ما یفتتح۔
 (معنف ابن ابی شیبہ ج ۱ ص ۲۶۸ حدیث ۱۳)
ترجمہ معروف تابعی حضرت مجاهد رضی اللہ عنہ فرماتے
 ہیں: ”میں نے حضرت عبداللہ بن عمر رضی اللہ عنہما کو شروع
 نماز کے علاوہ رفع یدین کرتے ہوئے نہیں دیکھا۔“

”قال الامام الحافظ المحدث ابو
 بکر بن ابی شیبہ حدثنا ابو بکر بن عیاش
 عن حصین عن مجاهد قال ما رأیت ابن

Musannaf Ibne Abi Shaiba waali ye riwayat Qari Abu Bakar bin A'ayash رحمہ اللہ ke wahem o khataa ki wajah se zaeef hai aur do (2) wajah se mardood hai:

- 1) Imam Ahmad bin Hambal, Imam Yahya bin Muyeen aur Imam Daraqutni ne is riwayat ko wahem o baatil waghaira qaraar diya aur kisi ek qaabil e etemaad mohaddis ne iski tasheeh nahi ki aur agar kisi chote se mohaddis se saabit bhi ho jaae to jamhoor ke muqable mein mardood hai.

1971 Noor ul A'ainain: P153; Majmua az Zawaad: V5 P191

1972 Kitab ul E'elal; V1 P144 # 701

1973 Mazeed tafseel ke liye dekhiye Noor ul A'ainain: P151-154

1974 Noor ul A'ainain: P165

- 2) Bohot se siqa raawiyo'n aur saheeh o hasan li-zaatehi sanado'n se saabit hai ke Syedna Abdullah bin Umar رضي الله عنه namaz mein ruku se pehle aur ruku ke baad raful yadain karte the. Jin mein se unke chand shagirdo'n ke hawaale darj e zail hain:

Imam Naafe al Madani رضي الله عنه, Imam Mahaarib bin Dasaar al Kufi رضي الله عنه, Imam Tawoos bin Kisaan al Yamaani رضي الله عنه, Imam Saalim bin Abdullah bin Umar al Madani رضي الله عنه aur Imam Abu az Zubair al Makki رضي الله عنه.¹⁹⁷⁵

Siqa raawiyo'n ke khilaf wahem o khataa waali riwayat munkar o mardood hoti hai.

Qaraeen e Ikram! Aapne dekh liya ke Iliyas Ghumman Sahab aur Aal e Deoband ke paas tark e raful yadain qabl ar ruku o ba'ad ki ek saheeh yaa hasan li-zaatehi riwayat nahi hai.

Raful Yadain Par Khair ul Quroon Mein Musalsal Amal:

Syedna Abdullah bin Umar رضي الله عنه se riwayat hai ke: *"maine Rasool Allah ﷺ ko dekha, jab aap namaz mein khade hote to kandho'n tak raful yadain karte, ruku karte waqt bhi aap isi tarha karte the aur jab ruku se sar uthaate to isi tarha karte the"*.¹⁹⁷⁶

Is hadees ke raawi Syedna Abdullah bin Umar رضي الله عنه bhi shuru namaz, ruku se pehle, ruku ke baad aur do (2) rakat padhkar khade hote to raful yadain karte the aur farmate ke Nabi ﷺ aisa hi karte the.¹⁹⁷⁷

Syedna Abdullah bin Umar رضي الله عنه se is hadees ke raawi unke jaleel ul qadar bete Imam Saalim bin Abdullah bin Umar رضي الله عنه bhi shuru namaz, ruku ke waqt aur ruku se uthne ke baad raful yadain karte the.¹⁹⁷⁸

وما علينا إلا البلاغ

Nov 21st, 2011 Sargodha

¹⁹⁷⁵ Noor ul A'ainain: P159

¹⁹⁷⁶ Saheeh Bukhari: V1 P102 H736; Saheeh Muslim: H390

¹⁹⁷⁷ Saheeh Bukhari: H739; Sharah as Sunnah lil Baghwi: V3 P21 H560 وقال: هذا حديث صحيح

¹⁹⁷⁸ Hadees us Siraaj: V2 P34-35 H115 (sanad saheeh)

Rasool Allah ﷺ Ki Aakhri Zindagi Ka Amal: Raful Yadain

الحمد لله رب العالمين والصلوة والسلام على رسوله، أما بعد:

Rasool Allah ﷺ namaz mein ruku se pehle aur ruku ke baad raful yadain karte the, ye hadees bohot se Sahaba Ikraam رضى الله عنه ne bayan farmai hai aur ye hadees mutawaatir hai. In Sahaba Ikraam mein se 5 Sahaba ki riwayaat ma'a tehqeeq, tabsara o fawaaed pesh e khidmat hain. Jo Nabi e Kareem ﷺ ki aakhri zindagi mein aapke peeche namaze'n padhte the aur aapki wafaat ke waqt Madina Taiyyaba mein maujood the.

1) Syedna Abdullah bin Umar رضى الله عنه

Syedna Abdullah bin Umar رضى الله عنه se riwayat hai ke:

*Nabi ﷺ ne apni zindagi ke aakhri daur mein hame'n isha ki namaz padhai, phir jab aapne salam pher to khade ho gae.*¹⁹⁷⁹ صلى بنا النبي صلى الله عليه وسلم العشاء في آخر حياته فلما سلم قام...

Is hadees se saabit hua ke Syedna Ibne Umar رضى الله عنه ne Nabi e Kareem ﷺ ki aakhri zindagi mein aapke peeche namaz padhi hai.

Syedna Abdullah bin Umar رضى الله عنه se riwayat hai ke: “Rasool Allah ﷺ ki bimaari jab ziyada ho gai to aapne farmaya: Abu Bakar ko Hukum de'n ke wo logo'n ko namaz padhae'n... Alakh”.¹⁹⁸⁰

Ye bhi Nabi ﷺ ki zindagi ke aakhri daur aur aakhri dino ka waaqea hai.

Syedna Abdullah bin Umar رضى الله عنه se riwayat hai ke:

*Maine Rasool Allah ﷺ ko dekha, aap jab namaz ke liye khade hote to kandho'n tak raful yadain karte, ruku karte waqt bhi aap isi tarha karte the aur jab ruku se sar uthaate to isi tarha karte the.*¹⁹⁸¹ رأيت رسول الله صلى الله عليه وسلم إذا قام في الصلوة رفع يديه حتى تكونا حذو منكبيه وكان يفعل ذلك حين يكبر للركوع ويفعل ذلك إذا رفع رأسه من الركوع...

Raawi ka amal: Ab is hadees par isi hadees ke raawi ka amal pesh e khidmat hai:

1: Imam Saalim bin Abdullah bin Umar رضى الله عنه ne farmaya:

*Maine apne walid (Abdullah bin Umar رضى الله عنه) ko ye kaam (Shuru namaz mein raful yadain, ruku ke waqt raful yadain aur ruku se sar uthaakar raful yadain) karte hue dekha.*¹⁹⁸² رأيت أبي يفعله.

2: Imam Naafe رضى الله عنه ne farmaya ke “Ibne Umar رضى الله عنه jab namaz mein daakhil hote takbeer kehte aur raful yadain karte the, jab ruku karte to raful yadain karte the aur jab samee Allahu liman hamida kehte, to raful yadain karte the... Alakh”.¹⁹⁸³

3: Mahaarib bin Dasaar رضى الله عنه ne farmaya: “Maine Abdullah bin Umar رضى الله عنه ko dekha, aap jab namaz shuru karte takbeer kehte aur raful yadain karte, jab ruku ka irada karte to raful yadain karte aur jab ruku se sar uthaate (to raful yadain karte the)”.¹⁹⁸⁴

4: Abu az Zubair Muhammad bin Muslim bin Tadras al Makki رضى الله عنه ne farmaya:

¹⁹⁷⁹ Saheeh Bukhari: V1 P22 H116 (Kitab ul Ilim); Saheeh Muslim: V2 P310 H2537

¹⁹⁸⁰ Saheeh Bukhari: H682

¹⁹⁸¹ Saheeh Bukhari: V1 P102 H736; Saheeh Muslim: V1 P168

H390; tarqeeq Darussalam: 862 إذا قام للصلوة وعند: 862

¹⁹⁸² Hadees as Siraaj: V2 P34-35 H115 (sanad saheeh)

¹⁹⁸³ Saheeh Bukhari: H739 (sanad saheeh); Sharah as Sunnah lil Baghwi: V3 P21 H560 وهذا الحديث صحيح

¹⁹⁸⁴ Juz Raful Yadain lil Bukhari: V48 (sanad saheeh)

Maine Ibne Umar aur Ibne Zubair رضي الله عنهما ko dekha,
wo ruku ke waqt aur (ruku se) uthte waqt raful
yadain karte the.¹⁹⁸⁵

رأيت ابن عمر و ابن الزبير يرفعان أيديهما إذا ركعا وإذا رفعاً.

Yaad rahe ke Syedna Abdullah bin Zubair رضي الله عنه hijrat ke baad madina mein paeda hue the aur aap Nabi e Kareem ﷺ ki aakhri zindagi ke gawah hain.

In saheeh o saabit riwayat ke muqable mein kisi ek bhi saheeh yaa hasan riwayat ke saath Syedna Ibne Umar رضي الله عنه se tark e raful yadain saabit nahi aur is silsila mein hanafiyya ki pesh karda dono riwayat-e'n zaeeef o mardood hain. Jinki tafseel darj e zail hai:

1: Ibne Farqad:

أخبرنا محمد بن أبان بن صالح عن عبد العزيز بن حكيم قال: رأيت ابن عمر يرفع يديه حذاء أذنيه في أول تكبيرة افتتاح الصلاة ولم يرفعهما فيما سوى ذلك.¹⁹⁸⁶

Is riwayat ki sanad do (2) wajah se zaeeef hai:

Awwal: Ibne Farqad jamhoor mohaddiseen ke nazdeek zaeeef o majrooh hai.¹⁹⁸⁷

Duwwam: Muhammad bin Abaan bin Saaleh jamhoor mohaddiseen ke nazdeek zaeeef o majrooh raawi hai.¹⁹⁸⁸

2: Abu Bakar bin A'ayaash a'an Hussain a'an Mujahid... Alakh.¹⁹⁸⁹

Ye riwayat Abu Bakar bin A'ayaash (sadooq, hasan ul hadees o siqa al jamhoor) ki ghalati aur wahem ki wajah se zaeeef hai. Imam Ahmad bin Hambal ne farmaya: “Ye baatil hai”.¹⁹⁹⁰

Imam Yahya bin Muyeen ne farmaya: Abu Bakar ki Hussain se riwayat iska wahem hai, is riwayat ki koi asal nahi.¹⁹⁹¹

Imam Daraqutni ne farmaya:

قاله أبو بكر بن عياش عن حصين وهو وهم منه أو من حصين.¹⁹⁹²

Qari Abu Bakar bin A'ayash رضي الله عنه jo jamhoor ke nazdeek mausiqa hone ki wajah se sadooq, hasan ul hadees hain. Unke baare mein unke shagird Imam Abu Nayeem al Fadhal bin Dakeen al Kufi رضي الله عنه ne farmaya:

Hamare ustaado'n mein Abu Bakar bin
A'ayaash se ziyaada ghalatiya'n karne waala
koi nahi tha.¹⁹⁹³

لم يكن من شيوخنا أكثر غلطاً من أبي بكر بن عياش.

Imam Tirmizi ne ek jagah farmaya:

وأبو بكر بن عياش كثير الغلط.¹⁹⁹⁴

Saabit hua ke Abu Bakar bin A'ayaash ki tark e raful yadain waali riwayat ghalat, wahem aur zaeeef hai aur unki baaqi riwayat (siwaae is riwayat ke jis par khaas jirah saabit ho) hasan hain.

Raawi se Raawi, Yaane Taabai Ka Amal:

Syedna Ibne Umar رضي الله عنه ke darj e zail shagird bhi ruku se pehle aur ruku ke baad raful yadain karte the:

¹⁹⁸⁵ Kitab ul E'elal lil Athram (ba-hawaala at Tamheed): V9 P217 (sanad hasan)

¹⁹⁸⁶ Muwatta Ibne Farqad: V1 P140-141 H108 (Maktaba al Bushra, Karachi)

¹⁹⁸⁷ Tehqeeqi Maqalaat: V2 P341-364

¹⁹⁸⁸ Tehqeeqi Maqalaat: V3 P126

¹⁹⁸⁹ Sharah Ma'ani ul Asaar: V1 P225; Nasbur Raaya: V1 P409

¹⁹⁹⁰ Masaael Ahmad: Riwaaya Ibne Haani: V1 P50

¹⁹⁹¹ Juz Raful Yadain lil Bukhari: 16; Nasbur Raaya: V1 P392

¹⁹⁹² Al E'elal: V13 P16, Sawal: 2902

¹⁹⁹³ Tareekh Baghdad: V14 P378 (sanad saheeh)

¹⁹⁹⁴ Sunan Tirmizi: H2567

1: Saalim bin Abdullah bin Umar رضي الله عنه.¹⁹⁹⁵

2: Tawoos bin Kisaan رضي الله عنه.¹⁹⁹⁶

2) Syedna Anas bin Maalik al Ansari al Madani رضي الله عنه

Syedna Anas bin Maalik رضي الله عنه se riwayat hai ke “Nabi ﷺ jis bimaari mein faut hue, is (bimaari ke dino’n) mein Abu Bakar رضي الله عنه unhe’n namaz padhaate the, hatta ke somwar ke din jab namaz mein safe’n qaaem thee’n to Nabi ﷺ ne hujre ka parda hataaya, aap hamari taraf dekh rahe the... Alakh”.¹⁹⁹⁷

Aap isi din faut ho gae the, lehaza saabit hua ke Syedna Anas رضي الله عنه Nabi e Kareem ﷺ ki wafat ke din bhi Madina Taiyyaba mein aapke qareeb maujood the.

Ek hadees mein aaya hai ke Syedna Fatima رضي الله عنها ne farmaya: “Aye Anas! Kya Rasool Allah ﷺ (ki qabar) par mitti daalte waqt tumhare dil raazi the?”.¹⁹⁹⁸

Saabit hua ke Rasool Allah ﷺ ki wafaat ke baad bhi Anas رضي الله عنه Madina mein maujood the, aur aapko hujra e mutahhera o raudha tul Jannah ki qabar mein dafan karne waalo’n mein shamil the. Yaane wo Aap ﷺ ki aakhri zindagi ke gawaah hain.

Imam Abu Ya’ala al Mausuli رضي الله عنه ne farmaya:

Anas رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ ko dekha, aap jab namaz shuru karte to raful yadain karte the, jab ruku karte aur jab ruku se sar uthaate to raful yadain karte the.¹⁹⁹⁹

حدثنا أبو بكر (بن أبي شيبه): حدثنا عبد الوهاب الثقفي عن حميد (الطويل) عن أنس قال: رأيت رسول الله صلى الله عليه وسلم يرفع يديه إذا افتتح الصلاة و إذا ركع و إذا رفع رأسه من الركوع.

Hameed at Taaweel siqa mudallis hain, lekin Syedna Anas رضي الله عنه se unki a’an waali riwayat bhi saheeh hoti hai. Lehaza yaha’n tadlees ka eteraaz karna ghalat hai.²⁰⁰⁰

Raawi Ka Amal:

1: Asim al Ahwal رضي الله عنه se riwayat hai ke maine dekha: “Anas bin Malik ne jab namaz shuru ki to takbeer kahi aur raful yadain kiya, aap ruku ke waqt aur ruku se sar uthaakar raful yadain karte the”.²⁰⁰¹

2: Hameed at Taaweel رضي الله عنه se riwayat hai ke “Anas رضي الله عنه jab namaz mein daakhil hote to raful yadain karte aur jab ruku karte aur jab ruku se sar uthaate to raful yadain karte the”.²⁰⁰²

Yaad rahe ke Syedna Anas رضي الله عنه se tark e raful yadain hargiz saabit nahi.

3) Syedna Abu Bakar Siddiq رضي الله عنه

Syedna Anas رضي الله عنه ki hadees mein aaya hai ke Nabi ﷺ jis bimaari mein faut hue, isme logo’n ko Abu Bakar (Siddiq رضي الله عنه) namaze’n padhate the aur jis din Aap ﷺ faut hue is din bhi Abu Bakar رضي الله عنه ne namaz padhai thi.²⁰⁰³

¹⁹⁹⁵ Hadees e Siraaj: V2 P34-35 H115 (sanad saheeh); Juz Raful Yadain lil Bukhari: 62 (sanad hasan)

¹⁹⁹⁶ Sunan Kubra lil Bayhaqi: V2 P74 (sanad saheeh); Al jaame li Akhlaaq ur Raawi wa Adaab us Saame’e: V1 P118 H101

من اجتزأ بالسماح النازل مع كون الذي حدث عنه موجوداً

Doosa nuskha: V1 P175 H104

¹⁹⁹⁷ Saheeh Bukhari: H680 Kitab ul Azaan; Saheeh Muslim: H419; tarqeem Darussalam: 944

¹⁹⁹⁸ Saheeh Bukhari: H4462

¹⁹⁹⁹ Musnad Abi Ya’ala: V6 P424-425 H1038 (sanad saheeh)

²⁰⁰⁰ Tehqeeqi Maqalaat: V5 P215-217

²⁰⁰¹ Juz Raful Yadain lil Bukhari: 20 (sanad saheeh)

²⁰⁰² Musannaf Ibne Abi Shaiba: V1 P235 H2433 (sanad saheeh)

²⁰⁰³ Saheeh Bukhari: H680; Saheeh Muslim: H419; Darussalam: 944

Syedna Abu Bakar Siddiq رضي الله عنه se saabit hai ke unho'n ne farmaya: “Maine Rasool Allah ﷺ ke peeche namaz padhi hai, aap namaz shuru karte waqt ruku se pehle aur ruku ke baad raful yadain karte the”.²⁰⁰⁴

Raawi Ka Amal:

Syedna Abdullah bin Zubair رضي الله عنه ne farmaya: “Maine Abu Bakar Siddiq رضي الله عنه ke peeche namaz padhi hai, aap namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the”.²⁰⁰⁵

Yaad rahe ke Syedna Abu Bakar Siddiq رضي الله عنه se tark e raful yadain qata'an saabit nahi aur is silsila mein Muhammad bin Jabir al Yamaani ki riwayat uske zaeef o majrooh hone ki wajah se zaeef o mardood hai. Muhammad bin Jabir ke baare mein Haafiz Haithami ne farmaya:

Aur wo jamhoor ke nazdeek zaeef hai.²⁰⁰⁶

وهو ضعيف عنج الجمهور.

4) Syedna Abu Musa al A'ashari رضي الله عنه

Syedna Abu Musa al A'ashari رضي الله عنه ne farmaya: “Nabi ﷺ bimaar hue aur aapki bimaari ziyaada ho gai, to aapne farmaya: Abu Bakar ko hukum de'n ke wo logo'n ko namaz padhaae'n.... Alakh. Pas aapne (Abu Bakar رضي الله عنه) ne Nabi ﷺ ki zindagi mein logo'n ko namaze'n padhaae'n”.²⁰⁰⁷

Syedna Abu Musa al A'ashari رضي الله عنه ne logo'n ko Rasool Allah ﷺ ki namaz bataai to ruku se pehle aur ruku ke baad raful yadain kiya.²⁰⁰⁸

Raawi Ka Amal:

Hattan bin Abdullah ar Qaashi رضي الله عنه ne farmaya ke “Abu Musa al A'ashari رضي الله عنه ne shuru namaz, ruku ke waqt aur ruku se sar uthaakar raful yadain kiya”.²⁰⁰⁹

²⁰⁰⁴ Sunan Kubra lil Bayhaqi: V2 P73 (kaha iske ruwaat siqa hain); Al Mohazb Fee Ikhtesaar as Sunan ul Kabeer liz Zahabi; V2 P49 H1943 (kaha iske ruwaat siqa hain); At Talkhees ul Habeer laa Ibne Hajar Asqalani: V1 P219 H328

وقال: “ورحاله ثقاة” قلت: وسند صحيح

Tafseel ke liye dekhiye meri kitab Noor ul A'ainain: P120-121

²⁰⁰⁵ Sunan Kubra lil Bayhaqi: V2 P73 (sanad saheeh)

²⁰⁰⁶ Majmua Az Zawaaed: V5 P191

²⁰⁰⁷ Saheeh Bukhari: H678; Saheeh Muslim: H420; Darussalam: H948

²⁰⁰⁸ Sunan Daraqutni: V1 P292 H1111 (sanad saheeh); Noor ul A'ainain: P118-119

²⁰⁰⁹ Sunan Daraqutni: V1 P292 H1111 (mulqishan o sanad saheeh)

5) Syedna Jabir bin Abdullah al Ansari رضي الله عنه

Syedna Jabir bin Abdullah رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ ko wafaat se 3 (din) pehle ye farmate hue suna: “Allah ke saath sirf hus e zan ki haalat mein hi tumhe’n maut aani chaahiye”.²⁰¹⁰

Syedna Jabir رضي الله عنه se riwayat hai ke “jab Rasool Allah ﷺ ne apni is bimaari mein, jisme aap faut hue the kaghaz mangwaaya taa-ke apni ummat ke liye kuch tehreer likhwaa de’n, naa to log khud gumrah ho’n aur naa doosro’n ko gumrah kare’n. Phir jab ghar mein shor hua o baate’n hue’n to Umar bin Khattab رضي الله عنه ne kalaam kiya, phir Nabi ﷺ ne ye iraada tark kar diya”.²⁰¹¹

Yaane aakhri daur mein tehreer likhwaane waali hadees mansookh hai.

Syedna Jabir bin Abdullah رضي الله عنه se riwayat hai ke “maine Rasool Allah ﷺ ko isi tarha namaz padhte hue dekha, yaane aap shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the”.²⁰¹²

Raawi Ka Amal:

Abu az Zubair Muhammad bin Muslim bin Tadras al Makki رضي الله عنه se riwayat hai ke “maine dekha, Jabir رضي الله عنه shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the”.²⁰¹³

Unke alaawa deegar sahaba ki riwayat bhi maujood hain. Masalan:

1: Syedna Umar رضي الله عنه Nabi e Kareem ﷺ ki wafaat ke waqt madina mein maujood the, balke itne pareshan hue the ke unhe’n Aap ﷺ ki wafaat ka yaqeen nahi aaraha tha aur baad mein Syedna Abu Bakar رضي الله عنه ke samjhaane par rujoo kiya aur talwaar phenk di.

Ruku se pehle aur ruku ke baad raful yadain ke liye Syedna Umar رضي الله عنه ki marfoo hadees ke liye.²⁰¹⁴

Syedna Umar رضي الله عنه ke apne amal ke liye dekhiye Al Khilafiyaat lil Bayhaqi.²⁰¹⁵

Yaad rahe ke Syedna Umar رضي الله عنه se tark e raful yadain saabit nahi aur is silsila mein baaz hanafiyya ki pesh karda riwayat Ibrahim Nakhai mudallis ke عن a’an ki wajah se zaeef hai.

2: Syedna Abdullah bin Abbas رضي الله عنه ne Rasool e Kareem ﷺ ke aakhri dino ki ahadees bayan ki.²⁰¹⁶

Abu Hamza se riwayat hai ke “maine (Abdullah) bin Abbas ko dekha, aap shuru namaz, ruku ke waqt aur ruku se sar uthaakar raful yadain karte the”.²⁰¹⁷

Darj e zail kitabo’n mein Abu Hamza (ابو حمزه) ke bajaae Abu Jamrah (ابو جمره) likha hua hai:

Musannaf Ibne Abi Shaiba.²⁰¹⁸

²⁰¹⁰ Saheeh Muslim: H2877; Darussalam: H7229, 7231

²⁰¹¹ Tabaqaat Ibne Sa’ad: V2 P243 (sanad saheeh)

²⁰¹² Musnad as Siraaj: P39 H92 (sanad hasan); doosra nuskha; P62-63; Sunan Ibne Majah: 868

²⁰¹³ Musnad as Siraaj: 92 (sanad hasan)

²⁰¹⁴ Sunan Tirmizi laa Ibne Syed un Naas: V2 P217 (makhtoota); Noor ul A’ainain: P195-196; Al Jaame laa Khalaq ur Raawi o Adaab us Saame: V1 P118 H101

²⁰¹⁵ (ba-hawaala An Nafah ash Shazee Sharah Jaame Tirmizi laa Ibne Syed un Naas al Ya’amari: V4 P390 (matboo)

²⁰¹⁶ Saheeh Bukhari: H4432, 4443, 4444, 4454, 4455, 4457, 5478; Tabaqaat Ibne Sa’ad: V2 P252 (sanad hasan)

²⁰¹⁷ Musannaf Ibne Abi Shaiba: V2 P411 H2446 (Nuskha Muhammad A’awaamah); V2 P62 (nuskha Hadd al Juma wal Luhaidan); Juz Raful Yadain lil Bukhari: 21

²⁰¹⁸ V1 P235 (1966 edition) وفي هامشه: ابو حمزه

Syedna Abdullah bin Abbas عليه السلام ke do (2) shagird darj e zail hain:

1- Abu Hamza al Qasaab.²⁰¹⁹

Imran bin Abi Ataa al Asadi Maulaa-hum, al Waasti.²⁰²⁰

★ صدوق وثقة الجمهور (*sadooq wa siqa al jamhoor*)

2- Abu Jamrah al Dhabe'ee.²⁰²¹

Nasar bin Imran bin Isaam al Basri.²⁰²² ثقة ثبت (*siqa sabat*)

Yaha'n in dono mein pehle raawi yaane Abu Hamza al Qasaab muraad hain, jiski do (2) dalee'en darj e zail hain:

Awwal: Imran bin Abi Ataa ke shagirdo'n mein Hasheem aur Hasheem ke ustado'n mein Imran bin Abi Ataa ka naam hai, jabke Nasar bin Imran ke shagirdo'n mein Hasheem Yaa Hasheem ke ustado'n mein Nasar bin Imran ka naam nahi mila.²⁰²³

Duwwam: Musannaf Abdur Razzaq²⁰²⁴ mein Hasheem ki isi riwayat mein "Abu Hamza Maula Bani Asad" ki saraahat hai aur Imran bin Abi Ataa Asadi hain. Jabke Nasar bin Imran ka Asadi hona saabit nahi.

Lateefa: Deobandi Qafila e baatil ke ek lakhaari Shabbir Ahmad (deobandi) ne likha hai: "Abu Hamza se riwayat hai ke..."

"Isse ghair muqallideen ka "mazhab" kisi tarha saabit nahi hota, is liye ke 1) iski sanad mein Abu Jamrah (ج ke saath) majhool hai,, is liye sanad saheeh nahi (Uswah: P27 (nuskha delhi)). Afsos ke ghair muqallideen ne tehreef karke isko Abu Hamza bana diya hai (Juzz Raful Yadain mutarjim Hazrat Okadwi: P279)".²⁰²⁵

Arz hai ke Ahle Hadees ne tehreef nahi ki, balke Musannaf Ibne Abi Shaiba ke kai nuskho'n mein Abu Hamza likha hua hai aur baaqi tafseel abhi guzar chuki hai. Muhammad A'awaamah (ghaali Hanafi taqleedi) ke nuskhe mein bhi Abu Hamza hi hai. Lehaza agar tehreef ka ilzaam lagaana hai to apne "buzurgo'n" par lagaa'e'n. Agar is sanad mein Abu Jamrah raawi hain to phir ye sanad bilkul saheeh hai aur Abu Jamrah ko Shabbir Ahmad jaise jaahil shakhs ka "majhool" kehna kya haisiyat rakhta hai?

Agar isme Abu Hamza raawi hain to ye sanad hasan lizaatehi hai.

Kya Aal e Deoband mein se koi ek bhi aisa nahi jo Shabbir Ahmad Deobandi ko samjhaa ke jaahil hokar "mufti" banne ki koshish naa karo, warna ruswaai aur zillat ka bhaanda a'ain chauk mein phoot jaaega aur "beizzati" mazeed gharab ho jaaegi.

Qaraeen e Ikram! Syedna Maalik bin al Huwairis aur Syedna Waael bin Hajar عليه السلام ki ahadees bhi Nabi e Kareem ﷺ ki aakhri zindagi par hi mahmool hain.

3: Syedna Abu Huraira عليه السلام apni namaz ke baare mein farmate the: "Aur us zaat ki qasam jiske hath mein meri jaan hai! Main beshak tum sabse ziyada Rasool Allah ﷺ se mushabehat rakhta hoo'n, aapki yehi namaz thi hatta ke aap duniya se tashreef le gae".²⁰²⁶

²⁰¹⁹ Tehzeeb ul Kamaal: V4 P178; V2 P699 (qalmi)

²⁰²⁰ Taqreeb ut Tehzeeb: 5162

²⁰²¹ Tehzeeb ul Kamaal: V2 P699 (qalmi)

²⁰²² Taqreeb ut Tehzeeb: 7122

²⁰²³ Tehzeeb ul Kamaal

²⁰²⁴ V2 P69 H2523; doosra nuskha: 2526

²⁰²⁵ Qafila.... V6 Shumaara 3 P31

²⁰²⁶ Sunan Nisai: H1157; Saheeh Bukhari: H803

Syedna Abu Huraira رضي الله عنه se riwayat hai ke wo (ruku ke liye) jhukte waqt aur har (ruku se) uthte waqt raful yadain karte the aur farmate the: *“main tum sabse ziyaada Rasool Allah ﷺ ki namaz ke mushaaba hoo’n”*.²⁰²⁷

Ye hadees marfoo bhi hai aur maquoof bhi. Nez Syedna Abu Huraira رضي الله عنه ki doosri riwayat mein aaya hai ke wo takbeer e tehrema, ruku ke liye takbeer kehte waqt aur ruku se uthkar raful yadain karte the.²⁰²⁸

Is riwayat ko madde-nazar rakh kar oopar waali riwayat ki bracket mein “ruku ke liye aur ruku se” ka izaafa kiya gaya hai, kyou’nke hadees hadees ki tashreeh karti hai.

Hamne is tehqeeqi mazmoon mein ye saabit kar diya hai ke Rasool Allah ﷺ ki aakhri zindagi ka mushaheda karne waale Sahaba Ikraam ne Aap ﷺ se ruku se pehle aur ruku ke baad waala raful yadain riwayat kiya aur aapki wafaat ke baad in sahaba ne raful yadain par amal kiya. Jabke tark e raful yadain yaa naskh e raful yadain kisi saheeh yaa hasan lizaatehi sanad ke saath naa to Rasool Allah ﷺ se saabit hai aur naa kisi sahabi se saabit hai. Lehaza baaz un naas ka raful yadain ko matrook yaa mansookh qaraar dena ghalat o baatil hai.

وما علينا إلا البلاغ

Shawwal 13, 1443h - Sep 1st, 2012

²⁰²⁷ Al Mukhlasiyaat: V2 P139 H1229 (sanad hasan)

²⁰²⁸ Juz Raful Yadain lil Bukhari: 22 (sanad saheeh)

Mahmood bin Ishaq al Bukhari al Khuzaai al Qawaas رَحِمَهُ اللهُ

Ameer ul Momineen fil-Hadees Imam Bukhari رَحِمَهُ اللهُ ki do (2) mashoor kitabo'n (Juz Raful Yadain aur Juz al Qiraa-at) ke raawi Abu Ishaq Mahmood bin Ishaq al Khuzaai al Bukhari al Qawaas رَحِمَهُ اللهُ ka jaame o mufeed tazkirah darj e zail hai:

Naam o Nasab:

Abu Ishaq Mahmood bin Ishaq al Qawaas al Bukhari al Khuzaai رَحِمَهُ اللهُ

Asaatezah:

Aapke asaateza mein se baaz ke naam darj e zail hain:

1. Imam Abu Abdullah Muhammad bin Ismail Bukhari رَحِمَهُ اللهُ
2. Muhammad bin al Hasan bin Jafar al Bukhari.²⁰²⁹
3. Abu A'asemah Sahal bin al Mutawakkil bin Hajar al Bukhari / siqa.²⁰³⁰
4. Abu Umar Harees bin Abdur Rahman al Bukhari.²⁰³¹
5. Abu Abdullah Muhammad bin Abdak al Bukhari al Jadeedi.²⁰³²
6. Khalaf bin al Waleed, Abu Saaleh al Bukhari.²⁰³³
7. Ahmad bin Haatim bin Dawood al Makki, Abu Jafar as Salmi.²⁰³⁴ Waghairahum rahimahumullah

Talaamezah:

Hamare ilm ke mutabiq aapke talameza (shagirdo'n) ke naam darj e zail hain:

1. Abu Nasar Muhammad bin Ahmad bin Musa bin Jafar al Malaahemi al Bukhari.²⁰³⁵
2. Abul Abbas Ahmad bin Muhammad bin al Hussain bin Ishaq ar Raazi az Zareer.²⁰³⁶
Abul Abbas ar Raazi as Sagheer ke baare mein Khateeb Baghdadi ne farmaya: ²⁰³⁷وكان ثقة حافظاً
3. Abu Bakar Muhammad bin Abi Ishaq Ibrahim bin Yaqoob al Kalabazi al Bukhari.²⁰³⁸
Ye saahab e kitab hain aur inka zikr Taaj ul Taraajim²⁰³⁹ waghaira mein maujood hai.
4. Imam Abul Fazal Ahmad bin Ali bin Umro bin Hamd as Sulaimani al Baekandi al Bukhari رَحِمَهُ اللهُ.²⁰⁴⁰
Unke halaat dekhiye, Ser E'elaam an Nubala.²⁰⁴¹
5. Abul Hussain Muhammad bin Imran bin Musa al Jarjaani.²⁰⁴²
Unka zikr Tareekh e Jarjaan lis Suhaimi²⁰⁴³ mein hai.
6. Abul Hussain Ahmad bin Muhammad bin Yusuf al Azdi al Bukhari.²⁰⁴⁴
7. Abu Nasar Ahmad bin Muhammad bin al Hasan bin Hamid bin Harun bin al Munzir bin Abdul Jabbar an Niyaazki Al Kareemni

²⁰²⁹ Al Irshad lil Khalili: V3 P967-968 # 895

²⁰³⁰ Al Irshad: V3 P969 # 897

²⁰³¹ Al Irshad: V3 P970-971 ت 898

²⁰³² Al Ansaab lil Sam-aani: V2 P31-32

²⁰³³ Al Mutfaq wal Muftariq lil Khateeb: V1 P32 (shamela)

²⁰³⁴ Baharu l Fawaaed: 191

²⁰³⁵ Tareekh Baghdad: V6 P83; Mashekhta al Banoosi: P165-169;

At Tehqeeq laa Ibnul Jauzi: 274 H463 (sanad saheeh); Sunan

Kubra lil Bayhaqi: V2 P74 (sanad saheeh)

²⁰³⁶ Tareekh Baghdad: V13 P438 ت 7297 (sanad saheeh)

²⁰³⁷ Tareekh Baghdad: V4 P435

²⁰³⁸ Baharu l Fawaaed: H64, 191, 192

²⁰³⁹ P333 ت 335

²⁰⁴⁰ Tareekh Damishq laa Ibn e Asaakir: V26 P166-167; Tazkiratul Huffaz: V3 P36 ت 960

²⁰⁴¹ V17 P200-201 waghaira

²⁰⁴² Al Mutfaq wal Muftariq lil Khateeb: V1 P33 H508

²⁰⁴³ P423-424 ت 746

²⁰⁴⁴ Tareekh e Baghdad: V10 P28 ت 5147

Samarqand o Bukhari ki koi mohaddisaana mukammal tareekh mere paas maujood nahi aur *Al Qand Fee Zikr Ulama e Samarqand lin Nasfi* maujood hai. Lekin shuru aur aakhir se naaqis chapee hai. Mahmood naam ke raawiyon waala hissa shaaya hi nahi hua. Wallahu a'alam.

Ilmi Karnaama:

Aap Imam Muhammad bin Ismail Bukhari رحمہ اللہ ki do (2) mashoor kitabo'n: Juz Raful Yadain aur Juz al Qiraa-at ke buniyadi raawi hain.²⁰⁴⁵

Ilmi Muqaam:

Yemen ke mashoor Alim Maulana Shaikh Abdur Rahman bin Yahya al Ma'alami رحمہ اللہ ne Zahid aur Hasan Kausari (Jahemi) ko mukhatib karke likha hai:

Jab ahle ilm (mohaddiseen o ulama) ne in dono (Mahmood bin Ishaq al Khuzaa'i aur Ahmad bin Muhammad bin al Hussain ar Raazi) ko siqa aur sabaq qaraar diya hai. Kisi ek ne bhi in dono par koi (jirah waala) kalaam nahi kiya to tumhara ye kehna: "ham in par etemaad nahi karte, kya faaeda dega"?²⁰⁴⁶

إذا كان أهل العلم قد وثقوهما و ثبتوهما ولم يتكلم أحد منهم فيهما فماذا
ينفعك أن تقول: لا تنق بهما؟

Ab Mahmood bin Ishaq رحمہ اللہ ki sareeh aur ghair-sareeh tauseeq ke 10 se ziyaada hawaale pesh e khidmat hain:

1: Haafiz Ibne Hajar Asqalani ne Mahmood bin Ishaq ki bayan karda ek riwayat ko *Hasan* qaraar diya hai.²⁰⁴⁷

Tambeeh: Raawi ki munfarid riwayat ko hasan yaa saheeh kehna, us raawi ki tauseeq hoti hai.²⁰⁴⁸

2: Allama Nawavi ne Juz Raful Yadain se ek riwayat bataur e jazam naqal ki aur farmaya:

ياسناده الصحيح عن نافع.²⁰⁴⁹

Maloom hua ke Nawavi Juz Raful Yadain ko Imam Bukhari ki saheeh o saabit kitab samajhte the.

3: Ibnul Mulqin (Sufi) ne Juz Raful Yadain se ek riwayat bataur e jazam naqal ki aur farmaya:

ياسناده صحيح عن نافع عن ابن عمر.²⁰⁵⁰

4: Ze'eli Hanafi ne Juz Raful Yadain se riwayaat bataur e jazam naqal ki.²⁰⁵¹

5: Mashoor Mohaddis Abu Bakar al Bayhaqi رحمہ اللہ ne Mahood bin Ishaq ki riwayat karda: Juz al Qiraat lil Bukhari ko bataur e jazam Imam Bukhari se naqal kiya hai.²⁰⁵²

6: Allama Abul Hajjaj al Mazee رحمہ اللہ ne Juz al Qiraa-at ko bataur e jazam Imam Bukhari se naqal kiya hai.²⁰⁵³

7: A'aini Hanafi ne Juz Raful Yadain ko Imam Bukhari se bataur e jazam naqal kiya hai.²⁰⁵⁴

8: Badaruddin Muhammad bin Bahadur bin Abdullah az Zarakshi ne Juz e mazkoor ko bataur e jazam naqal kiya.²⁰⁵⁵

9: Muhamamad az Zarqaani ne Juz Raful Yadain ko Imam Bukhari se bataur e jazam naqal kiya hai.²⁰⁵⁶

²⁰⁴⁵ Hadee us Saari Muqaddama Fathul Baari: P492

²⁰⁴⁶ At Tankeel Bimaa fee Taneeb al Kausari Minal Abateel: V1 P475 ت 242

²⁰⁴⁷ Muafiq ul Khabar al Khabar Fee Takhreej Ahadees al Mukhtasar: V1 P417

²⁰⁴⁸ Nasbur Raaya: V1 P149; V3 P264

²⁰⁴⁹ Al Majmua Sharah al Mohzib: V3 P405

²⁰⁵⁰ Al Badar ul Muneer: V3 P478

²⁰⁵¹ Nasbur Raaya: V1 P390, 394, 395

²⁰⁵² Kitab al Qiraa-at Khalf al Imam lil Bayhaqi: P23 H28

²⁰⁵³ Tehzeeb ul Kamaal: V3 P172 (Saeed bin Sinan al Barjamee)

²⁰⁵⁴ Umdatul Qaari: V5 P272 ت H735; nez dekhiye Sharah Sunan Abu Dawood lil A'aini: V3 P250 H732; Ma'ani ul Akhbaar: V3 P4726

²⁰⁵⁵ Al Bahar ul Muheet Fee Usool al Fiqa: V4 P449 (maktaba shamela)

²⁰⁵⁶ Sharah az Zarqaani A'alal Muwatta; V1 P158 ت H204 (Baab Maa Jaa Fee Iftetaah as Salah)

10: Suyuti ne Faiz ul Wa-a'a mein Juz Raful Yadain ko bataur e jazam Imam Bukhari se naqal kiya.²⁰⁵⁷

11: Zahabi.²⁰⁵⁸

12: Mughaltai Hanafi.²⁰⁵⁹

Aal e Deoband o Aal e Barailwi aur Aal e Taqleed ke kai ulama ne Juz Raful Yadain aur Juz al Qiraa-at (kulluhuma lil Bukhari/ dono yaa kisi ek) ko bil-jazam Imam Bukhari se naqal kar rakha hai. Jin mein se baaz hawaale darj e zail hain:

1: Nemwi.²⁰⁶⁰

2: Safarfarz Khan Safdar Kadmangi Ghakhadwi Deobandi.²⁰⁶¹

3: Sufi Abdul Hameed Sawaati Deobandi.²⁰⁶²

4: Faiz Ahmad Multani Deobandi.²⁰⁶³

5: Jameel Ahmad Nazeeri Deobandi.²⁰⁶⁴

6: Ali Muhammad Haqqani Deobandi.²⁰⁶⁵

7: Ghulam Mustafa Noori Barailwi.²⁰⁶⁶

8: Ghulam Murtaza Saaqi Barailwi.²⁰⁶⁷

9: Abu Yusuf Muhammad Wali Darwesh Deobandi.²⁰⁶⁸

10: Abdul Shukoor Qasmi Deobandi waghaira.²⁰⁶⁹

In sabne Juz al Qiraa-at yaa Juz Raful Yadain ke hawaale bataur e jazam o bataur e hujjat naqal kiye hain aur baaz ne to Raful Yadain se mazkoor ek riwayat ko saheeh sanad qaraar diya hai.

Hamare ilm ke mutabiq Mahmood bin Ishaq par kisi mohaddis yaa mustanad aalim ne koi jirah nahi ki aur unki bayan karda kitabo'n aur riwayat'o'n ko saheeh qaraar dena yaa bil-jazam zikr karna (in par jirah naa hone ki haalat mein) is baat ki daleel hai ke wo mazkoora tamaam ulama o ghair ulama ke nazdeek siaqa o sadooq the. Lehaza Juz al Qiraa-at aur Juz Raful Yadain dono kitabe'n Imam Bukhari se saabit hain aur 14th, 15th sadee ke baaz un naas ka in kitabo'n par ta'an o eteraaz mardood hai.

²⁰⁵⁷ Faiz ul Wa-a'aa Fee Ahadees Raful Yadain bid Dua: V1 P59 qabl H18

²⁰⁵⁸ At Tanqeeh ul Kitab at Tehqeeq li Ahadees ut Taleeq: V1 P249 (Maktaba Nizaar Mustafa al Baaz, Makkah)

²⁰⁵⁹ Sharah Sunan Ibne Majah lil Mughatai: V1 P1414m 1466; V2 P8 (Shamela); waghaira zaalik, masalan dekhiye Tanqeeh ut Tehqeeq: V2 P218 H758; V1 P378 (Shamela)

²⁰⁶⁰ Asaar as Sunan: 635

رواه البخاری فی جزء رفع الیدین واسنادہ صحیح

²⁰⁶¹ Khazaen us Sunan: P416 (hissa duwwam) P166

²⁰⁶² Namaz e Masnoon Kalaa'n: P646

²⁰⁶³ Namaz e Mudallal: P118 hawaala # 276

²⁰⁶⁴ Rasool e Akram ﷺ Ka Tareeqa e Namaz: P262

²⁰⁶⁵ Namaz e Nabawi ﷺ (Sindhi): P292 Hissa Awwal

²⁰⁶⁶ Namaz e Nabawi ﷺ: P162

²⁰⁶⁷ Mas-ala Raful Yadain Par... Ka Taqqub: P26

²⁰⁶⁸ Da-Paeghambar e Khuda ﷺ Maunakh (Pashto): P414

²⁰⁶⁹ Kitab us Salah: P113 (Nadwatul Ilm, Karachi edition)

14th, 15th sadee mein baaz un naas (masalan Ameen Okadwi Deobandi) ne Mahmood bin Ishaq al Bukhari ko *majhool* keh diya hai. Halaa'nke 7 raawiyo'n ki riwayat, Haafiz Ibne Hajar aur deegar ulama o ghair-ulama ki tauseeq ke baad *majhool* kehna yaha'n baatil o mardood hai. Hamare ilm ke mutabiq 332h mein wafat paane waale Mahmood bin Ishaq ko kisi mohaddis yaa mustanad aalim ne *majhool ul a'ain yaa majhool ul haal* (mastoor) nahi kaha.

Haafiz Zahabi ne likha hai:

*Mahmood bin Ishaq al Bukhari al Qawaas: Unho'n ne Muhammad bin Ismail al Bukhari aur Yazeed bin Harun ke shagird Muhammad bin al Hasan bin Jafar se suna, hadeese'n bayan ki aur ek (taaweel) zamaana zinda rahe. Khalili ne unki tareekh e wafaat bayan ki aur farmaya: Hame'n Muhammad bin Ahmad al Mahaalami ne unse hadees bayan ki hai.*²⁰⁷⁰

محمود بن إسماعيل البخاري القواس: سمع من محمد بن إسماعيل البخاري و محمد بن الحسن بن جعفر صاحب يزيد بن هارون وحدث و عمر دهرًا. أرنه الخليلي وقال: ثنا عنه محمد بن أحمد الملاحمي.

Usool e Hadees ka mashoor mas-ala hai ke jis raawi se do (2) yaa ziyaada siqa raawi hadees bayan kare'n to wo *majhool ul a'ain* (yaane *majhool*) nahi hota aur agar aise raawi ki tauseeq maujood naa ho to *majhool ul haal* (mastoor) hota hai. Chand hawaale darj e zail hain:

1: Khateeb Baghdadi ne likha hai:

*Aur aadmi ki jahalat (majhool ul a'ain hona) kam-az-kam isse khatam ho jaati hai, ke isse ilm ke saath mashoor do (2) yaa ziyaada raawi riwayat bayan kare'n, isi tarha hai.*²⁰⁷¹

وأقل ماترفع به الجهالة أن يروي عن الرجل اثنان فصاعدًا من المشهورين بالعلم، كذلك.

Ibne Salah ash Shehri Zori ne likha hai:

*Aur jis se do (2) siqa riwayat kare'n aur uska (naam lekar) ta'ayyun kar de'n to isse ye jahalat (majhool ul a'ain hona) khatam ho jaati hai.*²⁰⁷²

ومن روى عنه عدلان و عيناه فقد ارتفعت عنه هذه الجهالة.

Haafiz Zahabi ne Usaama bin Hafs ke baare mein likha hai:

*Wo majhool nahi, kyou'nke isse 4 raawiyo'n ne riwayat bayan ki hai.*²⁰⁷³

ليس بمجهول فقد روى عنه أربعة.

Tambeeh: Ye ibaaarat is siyaaq ke saath mizaan ul etedaal ke matbua nuskho'n se gir gai hai.

Haafiz Ibne Taimiya ke mukhalif Ali bin Abdul Kafi as Subki ash Shafai ne elaaniya likha hai:

*Do (2) ki riwayat se jahalat e a'ain mutafa'a (yaane khatam) ho jaati hai, lehaza 7 ki riwayat se kis tarha rafaa naa hogi?!*²⁰⁷⁴

و برواية اثنين تنفى جهالة العين فكيف برواية سبعة؟.

Haafiz Ibne Abdul Barr ne ek raawi Abdur Rahman bin Yazeed bin Uqba bin Kareem al Ansari as Sadooq ke baare mein likha hai:

²⁰⁷⁰ Tareekh ul Islam: V25 P83

²⁰⁷¹ Al Kifaaya Fee Ilm ur Riwaaya: P88 رلفظ له; Sharah Mulla Ali Qazi A'ala Nuzhatun Nazar Sharah Nukhbatul Fikr: P517

²⁰⁷² Muqaddama Ibne Salah: P146 نوع 23; Sharah Mulla Ali Qari: P517

²⁰⁷³ Hadees us Saari laa Ibne Hajar: P389

²⁰⁷⁴ Shifa us Ssaqaam: Baab 1 Hadees 1: P98

Is se 3 yaa 2 aadmiyo'n ne riwayat ki, lehaza
wo majhool nahi hai.²⁰⁷⁵

وقد روى عنه ثلاثة، وقد قيل: رجلا ن فليس بمجهول.

Abu Jafar an Nahaas ne kaha:

Aur jisse 2 riwayat kare'n to wo majhool
nahi.²⁰⁷⁶

ومن روى عنه اثنان فليس بمجهول.

A'aini Hanafi ne ek raawi (Abu Zaid) ke baare mein likha hai:

Aur mohaddiseen ke nazdeek 2 yaa ziyaada ki
riwayat se jahalat khatam ho jaati hai, lehaza
iske baad jahaalat kaha'n rahi?! Illa ye ke isse
jahalat e haal muraad li jaae....²⁰⁷⁷

والجهالة عند المحدثين تزول برواية اثنين فصاعداً، فأين الجهالة بعد ذلك؟
إلا أن يراد جهالة الحال....

Is tarha ke aur bhi bohot se hwaale hain.²⁰⁷⁸

2: Zafar Ahmad Thanwi Deobandi ne Ayesha bint A'ajrad ke baare mein ek usool likha hai:

Aur jis se 2 siqa raawi riwayat bayan kare'n to
wo majhool nahi hota.²⁰⁷⁹

وليس بمجهول من روى عنه اثنان.

Tambeeh: Iske baad: وعرفها يحيى بن معين فقال: لها صحة nahi hai.

Zafar Ahmad Thanwi Deobandi ne mazeed likha hai:

Jamhoor ke nazdeek siqa raawiyo'n ki riwayat
se jahaalat e a'ain khatam ho jaati hai aur isse
adaalat (raawi ki tauseeq) saabit nahi hoti.²⁰⁸⁰

.برواية عدلين ترتفع جهالة العين عند الجمهور ولا تشبث به العدالة.

3: Abdul Qaiyyum Haqqani Deobandi ne ek raawi ke baare mein likha hai: "Iske jawab mein shareheen e hadees farmate hain, ke inka naam Yazid hai aur unse 3 raawi riwayat karte hain aur qaaede ke mutabiq jis shakhs se riwayat karne waale do (2) ho'n, iski jahalat rafa ho jaati hai..."²⁰⁸¹

4: Muhammad Taqi Usmani Deobandi ne ek majhool ul haal raawi Abu Ayesha par eteraaz ka jawab dete hue kaha: "Aur usool e hadees mein ye baat tae ho chuki hai ke jis shakhs se do (2) raawi riwayat kare'n, iski jahalat murtafa'a ho jaati hai, lehaza jahalat ka eteraaz durust nahi aur ye hadees hasan se kam nahi".²⁰⁸²

5: Abdul Haq Haqqani Akodwi Deobandi ne ek riwayat mein majhool waale eteraaz ke baare mein kaha: "To iska jawab ye hai ke majhool ki 2 qism hain. 1) Majhool e zaat 2) Majhool e sifaat. Jab kisi raawi ne riwayat mein haddasani rajul keh diya aur wo rajul maloom nahi to ye majhool e zaat hai. Agar aise ghair maloom rajul se do (2) shagird jo siqa aadil aur taam uz zabt ho'n aur ummat ko in par etedaad ho riwayat naqal karde'n to aise do (2) talamezah ka ek ustad se riwayat naqal karna goya ustad (rajul majhool) ki saqaahat ki shahadat hai. Kyou'nke baa-kamaal talamezah be-kamaal ustad se kabhi bhi sabaq haasil nahi karte".²⁰⁸³

²⁰⁷⁵ Al Istezkaar: V1 P180 H49 (باب ترك الوضوء مما مست النار)

²⁰⁷⁶ An Naasikh wal Mansookh: V1 P48; doosra nuskha: V11 P171 (shamela)

²⁰⁷⁷ Naqb ul Ifkaar Fee Tanqeeh Mabaani al Akhbaar Fee Sharah Ma'ani ul Asaar: V2 P282 (Wizarah al Auqaaf, Qatar)

²⁰⁷⁸ Lisaan ul Mizaan: V6 P226; Al Waleed bin Muhammad bin Saaleh, Majmua az Zawaaed: V1 P362

²⁰⁷⁹ E'elaa us Sunan: V1 P207 H153

²⁰⁸⁰ Qawaaed Fee Uloom ul Hadees: P130; E'elaa as Sunan: V19 P213

²⁰⁸¹ Tauzeeh us Sunan: V1 P571 H345; nez dekhaye Tauzeeh us Sunan: V2 P605 H995-1000

²⁰⁸² Dars e Tirmizi: V2 P315-316

²⁰⁸³ Haqaaq us Sunan Sharah Jaame us Sunan lit Tirmizi: V1 P206

6: Ahmad Hussain Sambhali Taqleedi Muzaffarnagri ne Imam Ibne Abi Shaiba ke (apne mazoom imam par) pehle eteraaz ke jawab mein likha hai: *“Pas do (2) shakhso’n ne jab unse riwayat ki to jahalat murtafa’a ho gai, so ye maroof shumar ho’nge, jaisa ke ye qaaeda usool e hadees mein saabit ho chuka hai...”*²⁰⁸⁴

Ye kitab 4 ashkhaas ki pasandeeda hai:

- 1- Ashraf Ali Thanwi.²⁰⁸⁵
- 2- Master Ameen Okadwi.²⁰⁸⁶
- 3- Mushtaq Ali Shah Deobandi.²⁰⁸⁷
- 4- Muhammad Iliyas Ghumman Hayaati Deobandi.²⁰⁸⁸

Agar is hawaale mein mazkoora usool e hadees ke mas-ale ka inkaar kiya jaae to aal e taqleed ka apne mazoom imam ka, pehle hi mas-ale mein difaa khatam ho jaata hai aur Imam Ibne Abi Shaiba ka ye eteraaz saheeh saabit ho jaata hai ke (Imam) Abu Hanifa ahadees ki mukhalifat karte the.

7: Nemwi Taqleedi ne ek majhool ul haal raawi Abu Ayesha ke baare mein likha hai:

Maine kaha: *pas isse do (2) ki riwayat se jahalat murtafa’a (khatam) ho gai.*²⁰⁸⁹

قلت: قار تفعت الجهالة برواية الاثنين عنه

8: Shabbir Ahmad Usmani Deobandi ne likha hai:

Phri jis se do (2) siqa raawi riwayat bayan kare’n to iski jahalat e a’ain khatam ho jaati hai.²⁰⁹⁰

ثم من روى عنه عدلان ارتفعت جهالة عينه.

9: Muhammad Irshad ul Qasmi Bhagalpuri (Deobandi) ne likha hai: *“Majhool ul a’ain ki riwayat do (2) aadil se saabit ho jaae to jahalat murtafa’a ho jaaegi”*.²⁰⁹¹

10: Muhammad Mahmood Alam Safdar (nanhe) Okadwi ne likha hai: *“Ye baat yaad rahe ke raawi ke ek hone par jahaalat ka madaar doosre mohaddiseen ke nazdeek hai. Aur unke nazdeek agar do (2) riwayat karne waale ho’n to jahalat e a’aini murtafa’a ho jaaegi. Hamare nazdeek majhool ul a’ain wo hai, jisse ek yaa do (2) hadeese’n marwi ho’n aur uski adaalat maloom naa ho, aam hai ke isse riwayat karne waale do (2) yaa do (2) se zaaed ho’n. Is qism ki jahalat agar sahabi mein hai to muzir nahi aur agar ghair mein hai to phir agar iski hadees qarn e saani yaa qarn e saalis mein zaahir ho jaae to is par amal jaaez hoga aur agar zaahir ho aur salaf iski sehat ki gawahi de’n, ta’an se khamosh rahe’n to qubool Karli jaaegi aur agar radd kar de’n to radd kardi jaaegi aur agar ikhtelaaf kare’n to agar muafiq e qiyaas hogi to qubool warna, radd kardi jaaegi”*.²⁰⁹²

Nanhe Okadwi ke is Deobandi usool se Mahmood bin Ishaq al Khuzaai aur Naafe bin Mahmood al Maqdisi waghairahum rahimahullah ki riwayaat maqbool (saheeh yaa hasan) ho jaati hain.

Is tarha ke mazeed hawaale bhi talash kiye jaa sakte hain aur unse saabit hua ke 7 shagirdo’n waale raawi Mahmood bin Ishaq ؓ ko mutlaqaan majhool yaa majhool ul a’ain kehna bilkul ghalat o mardood hai.

Raha majhool ul haal yaa mastoor qaraar dena to ye sirf us soorat mein hota hai, jab raawi ki tauseeq sirey se maujood naa ho (yaa naa-qaabil e etemaad ho) jaisa ke Haafiz Ibne Hajar ؓ ne likha hai:

²⁰⁸⁴ Ajooba al Lateefiya a’an Baaz Radd Ibne Abi Shaiba A’alaa Abi Hanifa: P18-19; Tarjumaan e Ahnaaf: P418-419

²⁰⁸⁵ Tarjuman e Ahnaaf: P408

²⁰⁸⁶ Tarjuman e Ahnaaf: P3-7

²⁰⁸⁷ Tarjuman e Ahnaaf: P1

²⁰⁸⁸ Firqa Ahle Hadees Paak o Hind Ka Tehqeeqi Jaaeza: P390

²⁰⁸⁹ Asaar us Sunan: P397 ت H995; nez dekhiye Asaar as Sunna: P147 ت H328

²⁰⁹⁰ Fathul Mulhim: V1 P63; doosra nuskhah: V1 P172

²⁰⁹¹ Irshad Usool ul Hadees: P95 (Zam Zam Publisher editions)

²⁰⁹² Qataaraat ul A’atar: P238

Agar isse 2 yaa 2 se zaaed ne riwayat ki ho aur uski tauseeq naa ho to wo majhool ul haal hai aur mastoor hai. Isey baghair kisi qaed ke ek jamat ne qubool kiya aur jamhoor ne radd kar diya hai....²⁰⁹³

وإن روى عنه اثنان فصاعداً ولم يوثق فهو مجهول الحال وهو المستور وقد قبل روايته جماعة بغير فيد وردھا الجمهور....

Ek jamat ne qubool kiya hai, ki tashreeh mein Mulla Ali Qari Hanafi ne likha hai:

Unme Abu Hanifa hain....²⁰⁹⁴

منهم أبو حنيفة....

Shabbir Ahmad Usmani Deobandi ne likha hai:

Aur in (mastoor ki riwayat qubool karne) mein Abu Bakar bin Faurak aur unse pehle Abu Hanifa hain, (ye usool) Shafai ke khilaf hai aur jisne isey in (Shafai) ki taraf mansoob kiya hai (ke mastoor ki riwayat maqbool hai) to isey ghalati lagee hai.²⁰⁹⁵

ومن أبوبكر بن فورك وكذا قبله أبو حنيفة خلافاً للشافعي، ومن عزاه إليه فقد وهم.

Habib ur Rahman Azmi Deobandi ki pasandeeda kitab Uloom ul Hadees mein Muhammad Obaidullah al Asa'adi (Deobandi) ne likha hai: "Imam Abu Hanifa ke nazdeek majhool ke ahkaam ki baabat tafseel ye hai. (1) Majhool ul A'ain: Ye haal e jirah nahi hai, iski hadees us soorat mein ghair maqbool hogi, jabke salaf ne isko mardood qaraar diya ho, yaa ye ke iska zahoor ahed e taba-taabaeen ke baad ho aur agar isse pehle ho khwah salaf ne iski taqwiyat ki ho yaa baaz ne muafaqat ki ho yaa ke sabne sukoot kiya ho, is par amal durust hai".

"(ب) Majhool ul Haal: Raawi maqbool hai, khwah aadil uz zaahir khafee ul baatin ho yaa dono ki roo se majhool ho".

"(ت) Majhool ul Ism: Bhi maqbool hai, ba-sharteke quroon e salaasa se talluq rakhta ho".

"Is tafseel se ye bhi zaahir hai ke Imam Sahab ke nazdeek bhi majhool mutlaqan maqbool nahi, kam-az-kam quroon e salaasa se talluq ki qaed zaroor malhoor hai, jaisa ke tasreeh ki gai hai".²⁰⁹⁶

Abu Sa'ad Shiraazi (Deobandi) ne likha hai: "Jo raawi majhool ul a'ain naa ho aur uski tauseeq bhi kisi se manqool naa ho, isey mastoor kehte hain, iski riwayat maqbool hai".²⁰⁹⁷

Shirazi Deobandi ne apne "Sultan ul Mohaddiseen" Mulla Ali Qari se naqal kiya hai: "Aur mastoor ki riwayat ko ek jamat ne baghair zamaana ki qaed ke qubool kiya hai, unhee'n mein se Abu Hanifa (ع) bhi hain. Sakhaawi ne isko zikr kiya hai aur is qaul ko Imam e Azam (ع) ki itteba karte hue Ibne Hibban ne ikhteyaar kiya hai...".²⁰⁹⁸

Tambee: Ye daawa ke is usool mein Haafiz ibne Hibban ne hanafiyya ke Imam Abu Hanifa ki itteba ki hai, be-daleel o be-sanad hai.

Deobandi "mufti" Shabbir Ahmad (jadeed) ne likha hai: "Teesre raawi hain Imam Abu A'asemah Sa'ad bin Moaz al Maroozi, in par Ali Zai ne majhool hone ki jirah naqal ki hai. Halaa'nke usool e hadees ki roo se ye jirah bhi marood hai, kyou'nke majhool ki do (2) qisme'n hain. (1) Majhool ul Haal (2) Majhool ul A'ain".

²⁰⁹³ Nuzhatun Nazar Sharah Nukhbatul Firk Ma'a Sharah Mulla Ali Qari: P517-518; Qataraat ul Itr Sharah Urdu Sharah Nukhbatul Firk: P236

²⁰⁹⁴ Sharah Nukhbatul Firk: P518

²⁰⁹⁵ Fathul Mulhim: V1 P170; qadeem nuskha: V1 P63

²⁰⁹⁶ Uloom ul Hadees: P200

²⁰⁹⁷ Iliyas Ghumman Ka Qafela e Haq: V3 Shumaara 2 P29

²⁰⁹⁸ Iliyas Ghumman Ka Qafela e Haq: V3 Shumaara 2 P35

“Majhool ka matlab, jiski adaalat zaahir naa ho, musalman ho. Imam e Azam Abu Hanifa رحمہ اللہ aur aapke muttabe-een ke nazdeek majhool ul haal ki riwayat qubool ki jaaegi, yaane raawi ka musalman hona aur fisq se bachna iski riwayat ki qubooliyat ke liye kaafi hai”.

“Majhool ul a’ain ka matlab ye hai ke ulama is raawi aur uski riwayat ko naa pehchaante ho’n. Isse sirf ek raawi ne naqal kiya ho, ba-alfaaz e deegar isse ek shagird ne riwayat naqal ki ho”.

“Majhool ki aqsaam mein se ek qism bhi Abu A’asemah par saadiq nahi aati, naa majhool ul haal naa hi majhool ul a’ain. Ahnaaf ke usool ke mutabiq to iski riwayat qubool hai hi, deegar aimma ke usool ke mutabiq bhi uski riwayat qubool hai. Kyounke unke shagird kai hain aur ye hain bhi musalman. Lehaza unki riwayat qubool hogi... Alakh”.²⁰⁹⁹

“Insaaf pasand qaraeen e ikram ghaur kare’n ke Abu A’asemah se chand raawiyo’n ne riwayat bayan ki aur kisi ek mustanad mohaddis yaa aalim ne iski sareeh yaa ghair sareeh tauseeq nahi ki, balke Haafiz Zahabi ne saaf likha hai ke:”

Wo majhool hai aur uski hadees baatil hai.²¹⁰⁰

مجھول و حدیثہ باطل.

Is Abu A’asemah ko to siqa o sadooq saabit kiya jaa raha hai(!) aur Mahmood bin Ishaq al Khuzaai al Bukhari o Naafe bin Mahmood al Maqdisi waghairahuma ko majhool o mastoor kaha jaa raha hai. SubhanAllah!

Khulaasa at Tehqeeq: Mahmood bin Ishaq al Khuzaai mazkoor, majhool o mastoor nahi. Balke siqa o sadooq aur saheeh ul hadees o hasan ul hadees the. Lehaz in par Master Ameen Okadwi Deobandi aur muqallideen e okadwi ki jirah mardood hai.

Wafaat: 332h.

Nov 4th, 2011, Maktaba Al Hadees, Hazro, Atak

²⁰⁹⁹ Iliyas Ghumman Ka Qafela e Haq: V5 Shumaara 4 P24

²¹⁰⁰ Mizan ul Etedaal: V2 P125; doosra nuskha: V3 P185

Asif Deobandi Aur Aal e Deoband Ki Shikast e Faash

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين و رضي الله عن أصحابه أجمعين و أزواجه وآله أجمعين ورحمة الله على من تبعهم بإحسان إلى يوم الدين، أما بعد:

Ahle Sunnat, yaane Ahle Hadees ka ye daawa hai ke “*Rasool Allah ﷺ jab namaz shuru karte to raful yadain karte the aur jab ruku ke liye takbeer kehte to raful yadain karte the aur jab ruku se sar uthaate, samee Allahu liman hamida kehte to raful yadain karte the*”. Aur isi par tamaam Ahle Hadees ka amal hai. Walhamdulillah.

Is daawe ki daleel ke liye dekhiye Saheeh Bukhari.²¹⁰¹

Ameer ul Momineen fil-Hadees o Imam ad Duniya Fiqh ul Hadees Imam Bukhari (d 256h) ne raful yadain ke suboot o difaa par apni mashoor kitab Juz Raful Yadain likhi hai.

Tambeeh: Ye daawa har namaz (masalan ek rakat namaz e witr, do (2) rakat namaz e fajr, 3 rakat namaz e maghrib, 4 rakat namaz e zohar o asar o Isha aur 9 rakat salat ul lail waghaira sab) par fit aur jaari o saari hai.

Mazkoora 3 muqaamaat ke alaawa jis muqaam par (masalan 4 rakat waali namaz mein do (2) rakat padhne ke baad uthkar) raful yadain saabit hai, to is par bhi amal karna chaahiye aur jis muqaam par raful yadain saabit nahi yaa iski sareeh o saheeh nafee maujood hai to waha’n raful yadain nahi karna chaahiye.

Is tamheed ke baad arz hai ke Asif Ahmad Deobandi Hayaati ne “*Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: Tark e Raful Yadain Par 327 Saheeh Ahadees o Asaar Ka Majmua*” likh kar ek kitab shaaya ki hai aur isey kisi Deobandi “*mufti*” Muhammad Hasan (?) ne pasand “*farmaya*” hai.

Faaeda: Aal e Deoband, Aal e Bareilly aur Hanafiyya ke nazdeek motabar kitab Fataawa Aalamgeri mein likha hua hai:

*Fuqaha ka is par ijma hai ke mufti ka ahle ijtehaad mein se hona waajib (zaroori) hai.*²¹⁰²

أجمع الفقهاء على أن المفتي يجب أن يكون من أهل الاجتهاد.

Yaane mufti hone ke liye mujtahid hona zaroori hai aur Ameen Okadwi Deobandi ne saaf likha hai: “*Khair ul Quroon ke baad ijtehaad ka darwaza bhi band ho gaya, ab sirf aur sirf taqleed reh gai*”²¹⁰³

Tajalliyyaat e Safdar mein ye bhi likha hua hai ke: “*Ab ijtehaad ki raah aisee band hui ke aaj koi ijtehaad ka daawa lekar uthe to iska daawa iske mu’n par maar diya jaae*”.²¹⁰⁴

Saabit hua ke koi Deobandi bhi mufti nahi, kyou’nke koi Deobandi bhi mujtahid nahi. Lehaza Aal e Deoband ko apne liye *mufti* ka laqab kabhi istemaal nahi karna chaahiye.

Asif Sahab ke chaahiye Abdul Ghaffar... Deobandi ne likha hai: “*Janab Zubair Ali Zai... ne to naam nehad Ahle Hadees hone ka daawa o amal bhi mukammal nahi likha. Kyou’nke ghair muqallideen 4 rakat namaz mein 4 muqaamaat par raful yadain karte hain, jo 10 martaba banti hai. Aur Ali Zai... ne 3 muqaamam ka yaha’n zikr kiya hai aur chauthi muqaam إذا قام من الركعتين ki raful yadain ka apne daawa o amal ko is muqaam par zikr naa karna ajeeb tiflaana harkat hai, yaa be-hosh hone ki daleel hai*”²¹⁰⁵

²¹⁰¹ Baab Raful Yadain إذا رفع وإذا ركع و إذا ركع و إذا ركع H736

²¹⁰² Al Fataawa al Hindiya: V3 P308

²¹⁰³ Al Kalaam ul Mufeed Taqreez: Pص; Tajalliyyaat e Safdar: V3 P412

²¹⁰⁴ V5 P44

²¹⁰⁵ Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P16

Arz hai ke har namaz 4 rakat waali nahi hoti, balke fajr ki namaz 2 rakat, maghrib ki namaz 3 rakat aur witr ki namaz 1 rakat bhi hoti hain. Lehaza Okadwi ki andhi taqleed mein 4 rakat ki rat lagaana kaunsi harkat hai aur kya hone ki daleel hai?!

Kya Aal e Deoband mein se *Asifi Hazraat* subha ki farz namaz 4 rakat padhte hain aur agar nahi to phir is eteraaz mein koi wazan nahi hai.

Hamaara daawa aur amal hamari har namaz par fit hai. Walhamdulillah

Asif Sahab ne apne chahite Abdul Ghaffar Deobandi ki Chatri “*taley*” apni is kitab mein pehli hadees “*Pehli Haalat Sajdo’n Ki Raful Yadain Ka Suboot*” ke unwan se ba-hawaala Sharah Mushkil ul Asaar lit Tahaawi²¹⁰⁶ shaya ki hai. Tarha ut Tathreeb lil Iraaqi ka hawaala bhi diya hai aur Ibnul Qattan (al Faasi al Maghrabi) se iska “*saheeh*” hona bhi naqal kiya hai.²¹⁰⁷

Asif Sahab ke chahite ki pesh-karda ye riwayat *shaaz* hai.

1. Khud Tahawi Hanafi ne likha hai:

*Aur ye hadees Naafe ki riwayat se shaaz thi, jo Obaidullah ne riwayat kiya hai.*²¹⁰⁸

وكان هذا الحديث من رواية نافع شاذاً لما رواه عبيدالله.

Is jirah ko Asif Sahab ne chupaa liya hai.

“*Jis riwayat ka mohaddiseen e ikram se muttafiqa taur par yaa usool e hadees ki roo se shaaz hona saabit ho jaae to wo riwayat mardood hoti hai*”.²¹⁰⁹

Aal e Deoband ki pasandeeda kitab “*Uloom ul Hadees*” mein Muhammad Obaidullah al Asa’adi ne likha hai: “*Shaaz mardood hai aur mahfooz maqbool...*”.²¹¹⁰

Is kitab par Habib ur Rahman Azmi Deobandi ki nazar e saani o taqreez hai, nez Abdur Rasheed Nomani Deobandi ne bhi uski taaeed kar rakhi hai.

Muhammad Yusuf Ludhiyanwi Deobandi ne ek Deobandi usool likha hai: “*In wujooh ke pesh e nazar sunnat e saabeta wohi hai, jis par akaabir Sahaba Ikram ؓ o taabaeen ؓ ka ta’amul raha aur jo riwayat unke ta’amul ke khilaf ho, wo yaa to mansookh kehlaaegi yaa isme taaweel ki zaroorat hogi. Aisee riwayaat jo ta’amul e salaf ke khilaf ho’n sad raawal mein “shaaz” shumar ki jaati thee’n. Aur jis tarha muta-akkhireen mohaddiseen ki istelaahi “shaaz” riwayat hujjat nahi. Isi tarha muta-qaddimeen ke nazdeek aisee shaaz riwayaat hujjat nahi thee’n*”.²¹¹¹

Ameen Okadwi Deobandi ne ek hadees ke baare mein likha hai: “*Hadees ki sehat ke liye sirf raawiyo’n ka siqa hona kaafi nahi, balke shuzooz aur illat se salamati bhi shart hai, is hadees ke zoaf ki buniyad wujooh do (2) hain: 1) Ye riwayat shaaz hai, ke mutawaatir ahadees ke khilaf hai. 2) Ma’alool hai ke zahir quran e paak ke khilaf hai, aisee hadees qaabil e amal nahi hoti*”.²¹¹²

Okadwi ne mazeed likha hai: “*Mazhab e hanafi jo zaahir ur riwayaat hai, jis par har jagah amal hai, uske khilaf shaaz riwayat bayan ki, ye aisa hi hai jaisa ke isaai, yahoodi, raafzi mutawaatir quran e paak ke*

²¹⁰⁶ V2 P20 H24

²¹⁰⁷ Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P17

²¹⁰⁸ Shraha Mushkil ul Asaar: V15 P47 H5831; Tohfatul Akhiyaar: V2 P20 H24

²¹⁰⁹ Taiseer Mustalah al Hadees: P119

²¹¹⁰ P190

²¹¹¹ Ikhtelaaf e Ummat Aur Siraat e Mustaqeem: Hissa 2 P32; doosra nuskha: P43

²¹¹² Tajalliyaat e Safdar: V2 P175

*mutalliq waswasa daalne ke liye shaaz qiraa-ato'n se tehreef e quran saabit karke awaam e ahle islam ke dilo'n mein waswase daala karte hain".*²¹¹³

Is hawaale se zaarhi hai ke “ameen okadwi ke nazdeek” Asif Lahori Deobandi ne isaaiyo'n, yahoodiyo'n aur raafziyyo'n ki tarha istedlal karke ahle islam ke dilo'n mein waswasa daalne ke liye shaaz riwayat pesh kardi hai “*aur shaaz riwayat ko apnaana apna mission banaa liya hai*”.²¹¹⁴

Ameen Okadwi ne apni marzi ke khilaf ek riwayat ke baare mein likha hai: “*To wo riwayat mukhalifat e suqaat ki wajah se khud shaaz o mardood hui*”.²¹¹⁵

Sarafarz Khan Safdar Deobandi Ghakdawi Kadmangi ne apni marzi ke khilaf ek ibaarat ke baare mein “farmaya” hai: “*Jab aam aur mutadaawil nuskho'n mein ye ibaarat nahi to shaaz aur ghair matbua nuskho'n ka kya etebaar ho sakta hai?*”.²¹¹⁶

Angrezi Daur mein (1857 CE ke baad) paeda ho jaane waale Deobandi firqe ka ajeeb tareeqa hai ke Saheeh Bukhari o Saheeh Muslim ki “Muttafiq A'alai” ahadees ke muqable mein shaaz, mudallis, zaeef aur mardood riwayat pesh karte hain aur jab apni baari aae to shaaz ka difaa shuru kar dete hain. والله من ورأئهم محيط

2. Haafiz Iraaqi ne is riwayat ke baad likha hai:

وذكر الطحاوي أن هذه الرواية شاذة و صححها ابن القطان...²¹¹⁷

Is jirah ko bhi Asif Sahab ne chupaaya hai.

3. Haafiz Ibne Hajar Asqalaani ne likha hai:

*Aur ye riwayat shaaz hai.*²¹¹⁸

وهذه رواية شاذة.

Saatwee'n (7th) sadee ke Ibnul Qattan al Faasi (d 628h) ne is riwayat ko saraahatan “*saheeh*” nahi likha. Lekin قد صح فيهما الرفع من حديث ابن عباس و ابن عمر و مالك بن الحويرث: ²¹¹⁹ likha hai.

Is ibaarat mein Ibnul Qattan ko 3 auhaam hue hain:

1: Syedna Ibne Abbas ؓ ki taraf mansoob riwayat mein Abu Sahal Nazar bin Kaseer al Azdee al Aabid raawi zaeef hai.²¹²⁰

2: Tahawi waali riwayat baqaul e tahawi *shaaz* hai aur usool e hadees ka mashoor mas-ala hai ke *shaaz* zaeef hoti hai, lehaza ye riwayat saheeh kis tarha hui?!

3: Syedna Maalik bin al Huwairis ؓ ki taraf mansoob riwayat mein Qataada *mudallis* hain aur riwayat عن a'an se hai. Usool e hadees ka mashoor mas-ala hai ke ghair-sahihain mein mudallis ki عن a'an waali riwayat zaeef hoti hai.²¹²¹

Tambeeh: Ibnul Qattan ne Qataada ki riwayat e mazkoora mein inka shagird Sha'aba zaahir kiya hai, halaa'nke Muhammad Yusuf Bannori Deobandi ne saaf likha hai:

Hind (o Pakistan) mein matbua Nisai ke nuskhe mein Saeed a'an qataada ke badle mein Sha'aba a'an Qataada chap gaya hai aur ye tasheef (ghalati) hai. Hamare ustad (Anwar

وقع في نسخة النسائي المطبوعة بالهند: شعبة عن قتادة بدل سعيد عن قتادة وهو تصحيف صرح عليه شيخنا أيضاً في نيل الفرقدين....

²¹¹³ Tajalliyaat e Safdar; V5 P191

²¹¹⁴ Tajalliyaat e Safdar; V5 P122

²¹¹⁵ Tajalliyaat e Safdar; V2 P381

²¹¹⁶ Khazaaen us Sunan; P347 Hissa Duwwam; P97

²¹¹⁷ Tarha ut Tathreeb Fee Sharah at Taqreeb; V2 P262

²¹¹⁸ Fathul Baari; V2 P223 H739

²¹¹⁹ Bayan al Waham wal Ilhaam; V5 P612

²¹²⁰ Taqreeb ut Tehzeb; 7147; Kutub e Rijaa

²¹²¹ Dafaan as Sunan Muqadama Khazaaen as Sunan az Sarfaraz Khan Deobandi; P1

Shah Kashmiri Deobandi) ne bhi Neel ul Farqadain mein iski saraahat ki hai.²¹²²

Asif Sahab ne Tahawi ke jis nuskhe ka hawaala diya hai, iske hashiya mein bhi likha hua hai ke:

Iske raawi siqa hain, lekin ye riwayat shaaz hai, jaisa ke Tahawi (anqareeb) bayan kare'nge.²¹²³

رجاله ثقات لكن هذه الرواية شاذة كما يسذكر الطحاوي.

Bataur e elaan aur ittela e khaas o aam arz hai ke sajdo'n ke daruan mein, sajda karte aur sajde se sar uthaate waqt haalat e sujood mein raful yadain karna (Nabi ﷺ se) saabit nahi hai.²¹²⁴

Sajdo'n mein raful yadain ki zaef o ghair sareeh riwayaat ke muqable mein Saheeh Bukhari mein likha hua hai:

Aur aap ye kaam (raful yadain) sajdo'n mein nahi karte the.²¹²⁵

وكان لا يفعل ذلك في السجود.

Aur aap ye kaam (raful yadain) sajda karte waqt nahi karte the aur sajde se sar uthaate waqt nahi karte the.²¹²⁶

ولا يفعل ذلك حين يسجد ولا حين يرفع رأسه من السجود.

Asif Deobandi ke chaahiye ne “Bukhari o Muslim Ke Raawiyo'n Par Ghair Muqallideen Ki Jirah” ka unwan likh kar darj e zail naam ginwaae hain: “Sufiyan Soori, Qataada, Saeed bin Abi Urooba, Yazeed bin Abi Ziyaad, Hameed at Taaweel, Abu az Zubair al Makki, Ibrahim, Abu Bakar bin A'ayaash, Ismail bin Abi Khaalid, Hakam bin Utaiba, aur Hafs bin Ghayas”.²¹²⁷

In mazkoora raawiyo'n mein Abu Bakar bin A'ayaash raaqim ul huroof ki tehqeeq e saani mein sadooq hasan ul hadees the aur Saheeh Muslim mein mataabea'at o shawaahid ka raawi Yazeed bin Abi Ziyaad hatami taur par jamhoor mohaddiseen ke nazdeek zaef hai.²¹²⁸

Baaqi raawiyo'n ka siqa o saadiq hone ke baad mudallis hona Bukhari o Muslim ke raawiyo'n par jirah nahi aur ab doosra rukh pesh e khidmat hai:

1: Sarfaraz Khan Safdar Deobandi ne Sahihain ke buniadi raawi Imam Abu Qalaaba ash Shaami رحمه الله ke baare mein “ghazab ka mudallis” likha hai.²¹²⁹

Sufiyan Soori ke baare mein ba-hawaala Taqreeb ربما دلّس ke alfaaz likhe hain.²¹³⁰

Ameen Okadwi Deobandi ne Sufiyan Soori ko mudallis likha hai.²¹³¹

2: & 3: Ameen Okadwi ne ek riwayat ke baare mein likha hai: “Awwal to ye sanad zaef hai, kyou'nke sanad mein Saeed bin Abi Urooba mukhtalat hai aur Qataada mudallis hai. Naa tahdees saabit hai aur naa hi mataabea'at”.²¹³²

4: Sarfaraz Khan Safdar ke ustad Abdul Qadeer Deobandi ne likha hai: “Aur Hazrat Zohri رحمه الله mudallis hain”.²¹³³

Ameen Okadwi ne kaha: “Ibne Shihab mudallis hai aur عن a'an se riwayat kar raha hai”.²¹³⁴

²¹²² Ma'arif us Sunan lil Bannori: V2 P456

²¹²³ Tohfatul Akhiyaar: V2 P20 ت H24

²¹²⁴ Noor ul A'ainain: P189-194

²¹²⁵ Saheeh Bukhari: H735

²¹²⁶ Saheeh Bukhari: H738

²¹²⁷ Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P23-25

²¹²⁸ Noor ul A'ainain: P168-170; P145-146

²¹²⁹ Ahsan ul Kalaam: V2 P114; doosra nuskha: V2 P127

²¹³⁰ Khazaen us Sunan: V2 P77

²¹³¹ Tajalliyaat e Safdar: V5 P470 Fakhra # 87

²¹³² Juz Raful Yadain Tarjuma o Tashreeh Okadwi: P289 H29-31

²¹³³ Tadqeeq ul Kalaam: V2 P131

²¹³⁴ Futuhat e Safdar: V2 P256

Ameen Okadwi ne ek riwayat ke baare mein likha hai: “*Aur ye bhi saheeh nahi kyou’nke awwal to isme Zohri ka a’ana’ana عنده hai*”.²¹³⁵

5: Yazeed bin abi Ziyaad jo Saheeh Muslim ke usool ka raawi nahi, balke mataabea’at o shawaahid ka raawi hai, iske baare mein Muhammad Iliyas Faisal Deobandi ne likha hai:

- 1- “*Ze’eli farmate hain ke iski sanad mein Yazeed bin Abi Ziyaad hai, aur wo zaef hai*”.
- 2- “*Haafiz Ibne Hajar Taqreeb mein farmate hain ke zaef hai, budhaape mein iski haalat badal gai thi aur wo shia tha*”.²¹³⁶

Ye kitab Aal e Deoband aur Iliyas Ghumman ki pasandeeda hai.²¹³⁷

6: Hameed at Taaweel ke baare mein Ameen Okadwi ne kaha: “*Sirf Hameed at Taaweel isi ko marfoo karta hai jo mudallis hai aur عن a’an se riwayat kar raha hai*”.²¹³⁸

7: Abu az Zubair al Makki ki ek riwayat ke baare mein Ameen Okadwi ne likha hai: “*Ye hadees sanadan (Sanad ke etebaar se) zaef hai, kyou’nke Abu Zubair mudallis hai aur عن a’an se riwayat kar raha hai*”.²¹³⁹

8: Ibrahim bin Yazeed Nakhai ko Haakim aur Suyuti waghairahuma ne bhi mudallis qaraar diya hai.²¹⁴⁰

Abdul Qadeer Deobandi Hazrawi ne Haafiz Ibne Hajar ke nazdeek tabqa saniya ke mudallis Imam Sufiyan bin Ua’aina رضى الله عنه ke baare mein likha hai: “*Is riwayat ka raawi Sufiyan bin Ua’aina bhi mudallis hai*”.²¹⁴¹

9: Abu Bakar bin A’ayash رضى الله عنه ke baare mein raaqim ul huroof ka elaan e rujoo chap chuka hai.²¹⁴²

Tambeeh:

Imam Abu Bakar bin A’ayaash ke *sadooq hasan ul hadees* hone ke bawajood unki tark e raful yadain waali khas riwayat baatil aur wahem hai, jaisa ke Imam Ahmad bin Hambal aur Imam Ibne Muyeen waghairahuma ki tehqiqaat se saabit hai aur khaas o sareeh daleel aam o ghair sareeh dalaale par muqaddam hoti hai.

10: Imam Ismail bin Abi Khalid ke baare mein Sarfaraz Khan Deobandi ne likha hai: “*Aur ye sahab mudallis bhi the*”.²¹⁴³

Yaad rahe ke ye ibaaarat baad waale nuskho’n mein chupke se baghair kisi elaan e rujoo o tauba ke nikaal di gai hai.²¹⁴⁴

11: & 12: Al Hakam bin Utaiba aur Hafs bin Ghayas dono ko Suyuti ne mudalliseen mein zikr kiya.²¹⁴⁵

Tambeeh:

Aal e Deoband ke nazdeek Suyuti ka bohot badaa muqaam hai, balke Qafila e Baatil mein “*Imam Suyuti*” likha hua hai.²¹⁴⁶

Mohaddiseen aur Aal e Taqleed ke saabeqa hawaalo’n ke bawajood Asif Sahab ke chahite ka ye kehna: “*Bukhari o Muslim ke raawiyo’n par ghair muqallideen ki jirah koi ma’ane nahi rakhta aur tadlees ka*

²¹³⁵ Juz Qiraa-at lil Bukhari Tarjuma o Tashreeh Okadwi: P21 ت

H1

²¹³⁶ Namaz e Paeghambar ﷺ : P85

²¹³⁷ Firqa Ahle Hadees Paak o Hind Ka Tehqeeqi Jaaeza: P395

²¹³⁸ Tajalliyaat e Safdar: V2 P279

²¹³⁹ Juz Raful Yadain Tarjuma o Tashreeh Ameen Okadwi: P318 ت

H56

²¹⁴⁰ Ma’arefa Uloom ul Hadees: P108; Asma Min Urf bit Tadlees

lis Suyuti: 1

²¹⁴¹ Tadqeeq ul Kalaam: V2 P131

²¹⁴² Noor ul A’ainain: P168-169

²¹⁴³ Ahsan ul Kalaam: V2 P135 (second edition)

²¹⁴⁴ Dekhiye V2 P148 (June 2006 edition)

²¹⁴⁵ Asma Min Urf bit Tadlees: P14-15

²¹⁴⁶ Jild 5 Shumara 3 P22 (July- Sep 2011); Jild 5 Shumara 4 P33 (Oct-Dec 2011)

eteraaz raawi ki zaat o adaalat par jirah nahi, balke iski ma'anea'an معنعن riwayat par jirah hoti hai. Ba-sharteke ye riwayat sahihain mein naa ho aur uske muqable mein koi khaas daleel naa ho".

Asif Sahab ke chahite aur Aal e Deoband ko chaahiye ke doghli policy chodde'n aur apni char-paiyo'n ke neechे zara laathi pher le'n.

Asif Lahori Deobandi ke chahite Abdul Ghaffar Deobandi ne baghair kisi saheeh sanad ke likha hai: "*Tark e raful yadain baad al iftetaah par 1500 sahaba se zaaed aamil the*".²¹⁴⁷

Iska jawab ye hai ke Asif ki ye baat bilkul jhoot hai aur uske muqable mein Imam Bukhari رحمه الله ka elaan darj e zail hai: "*Kisi sahabi se bhi raful yadain ka naa karna saabit nahi hai*".²¹⁴⁸

²¹⁴⁷ Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain : P25

²¹⁴⁸ Juz Raful Yadain: 40, 76; Al Majmua lin Nawavi: V3 P405

Asif Lahori Deobandi Ki Peshkarda Riwayaat Ka Tehqeeqi Jaeza

Ab mazkoora kitab²¹⁴⁹ mein Asif Lahori Deobandi ki “327 Saheeh Ahadees o Asaar” ka tehqeeqi jaeza pesh e khidmat hai.

Asif Deobandi aur Ahadees:

1) Syedna Abdullah bin Masood رضي الله عنه

Hadees Number 1-14 ki sanad mein Sufiyan Soori *mudallis* hain aur riwayat عن *a'an* se hai.²¹⁵⁰

Number 15 se Sufiyan Soori ka waasta (katib yaa composer ki ghalati se) reh gaya hai.²¹⁵¹

Number 16-19 mein tark e raful yadain ka naam o nishaan tak nahi hai.

Number 20-22 mein 3 raawi kazzab hain: Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harithi, Muhammad bin Ibrahim bin Ziyaad ar Raazi aur Sulaiman ash Shaaz Kooni.

Harithi ke liye dekhiye: Mizan ul Etedaal²¹⁵², Lisan ul Mizaan²¹⁵³ aur mera mazmoon²¹⁵⁴.

Muhammad bin Ibrahim bin Ziyaad ke liye dekhiye: Az Zoafa wal Matrukeen lid Daraqutni²¹⁵⁵ aur Lisan ul Mizaan²¹⁵⁶.

Sulaiman ash Shaaz Kooni ke liye dekhiye Sarfaraz Khan Safdar Ki Ahsan ul Kalaam.²¹⁵⁷

Number 23-41 mein tark e raful yadain ka naam o nishaan tak nahi, balke adm e zikr hai aur Madrasa Deoband ke baani Muhammad Qasim Nanotwi Sahab ne likha hai: “*Janamab Maulwi Sahab maqulaat ke taur par itna hi jawab bohot hai ke adm ul ittela yaa adm uz zikr ash shae par dalaalat nahi karta*”.²¹⁵⁸

Is ibaat par “*Mazkoor Naa Hona Ma’adom Hone Ki Daleel Nahi Hai*” ka unwan likha gaya hai.

Asif Lahori ka adm e zikr waali riwayaat ke tarjume mein apni taraf se bracket ke darmiyan (sirf aur is mafhoom ki ibaraat) ka izaafa karna sareeh tehreef o kizb bayaani hai.

Tambeeh: Agar adm e zikr se nafee e zikr par yaha’n istedlal kiya jaae to un logo’n ka takbeer e tehreema waala raful yadain bhi khatam ho jaata aur witro’n waala raful yadain bhi mamnoo ho jaata hai. Halaa’nke tamaam Aal e Deoband takbeer e tehreema aur witro’n waale raful yadain ke qaael o faael hain.

2) Syedna Baraa bin Aazib رضي الله عنه

Number 42, 44, 45, 47, 51, 54, 57, 70, 72, 73 mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor ke nazdeek *zaeef* raawi hai.²¹⁵⁹

Number 43, 48, 50, 52, 53, 55, 56, 58, 69, 71, 74, 81 mein Yazeed bin Abi Ziyaad jamhoor ke nazeed *zaeef* raawi hai.²¹⁶⁰ Aur

²¹⁴⁹ T: Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain

²¹⁵⁰ Noor ul A’ainain: P129-139

²¹⁵¹ Musnad Imam Ahmad: V1 P388 H3681; doosra nuskha: V6 P203

²¹⁵² V2 P496; doosra nuskha: V4 P189

²¹⁵³ V3 P348-349

²¹⁵⁴ Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harithi al Bukhari aur Mohaddiseen Ki Jarha

²¹⁵⁵ 487

²¹⁵⁶ V5 P22; doosra nuskha: V5 P616

²¹⁵⁷ V1 P204; doosra nuskha: V1 P254

²¹⁵⁸ Hadiya tush Shia: P200

²¹⁵⁹ Faiz ul Baari: V3 P168

²¹⁶⁰ Zawaaed Ibne Majah lil Buseeri: 2116

Number 46 mein Kitab Imam Abu Nayeem al Asbahani se lekar Imam Abu Hanifa tak tam raawi (masalan Bakar bin Muhammad al Habaal aur Ali bin Muhammad bin Rooh waghairahuma) *majhool* hain. Unki tauseeq hargiz maloom nahi.²¹⁶¹

Asif ki mazkoora riwayaat mein se (baaz ke matoon se qata nazar) ek riwayat bhi saabit nahi.

Tambeeh: Yazeed bin Abi Ziyaad (zaeef) ki doosri riwayat mein shuru namaz, ruku se pehle aur ruku ke baad sar uthaane (yaane teeno makamaat²¹⁶²) par raful yadain ka zikr o isbaat maujood hai aur Yazee tak sanad *Hasan li zaatehi* hai.²¹⁶³

Ibrahim bin Bashir رحمہ اللہ jamhoor mohaddiseen ke nazdeek *mausiq* hone ki wajah se *sadooq hasan ul hadees* raawi the. A'aini Hanafi ne Ibrahim bin Bashir ki bayan karda ek riwayat ke baare mein إسناده صحيح likha hai.²¹⁶⁴

Aur doosri riwayat ki tehqeeq mein رجاله ثقات likh kar Ibrahim bin Bashir ko *siqa* qaraar diya hai.²¹⁶⁵

Asif Sahab ko ye chaahiye tha ke wo Ibrahim bin Bashir ki ye riwayat bhi zikr karte, warna unki ye harkat o tarz e amal agar khayaanat aur haq chupaana nahi to phir kya hai?

3) Syedna Abu Bakar Aur Syedna Umar رضي الله عنہما

Is baab mein tamaam *Asifi Riwayaat* (number 82-88) ki sanad mein Muhammad bin Jabir raawi hai, jiske baare mein Haafiz Haithami ne likha hai:

*Aur wo jamhoor ke nazdeek zaeef hai.*²¹⁶⁶

وهو ضعيف عند الجمهور.

Iske muqable mein Syedna Abu Bakar رضي الله عنہ se mauqoofan o marfooan (dono tarha) shuru namaz, ruku se pehle aur ruku ke baad waala raful yadain saabit hai.²¹⁶⁷

Syedna Umar رضي الله عنہ se bhi mauqoofan o marfooan (dono tarha) shuru namaz, ruku se pehle aur ruku ke baad waala raful yadain saabit hai.²¹⁶⁸

Aal e Deoband ka yehi umoomi tareeqa e wardaat hai ke wo ikhtelaafi masaael mein saheeh o hasan aur sareeh riwayaat chodkar zaeef o mardood aur ghair sareeh riwayat pesh karte hain.

4) Syedna Abdullah bin Umar رضي الله عنہما

Number 89-95 mein Musnad Humaidi aur Musnad Abi A'awaana ki riwayaat pesh ki gai hain, jinka mohrif o mushaf hona Noor ul A'ainain mein dalaael e qaateh ke saath saabit kar diya gaya hai.²¹⁶⁹

Number 96 waali riwayat *Shaaz* (ba-maane *munkar*) o mauzoo hai.²¹⁷⁰

Number 97-102 mein tark e raful yadain ka naam o nishan nahi, balke sirf adm e zikr hai.

Iske muqable mein Syedna Ibne Umar رضي الله عنہما se Saheeh Bukhari o Saheeh Muslim mein marfooan aur Saheeh Bukhari, Sunan Abu Dawood, aur Juz Raful Yadain waghaira mein mauqoofan ruku se pehle aur baad waala raful yadain saabit hai.²¹⁷¹

²¹⁶¹ Archive Multaqa Ahlul Hadees: Adad 4: V1 P926; Tehqeeqi Maqalaat V3 P123

²¹⁶² T: Muqaamaat ki jagah Makamaat (shayad typing ki wajah se ghalati ho gai)

²¹⁶³ Sunan Kubra lil Bayhaqi: V2 P77

²¹⁶⁴ Nakhb ul Ifkaar: V1 P475

²¹⁶⁵ Nakhb ul Ifkaar: V1 P478-479

²¹⁶⁶ Majmua Zawaaed: V5 P191

²¹⁶⁷ Sunan Kubra lil Bayhaqi: V2 P73 (sanad saheeh)

²¹⁶⁸ An Nafah ush Shazee Sharah Sunan Tirmizi laa Ibne Syed un Naas: V4 P390; Noor ul A'ainain: P195-204

²¹⁶⁹ Noor ul A'ainain: P68-81

²¹⁷⁰ Noor ul A'ainain: P205-211

²¹⁷¹ Noor ul A'ainain: P64-92

Balke Syedna Ibne Umar رضي الله عنه us shakhs ko kankariy'n se maarte the, jo ruku se pehle aur ruku ke baad raful yadain nahi karta tha.²¹⁷²

5) Syedna Abu Humaid as Sa'adi رضي الله عنه

Number 103-130 mein tark e raful yadain ka naam o nishaan tak nahi, balke adm e zikr hai.

Asif Sahab ne tarjuma mein khayanat karte hue bracket ke darmiyan apni taraf se (to raful yadain naa karte) likh diya hai, jo-ke sareeh darogh, be-farogh, balke kaala jhoot hai.

Iske muqable mein Syedna Abu Humaid as Sa'adi رضي الله عنه ki marfoo hadees mein 4 muqaamaat par raful yadain ka zikr maujood hai: 1) Shuru Namaz, 2) Ruku Se Pehle, 3) Ruku Ke Baad Samiallahu Liman Hamida kehte waqt, 4) Do (2) Rakat Padhne Ke Baad Uthkar Raful Yadain.²¹⁷³

6) Syedna Abu Huraira رضي الله عنه

Number 131-183 mein ruku se pehle aur baad mein tark e raful yadain ka naam o nishan nahi, balke adm e zikr hai.²¹⁷⁴

Iske muqable mein Syedna Abu Huraira رضي الله عنه se 3 muqaamaat par raful yadain saabit hai: “*Takbeer (e tehreema) ke waqt, ruku ke waqt aur ruku se uthkar*”.²¹⁷⁵

7) Syedna Jabir bin Samrah رضي الله عنه

Number 184-210 mein ruku se pehle aur baad ki saraahat se tark e raful yadain ka naam o nishan nahi, balke adm e zikr hai aur hadees e mazkoor ka talluq haalat e qu-ood mein tasshahud waale ishara se hai, jis par aaj kal bhi shia o rawaafiz amal paera hain.²¹⁷⁶

8) Syedna Abdullah bin Abbas رضي الله عنه

Number 211-214 mein Muhammad bin Abi Laila *zaeef* hai.²¹⁷⁷

Number 212 mein حدث ka qaael majhool hai aur Muslim bin Khalid jamhoor ke nazdeek zaeef hai.

Number 213, 215 mein Ataa bin as Saaeb *mukhtalat* hai.²¹⁷⁸

Number 216-220 mein adm e zikr hai.

Iske muqable mein ye saabit hai ke Syedna Abdullah bin Abbas رضي الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.²¹⁷⁹

9) Syedna Wael bin Hajar رضي الله عنه

Number 221-225 mein adm e zikr hai.

Iske muqable mein Imam Saeed bin Jubair رضي الله عنه ki wo riwayat hai ke Sahaba Ikram رضي الله عنهم shuru namaz, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the.²¹⁸⁰

Sahaba Ikraam mein Syedna Wael رضي الله عنه bhi shamil hain aur inka istesna kisi saheeh yaa hasan lizaatehi daleel se saabit nahi. Syedna Wael ki marfoo hadees ke liye dekhiye Saheeh Muslim.²¹⁸¹

²¹⁷² Juz Raful Yadain: 15; واللفظ له; At Tamheed: V9 P224 mukhtasaran

²¹⁷³ Sunan Tirmizi: H304 (kaha: Ye hadees Hasan Saheeh hai aur Ibne Hibban o Ibnul Jarood ne Saheeh kaha); Noor ul A'ainain: P104

²¹⁷⁴ Dekhiye Fakhra e Sabeqa: 5

²¹⁷⁵ Juz Raful Yadain: 22 (sanad saheeh)

²¹⁷⁶ Uz Raful Yadain: 37; Noor ul A'ainain: P127

²¹⁷⁷ Fakhra Sabeqa: 2

²¹⁷⁸ Al Kawakib un Niraat: P331

²¹⁷⁹ Musannaf Ibne Abi Shaiba: V1 P235 H2431 (sanad hasan); Noor ul A'ainain: P160

²¹⁸⁰ Sunan Kubra lil Bayhaqi: V2 P75 (sanad saheeh)

²¹⁸¹ H401

10) Syedna Malik bin al Huwairis رضي الله عنه

Number 226-227 mein adm e zikr hai aur Syedna Malik bin al Huwairis رضي الله عنه se ruku se pehle aur baad waala raful yadain marfooan aur mauqoofan dono tarha saabit hai.²¹⁸²

11) Imam Sulaiman bin Yasaar Taabai رضي الله عنه

Is riwayat (228) mein adm e zikr hai aur riwayat bhi *mursal* (munqata) hai.

Musannaf Ibne Abi Shaiba ki ek riwayat se zaahir hai ke Sulaiman bin Yasaar رضي الله عنه ne shuru namaz, ruku ke waqt aur ruku se sar uthaakar (teeno muqaamaat waale) raful yadain ko bhi riwayat kiya hai.²¹⁸³

12) Syeda Ayesha Siddiqah رضي الله عنها

Number 229-232 mein adm e zikr hai.

13) Syedna Abu Masood al Ansari رضي الله عنه

Asaneed se qata nazar arz hai ke Number 233-234 dono riwayaton mein adm e zikr hai.

14) Syedna Anas bin Maalik رضي الله عنه

Number 235-247 tamaam riwayaton mein tark e raful yadain ka naam o nishan nahi, balke adm e zikr hai. Iske muqable mein Syedna Anas رضي الله عنه se shuru namaz, ruku se pehle aur ruku ke baad (teeno muqaamaat par) raful yadain saabit hai.²¹⁸⁴

15) Syedna Abu Maalik al Asha'ari رضي الله عنه

Number 248-251 mein adm e zikr hai aur ruku se pehle aur baad waale raful yadain ke tark ka naam o nishan nahi, lehaza Asif Sahab ka ye istedlal bhi ghalat hai.

Faaeda: Syedna Abu Maalik al Ashari رضي الله عنه ki is riwayat se saaf zaahir hai ke mardo'n aur aurto'n ki namaz ka tareeqa ek hai aur haiyyat e namaz mein koi farq nahi, lehaza Aal e Deoband is hadees ke alfaaz ke bhi mukhalif hain.

16) Syedna Ali رضي الله عنه

Asaneed se qata e nazar Number 252-256 mein adm e zikr hai aur uske muqable mein Syedna Ali رضي الله عنه ki marfoo hadees mein shuru namaz, ruku se pehle aur ruku ke baad raful yadain saabit hai, nez do (2) rakat se uthkar bhi raful yadain saabit hai.²¹⁸⁵

Imam Tirmizi ne ek hadees ke baare mein farmaya:

و معنى قوله إذا قام من السجدين، يعني إذا قام من الركعتين.

Aur aapke irshad:

إذا قام من السجدين

Ke ma'ane ye hai ke jab do (2) rakat se uththe the.²¹⁸⁶

17) Syedna Abu Musa al Ashari رضي الله عنه

²¹⁸² Saheeh Bukhari: H737; Saheeh Muslim: 391

²¹⁸³ V1 P235 H2429 (Sulaiman bin Yasaar رضي الله عنه tak sanad saheeh hai)

²¹⁸⁴ Juz Raful Yadain: 20 (sanad saheeh)

²¹⁸⁵ Sunan Tirmizi: H3423 (farmaya: Saheeh Hasan); Juz Raful Yadain lil Bukhari: 1 (sanad hasan)

²¹⁸⁶ Sunan Tirmizi: H304 (farmaya: ye hadees Hasan Saheeh)

Number 257-261 mein adm e zikr hai aur is *Asifi moharriifaana* istedlal ke muqable mein Syeda Abu Musa al Asha'ari رضي الله عنه se marufa'an o mauqoofan shuru namaz, ruku se pehle aur ruku ke baad raful yadain saabit hai.²¹⁸⁷

18) Syedna Jabir bin Abdullah رضي الله عنه

Asif Sahab ki pesh karda dono riwayaton (Number 262, 263) mein adm e zikr hai aur uske muqable mein Syedna Jabir bin Abdullah رضي الله عنه se marfooan o mauqoofan dono tarha takbeer e tehreema, ruku se pehle aur ruku ke baad raful yadain saabit hai.²¹⁸⁸

19) Syedna Abu Saeed al Khudri رضي الله عنه

Number 264 mein adm e zikr hai, jo-ke nafee e zikr ki daleel nahi.²¹⁸⁹

Asif Sahab ki pesh karda marfoo riwayat khatam hueen aur is *asifi istedlal* ke muqable mein darj e zail sahaba se raful yadain ki marfoo riwayat saabit hain:

(1) Abdullah bin Umar (2) Malik bin al Huwairis (3) Waale bin Hajar (4-8) Abu Humaid as Sa'adi bi tasdeeq Abi Qataada o Abi Asyad as Sa'adi o Abi Huraira o Muhammad bin Muslimah (9) Ali bin Abi Taalib (10) Abu Musa (11) Abu Bakar Siddiq (12) Abdullah bin Zubair (13) Anas bin Malik (14) Jabir bin Abdullah al Ansari (15) Umar bin Khattab رضي الله عنه.²¹⁹⁰

²¹⁸⁷ Sunan Daraqutni: V1 P292 H1111 (sanad saheeh); Noor ul A'ainain: P118

²¹⁸⁸ Musnad Siraj: P62-63 H92 (sanad hasan), Abu az Zubair sarah bis samaa wal hamdulillah

²¹⁸⁹ Fakhra Sabeqa: 1

²¹⁹⁰ Tafseel ke liye dekhiye Noor ul A'ainain

Asif Deobandi Aur Asaar e Sahaba:

Ab dekhte hain ke Asaar e Sahaba بشرف الصحابة mein Asif Lahori Sahab ne kya teer yaa “*tukka*” maara hai?

1) Syedna Umar رضي الله عنه

Number 265-268 mein Ibrahim Nakhai *mudallis* hain.

Suyuti ne Ibrahim Nakhai ko *mudalliseen* mein shamil kiya hai.²¹⁹¹

Suyuti (ghair muqallid) ke baare mein Deobandi “*mufti*” Abdul Wahid Quraishi ne likha hai: “*Fiqa shafai ke azeem mufasssir, mohaddis, faqeeh, muarrikh Jalaluddin Suyuti (d 911h)*”.²¹⁹²

Is zaeef riwayat ke muqable mein *hasan* aur *saheeh* riwayat ke liye dekhiye Fakhra Sabeqa: 3

2) Syedna Ali bin Abi Taalib رضي الله عنه

Number 269, 270, 272, 275, 276 waali sanad mein Abu Bakar an Nehshali jamhoor ke nazdeek *mausiq* hone ki wajah se *sadooq hasan ul hadees* the, lekin unki ye riwayat unka wahem aur ghalati hai, lehaza zaeef hai.²¹⁹³

Number 271, 277 ki sanad mein Abu Khalid Umro bin Khalid al Wasti *kazzab* hai.²¹⁹⁴

Doosre ye ke ye ahle sunnat ki kitab nahi, balke Zaidi Shiyyo’n ki kitab hai.

Faiz ul Baari mein Zaid bin Ali ko *siqa* tasleem karke likha hua hai:

*Sirf ye ke unki kitab (Musnad Zaid) mein naqeleen ke majhool hone ki wajah se museebat aai hai.*²¹⁹⁵

إلا أن الآفة في كتابه من حيث جهالة ناقله.

Maloom hua ke Aal e Deoband ke nazdeek bhi Musnad Zaid naami kitab saabit nahi hai.

Zaidi Shiyyo’n ki is Musnad mein mauzuat ke saath ajaaeb o gharaaeb bhi hain. Masalan azaan mein حي *hi* aur namaz mein *Bismillah* bil jahar bhi likha hua hai.²¹⁹⁶

Kya Asif Sahab aur Ghumman Party waale in baato’n par amal karne ke liye taiyaar hain?!

Number 273, 274 mein Ibne Farqad Shaibani jamhoor ke nazdeek *majrooh o zaeef* aur Muhammad bin Abaan bin Saaleh jamhoor ke nazdeek *zaeef* hai.

3) Syedna Abdullah bin Masood رضي الله عنه

Number 278-291 mein Sufiyan Soori *mudallis* hain aur Hadees number 292 se Sufiyan Soori ka waasta gir gaya hai.²¹⁹⁷

Number 293-295 mein adm e zikr hai aur

Number 296-298 mein Ibrahim Nakhai hain, jo-ke Syedna Abdullah bin Masood رضي الله عنه ki wafaat ke baad paeda hue the.²¹⁹⁸

²¹⁹¹ Asma Min Urf bit Tadrees: 2

²¹⁹² Iliyas Ghumman Ka Risaala “Qafila e Haq”: Jild 5, Shumara: 4
P44 (Oct-Dec) 2011

²¹⁹³ Noor ul A’ainain: P165

²¹⁹⁴ Tehqeeqi Maqalaat: V3 P510

²¹⁹⁵ V2 P241

²¹⁹⁶ P83-93

²¹⁹⁷ Fakhra Sabeqa: 1

²¹⁹⁸ Noor ul A’ainain: P166

Tambee: Ibrahim Nakhai ki *mursal o munqata* riwayat *saheeh* nahi, balke *zaeef* hoti hai.²¹⁹⁹

Ghair Wahed se istedlal waale mughalte ke jawab ke liye dekhiye Noor ul A'ainian.²²⁰⁰

4) Syedna Abdullah bin Umar رضي الله عنه

Number 299-300 mein Imam Abu Bakar bin A'ayash رضي الله عنه hain, jo-ke jamhoor ke nazdeek *mausiq* hone ki wajah se *sadooq hasan ul hadees* the, lekin unki bayan karda ye riwayat ba-ittefaq e mohaddiseen inka wahem hai. Lehaza ye riwayat *zaeef o mardood* hai.²²⁰¹

Number 301 mein adm e zikr hai aur

Number 302,303 mein Muhammad bin Abaan bin Saaleh *zaeef* aur Muhammad bin al Hasan bin Farqad ash Shaibani (urf Ibne Farqad) *sakht majrooh* hai.²²⁰²

Unke muqable mein Syedna Umar رضي الله عنه se ruku se pehle aur baad waale raful yadain par (zamaana e taabaeen mein bhi) amal karna saabit hai.²²⁰³

Asif Sahab ke pesh karda asaar khatam hue aur tark e raful yadain saabit naa hua, balke in *zaeef o mardood* aur ghair mutalliq asaar ke muqable mein darj e zail sahaba رضي الله عنهم se ruku se pehle aur baad waala raful yadain saabit hai.

(1) Abdullah bin Umar (2) Maalik bin al Huwairis (3) Abu Musa al Asha'ari (4) Abdullah bin Zubair (5) Abu Bakar Siddiq (6) Anas bin Maalik (7) Abu Huraira (8) Abdullah bin Abbas (9) Jabir bin Abdullah al Ansari (10) Umar bin Khattab رضي الله عنهم.²²⁰⁴

Asif Deobandi Aur Asaar e Taabaeen:

Ab Asifi Asaar e Taabaeen ka jaeza pesh e khidmat hai:

Number 304 mein Tahawi²²⁰⁵ ki riwayat e mazkoora mein *Al Hamaani* se muraad Yahya bin Abdul Hameed al Hamaani hai.²²⁰⁶

Aur ye *Hamaani* jamhoor ke nazdeek *zaeef o majrooh* hai.²²⁰⁷

Tambee: Asif Sahab ne naqal e riwayat mein bhi gadbad ki hai.²²⁰⁸

Number 305 mein Ibne Farqad *majrooh*, Muhammad bin Abaan bin Saaleh *zaeef* aur Hammad bin Abi Sulaiman *mukhtalat o mudallis* hain.

Number 306 mein Soori *mudallis* hain.²²⁰⁹

Number 308, 310 mein Mughaira bin Muqsim *mudallis* hain.²²¹⁰

Number 311 mein Hajjaj bin Irtaat *zaeef mudallis* hai aur Talha ka ta'ayyun *matloob* hai.

Number 312 mein "بلغنا" ka qaael (muballigh) naa-maloom hai.

²¹⁹⁹ Kitab ul Umm lish Shafai: V7 P271-272; Mizan ul Etedaal: V1

P75

²²⁰⁰ P166

²²⁰¹ Noor ul A'ainain: P168-172

²²⁰² Noor ul A'ainain: P172-173

²²⁰³ Saheeh Bukhari: H739

²²⁰⁴ Noor ul A'ainain: P159-161

²²⁰⁵ V1 P227

²²⁰⁶ Sharah Ma'ani ul Asaar: V3 P163

²²⁰⁷ Ithaaf ul Khaira lil Boosiri: V9 P496 H9434

²²⁰⁸ Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P201

²²⁰⁹ Asma ul Mudalliseen lis Suyuti: P98 ت 18

²²¹⁰ Asma Min Urf bit Tadrees lis Suyuti: P72

وقال: مشهوره

Number 307, 309 mein likha hua hai ke “*Tu shuru namaz ke alaawa kahee’n bhi raful yadain naa kar*”.

Jabke Deobandi o Barailwi hazraat witr aur eidain mein bhi raful yadain karte hain, lehaza ye dono giroh Ibrahim Nakhai ke mazkoora asar ke saraasar khilaf hain.

Number 313 mein Hamaani *majrooh* hai, jaisa ke Number 304 ke tahat guzar chuka hai.

Number 314 mein Asha’at bin Sawaar *zaeef* hai.²²¹¹

Number 315-317 mein Ibne Farqad *majrooh o zaeef* hai.²²¹²

Number 318-320 mein Ashaab e Abdullah aur Ashaab e Ali ka naam mazkoor nahi, yaane ye tamaam naa-maloom shagird *majhool* the.²²¹³

Number 321 mein Ismail bin Abi Khalid *mudallis* hain aur simaa ki tasreeh nahi. Ismail ةﻛﻠﻪ ki tadlees ke liye dekhiye Ahsan ul Kalaam.²²¹⁴

Baad mein Ahsan ul Kalaam waali ibaaarat ko chupke se udaa diya gaya hai, jaisa ke is mazmoon ke shuru mein Number 10 ke tahat zikr kiya gaya hai.

Number 322 mein Sufiyan bin Muslim *majhool* hai.²²¹⁵

Number 323 mein Hajjaj bin Irtaat *zaeef* hai.²²¹⁶ Aur *mudallis* bhi hai.²²¹⁷

Number 324, 325 mein Jabir bin Yazeed al Jofi raawi hai, jiske baare mein Imam Abu Hanifa ne farmaya:

*Maine Jabir Jofi se ziyaada jhoota koi nahi dekha aur Ataa bin Abi Rabaah se ziyada afzal koi nahi dekha.*²²¹⁸ ما رأيت أحداً أكذب من جابر الجعفي ولا أفضل من عطاء بن أبي رباح.

Is gawaahi se do (2) baate’n saabit huee’n:

1: Jabir Jofi *kazzab* tha.

2: Imam Sahab ne kisi sahabi ko nahi dekha tha, lehaza wo taabai nahi the.

Number 236 mein kisi taabai ka qaul nahi, balke Ishaq bin Abi Israel naam ka ek raawi tha jo 150h mein paeda hua tha aur uske baare mein Imam Baghwi ne farmaya:

*Wo siqa mamoon, lekin kam-aqal tha.*²²¹⁹ ثقة مأمون، إلا أنه كان قليل العقل.

Taba-taabaen ke baad ek kam-aqal siqa aadmi ki zaati raae ki kya haisiyat hai?!

Number 327 mein Malikiyyo’n ki Madoona kitab ka hawaala diya gaya hai, jo-ke ghair-saabit aur naa-qaabil e hujjat kitab hai.²²²⁰

In Asifi Asaar ke muqable mein darj e zail taabaen se ruku se pehle aur baad waal raful yadain saabit hai:

(1) Muhammad bin Sireen al Basri (2) Abu Qulaaba al Basri ash Shami (3) Wahab bin Munabba al Yamani (4) Saalim bin Abdullah bin Umar al Madani (5) Qasim bin Muhammad bin Abi Bakar al Madani (6) Ataa bin Abi Rabaah al

²²¹¹ Noor ul A’ainain: P313

²²¹² dekhiye Number 305 ka jawaab

²²¹³ Noor ul A’ainain: P312

²²¹⁴ V2 P135 (taba duwwam)

²²¹⁵ Noor ul A’ainain: P314

²²¹⁶ Nasbur Raaya: V1 P92

²²¹⁷ Noor ul A’ainain: P314; Asma ul Mudalliseen Iis Suyuti: P95

²²¹⁸ Kitab ul E’elal lit Tirimizi Ma’a al Jaame: P891 (sanad hasan)

²²¹⁹ Tareekh e Baghdad: V6 361 ت 3383; Ser E’elaam an Nubala; V11 P477

²²²⁰ Al Ibr Fee Khabar Min Ghabar: V2 P122; Doosra Nuskha: V1 P443; Al Qaul ul Mateen Fil Jahar bit Tameen: P87

Makki (7) Makhool ash Shaami (8) Noman bin Abi A'ayaash al Madani al Ansari (9) Tawoos al Yamaani (10) Saeed bin Jubair al Kufi aur (11) Hasan Basri waghairahum ²²²¹

Saabit hua ke Makka, Madina, Basra, Sham aur Yemen sab muqaamaat par ruku se pehle aur baad waala raful yadain kiya jaata tha aur daur e taabaeen mein is par amal jaari o sari tha. Lehaza raful yadain mazkoor ki mansookhiyat yaa matrookiyat ka daawa baatil o mardood hai.

Insaaf pasand qaraeen e ikram ki khidmat mein arz hai ke aapne dekh liya, Asif Lahori Deobandi ne Aal e Doeband ke saath milkar apne za'am e baatil mein "*Tark e Raful Yadain Par 327 Saheeh Ahadees o Asaar Ka Majmua*" pesh kiya. Halaa'nke is saare majmue ka khulaasa sirf do (2) cheeze'n hain:

- 1) Saheeh Marfoo o Mauqoof riwayaat, lekin unme tark e raful yadain ka naam o nishan nahi. Lehaza unhe'n ruku se pehle aur baad waale raful yadain ke khilaf pesh karna ghalat, baatil aur mardood hai.
- 2) Zaeef o Mardood sanado'n se marwi marfoo o mauqoof riwayaat, jin se istedlal ghalat, baatil aur mardood hai.

Asif Sahab & Party naa to Nabi e Kareem ﷺ se tark e raful yadain saraahat aur saheeh sanad ke saath saabit kar sakte hain aur naa kisi ek sahabi se ruku se pehle aur baad ki saraahat ke saath saheeh yaa hasan sanad se tark ka koi suboot pesh kiya hai. Lehaza Asif Sahab ki ye kitab Asif aur Aal e Deoband ki shikast e faash hai. Jabke ruku se pehle aur baad waala raful yadain *saheeh* aur *hasan lizaatehi* asaneed ke saath Rasool Allah ﷺ se bhi saabit hai aur Sahaba Ikraam ^{رضي الله عنهم} o jamhoor Taabaeen e azzaam ^{رضي الله عنهم} se bhi saabit hai.

Reh gaya ek taabai ka *inferaadi* o *shaaz* amal to iske muqable mein taabaeen e azzaam ka jam e ghafeer hai aur Nabi e Kareem ﷺ o Sahaba Ikraam ^{رضي الله عنهم} ke muqable mein ek taabai yaa *majhool* logo'n ke amal ki haisiyat hi kya hai?!

Tafseel ke liye dekhiye Imam Bukhari ki mashoor kitab: Juz Raful Yadain aur raaqim ul huroof ki kitab: Noor ul A'ainain Fee Isbaat Raful Yadain.

والحمد لله رب العالمين

Nov 8th, 2011

²²²¹ Noor ul A'ainain: P316

Izaafa: Ghumman Sahab ne An Naasikh wal Mansookh laa Ibne Shaheen²²²² se ek riwayat pesh ki hai: “*Rasool Allah ﷺ jab namaz shuru karte to apne hath seena tak uthaate aur jab ruku se sar uthaate aur naa iske baad karte*”.²²²³

Tarjuma se qata nazar arz hai ke is riwayat ki sanad mein Ahmad bin Abdullah bin Muhammad Arqee raawi hai, jiski tauseeq naa-maloomhai.

Arz hai ke Ahmad bin Abdullah Arqee ki tauseeq baad mein mil gai.²²²⁴

Nez, is riwayat ki doosri sanad bhi mil gai hai:

Dekhiye Al Juz al A’ashir Minal Fawaaed al Muntaqaath laa Ibne Abil Fawaaris.²²²⁵

Isey Haafiz Ibne Hajar ne Fathul Baari²²²⁶ mein “*bi-isnaad e hasan*” qaraar diya, lekin Lisan ul Mizaan mein likha hai:

*Rizqullah bin Musa Al Kalwazani ne Yahya bin Saeed aur baqiyya se munkar hadeese’n bayan ki aur wo Basri laa-basa behi hai.*²²²⁷ رزق الله بن موسى الكلو اذاني عن يحيى بن سعيد و بقية أحاديثه منكراً وهو بصري لا بأس به.

Imam Khalili ne farmaya: “*Is riwayat mein Rizqullah bin Musa ko ghalati lagee hai*”.²²²⁸

Isse saabit hua ke ye riwayat jirah e khaas hone ki wajah se *munkar* yaane *zaeef* hai.

²²²² P153; doosre nuskha P329 H248

²²²³ Ghummani Namaz: P90

²²²⁴ Tareekh e Baghdad: V4 P229-230 ١٩٣٦

²²²⁵ V1 P171 H170; Al Mukhlasiyaat: V3 P229 H2395; Tareekh e Damishq laa Ibne Asaakir: V51 P48; Kitab uz Zoafa lil Uqaili: V2

P69 (mukhtasaran); doosra nuskha: V2 P422; teesra nuskha: V2 P358

²²²⁶ V2 P221 ١٧٣٧

²²²⁷ V2 P459; doosra nuskha: V3 P95-96

²²²⁸ Al Irshad Fee Ma’arefah Ulama ul Hadees: V1 P203

Tadlees Aur Tabaaqat ul Mudalliseen

Muhammad Rafeeq Tahir hafizahullah ne poocha: “Mudallis raawi ki har ma’anea’an معنعن riwayat mardood hai, illa ke koi qareena mil jaae, is usool ke tahat tabaaqat ul mudalliseen ki kya haisiyat reh jaati hai?”

Haafiz Abdul Mannan Noorpuri rahimahullah ne jawab diya: “Asal to yehi hai ke riwayat mardood hogi, tabaaqat to baad ki paedawaar hain. Pehle mohaddiseen mein yehi tareeqa chalta raha hai ke simaa ki tasreeh mil jaae to yaa mataabea’at ho to maqbool, warna mardood. Ye falaa’n tabqa aur falaa’n tabqa iski koi zaroorat nahi. Ye to baad ke ulama ki apni tehqiqaat hain, ye koi wazani aur pakka usool nahi hai”.

Muhammad Rafeeq Tahir: “Kuch mudallis ruwaat aise hain jinke a’ana’ana عنعنة ko muta-qaddimeen ne qubool kiya hai”.

Haafiz Abdul Manan Noorpuri rahimahullah: “Wo to zaef raawiyo’n ko bhi qubool kiya hai... phir? Muta-qaddimeen mohaddiseen to zaef raawiyo’n ki (marwiyaat) bhi qubool kar lete hain, phir zaef raawi bhi siqa ban jaaega?”

Muhammad Rafeeq Tahir: “Nahi”.

Haafiz Abdul Manan Noorpuri rahimahullah: “Qubool karna yaa is riwayat ke mutabiq fatwa dena mas-ala alag hai aur riwayat ka saheeh hona mas-ala alag hai. Mas-ala wo ijtehaad se bayan kar raha ho aur zaef riwayat ke muafiq aajaae, mumkin hai ke wo isey daleel hi naa banaa raha ho”.

Muhammad Rafeeq Tahir: “Phir mas-ala to seedha saa hi hai”.

Haafiz Abdul Manan Noorpuri rahimahullah: “Ji haa’n, yehi seedha aur pakka usool hai, tabaaqat se pehle waale mohaddiseen waala ke mudallis ka a’ana’ana mardood hai”.²²²⁹

²²²⁹ Se Maahi Majalla Al Mukarram: Shumara 13: April-June 2012
P37-38

Asma ur Rijal

SN.	Name	Page in Urdu Pdf	Page in Roman Pdf
1	Ibrahim bin Tehman	95	68
2	Ibrahim Nakhai	164,166,167, 202, 235, 305, 306, 396, 408, 543	118, 120, 120, 144, 162, 212, 213, 273, 282, 366
3	Ibne Abi Laila (Muhammad bin Abi Laila)	44, 286, 356	35, 196, 245
4	Ibne Idrees	48	38
5	Ibnul Ahmar	101	73
6	Ibne Salah	479	325
7	Ibnul Qaiyyim	84	58
8	Ibnul Mulqin	479	325
9	Ibne Taimiya	85	59
10	Ibne Juraij	33, 40, 41, 331, 332, 353, 395	28, 33, 33, 229, 230, 242, 272
11	Ibne Hajar	85	59
12	Ibne Hazam	422	291
13	Ibne Shihab	542	365
14	Ibne Farqad	172, 318, 352, 405, 554	124, 220, 241, 280, 374
15	Ibne Kaseer	480	326
16	Ibnul Mubarak	162	117
17	Ibne Lahiya	369	254
18	Ibne Masood ؓ Ki Hadees	166, 129	120, 92
19	Abu Ahmad al Haakim al Kabeer	52	40
20	Abu Ismail as Salmi	121, 432, 440	85, 297, 303
21	Abu az Zubair	543	366
22	Abu an Noman	371, 434	256, 299
23	Abu Bakar Siddiq ؓ aur Raful Yadain	423, 437, 547	292, 301, 368
24	Abu Bakar an Nehshali	552	373
25	Abu Bakar Abdur Rahman bin al Haris bin Hisham	332	230
26	Abu Bakar bin Ayaash	95-96, 168-170, 308, 405, 543	68, 121, 214, 279, 366
27	Abu Jabir Damaanwi	31	27
28	Abu Jamrah Adhbae'ee	521	352
29	Abu Huzaifa	213	149
30	Abu Hafs Usmani	194	139
31	Abu Hamza al Qasaab	521	352

32	Abu Humaid as Sa'adi ر.ا.س.ا	103, 547 ²²³⁰	75, 370
33	Abu Hanifa aur Sufiyan Soori	377	260
34	Abu Hanifa Ki Qabar	36	30
35	Abu Hanifa	351, 356	241, 245
36	Abu Khalid al Wasti	552	373
37	Abu Zara'a as Saibaani	337	233
38	Abu Saeed al Khudri ر.ا.س.ا	551	372
39	Abu Saaleh Bazaam	245, 404	168, 279
40	Abu Abdul Jabbar	337	233
41	Abu Abdur Rahman al Muqree	184	133
42	Abu Abdullah al Haafiz	Haakim	
43	Abu Abdullah as Safaar	120, 430, 440	85, 297, 303
44	Abu Obaidullah Armalee	338	233
45	Abu Usman al Maghribi	82	57
46	Abu Ali Nishapuri	361	249
47	Abu Umro al Harshi	359	247
48	Abu A'awaana Saaheb Al Musnad	80	56
49	Abu Isa Sulaiman bin Kisaan	200	142
50	Abu Farwah al Johani	354	242
51	Abu qataada ر.ا.ق.ا	112, 255	80, 175
52	Abu Qulaaba al Jarmi	96, 136, 212, 388	68, 96, 149, 268
53	Abu Maalik al Asha'ari ر.ا.ا.ا	550	371
54	Abu Muhammad al Harthi al Bukhari	43, 230, 289, 401	34, 159, 199, 277
55	Abu Musa al Ansari ر.ا.ا.ا	550	371
56	Abu Maqaatil Samarqandi	37, 349	30, 239
57	Abu Musa al Asha'ari ر.ا.ا.ا	118, 551	84, 372
58	Abu Nayeem Asbahani	57	43
59	Abu Huraira ر.ا.ا.ا aur Raful Yadain	374	258
60	Abu Huraira ر.ا.ا.ا	117, 328, 548	83, 228, 370
61	Abu Yusuf	352	241
62	Ahmad bin al Hasan at Tirmizi	200	142
63	Ahmad bin Hafs	357	245
64	Ahmad bin Hambal aur Raful Yadain	413	285
65	Ahmad bin Abdullah Arqee	557	377
66	Ahmad Yaar Nayeem Ka Jhoot	254	174
67	Irshad ul Haq Athari	362	249

²²³⁰ T: Correct page number is 548 (in Urdu pdf)

68	Arzaq bin Qais	119	84
69	Ishaq bin Abi Israel	317, 555	219-220, 375
70	Ishaq bin Rahwiya	119	84
71	Ismail bin Abi Khaalid	258, 314, 544, 555	177, 217, 366, 375
72	Ismail bin A'ayaash	272, 333	187, 230
73	Asha'at bin Sawaar	37, 313, 353, 554	31, 217, 242, 375
74	Aazmi	283	194
75	Ifteqar Ahmad	341	236
76	Albani	272	187
77	Al A'ala bin al Haris	32	28
78	Al A'ala bin Abdur Rahman	33	28
79	Allah Datta Sohadrawi	13	15
80	Umme Kulsoom bint Ali	113, 259	81, 178
81	Anas bin Maalik <small>رضي الله عنه</small>	191, 550	138
82	Anwar Khursheed	11, 275	13, 189
83	Auzaai	359	247
84	Okadwi Ka Bohtan	274	188
85	Ayyub Sakhtiyani	437	301
86	Asif Deobandi	536	362
87	Bazaam	245	168
88	Bukhari	33-34, 48, 54, 358	28-29, 38, 41, 246
89	Bakhshish Ilaahi	341	236
90	Badiuddin Shah	13, 58	15, 43
91	Baraa bin Aazib <small>رضي الله عنه</small>	144, 546	102, 268
92	Bazzaar	57, 418	43, 288
93	Bashar bin Musa	148	133
94	Basheer Ahmad Deobandi	522, 534	352, 361
95	Bakar bin Muhammad al Jibaa	402, 507	278, 341
96	Bayhaqi aur Taqleed	427, 439	294, 302
97	Bayhaqi	201, 361, 425	143, 249, 293
98	Tirmizi	422	293
99	Taqiuddin as Subki	57	43
100	Tamtaam	87	60
101	Soori	554	373
102	Jabir bin Samrah <small>رضي الله عنه</small>	125, 219, 297-298, 372, 443, 548	89, 282, 207, 256, 305 370
103	Jabir bin Abdullah <small>رضي الله عنه</small>	551	372

104	Jabir Jofi	38, 307, 312, 350, 555	31, 214, 316, 240, 375
105	Hatim Shareef al Aufi	486	193
106	Hazmi	281	378
107	Hafiz Abdul Manan Noorpuri رحمه الله	559	378
108	Hafiz Gondalwi	57, 272	43, 187
109	Haakim Saheb Al Mustadrak	83	58
110	Haakim Kabeer	52	40
111	Haakim Nishapuri	161, 201, 364, 429	117, 143, 251, 295
112	Habib ur Rahman Azmi	283, 343	194
113	Habibullah Derwi	33	28
114	Hajjaj bin Ibrahim	200	142
115	Hajjaj bin Artaat	49, 193, 314, 354, 554, 555	38, 139, 218, 243, 375, 375
116	Hasan bin Ziyaad	39	32
117	Hasan bin Usman	258	177
118	Hasan bin Isa	162	177
119	Hussain bin Ali bin Muhammad bin Yahya	201	143
120	Hussain Durrani	218	152
121	Hussain bin Wahab	339	234
122	Hattan bin Abdullah	119	84
123	Hafs bin Salm	349	240
124	Hafs bin Ghayas	155, 296, 403	110, 206, 278
125	Hakam bin Utaiba	286, 299	196, 208
126	Hakeem Mahmood Salafi	58	43
127	Hammad bin Abi Sulaiman	153, 218, 397, 554	109, 152, 273, 374
128	Hammad bin Zaid	436	300
129	Hammad bin Salma	94, 119	67, 84
130	Hamaani	554	374
131	Hameed at Taaweel	50, 543	39, 366
132	Haiwah bin Shareeh	200	142
133	Khalid Gharjaakhi	58	43,
134	Khizar Mahmood	341	236
135	Khalaf bin Ayyub	202	143
136	Khwarzami	42	159
137	Daraqutni	361	249
138	Damaanwi	31	27
139	Darwesh	296	206

140	Da'alaj bin Ahmad	118	84
141	Derwi Ka Jhoot	100	72
142	Zehli	268	184
143	Rashid bin Sa'ad	202	143
144	Raja an Nehshali	43	34
145	Raja bin Abdullah	230, 289, 402	159, 199, 277
146	Rahmatullah Rabbani	58	43
147	Radeeh bin Atiya	337	233
148	Rizqullah bin Musa	558	337
149	Rashdeen bin Sa'ad	202	144
150	Rafdah bin Quzaa'a	193	139
151	Zubair Ali Zai Ki Kitabe'n	363	250
152	Zohri Ki Riwayat	281	193
153	Zohri	65, 118, 271, 329, 332, 542	48, 83, 187, 229, 230, 365
154	Ze'eli	53	41
155	Salim bin Abi al Ja'ad a'an Sauban <small>رضي الله عنه</small>	411	283
156	Subki	57	43
157	Sahnoon	319	220
158	Sidee	355, 404, 505	243, 279, 340
159	Sarfarz Safdar	32, 366	28, 252
160	Saeed bin Abi Urooba	102, 342	73
161	Saeed bin Ayas al Jariri	359	247
162	Saeed bin Jubair	162	117
163	Saeed bin Amir	33	28
164	Saeed bin Muhammad bin Sabeeh	82	57
165	Sufiyan bin Ua'aina	387, 397, 484	267, 273, 328
166	Sufiyan bin Muslim	314, 353, 555	218, 242, 375
167	Sufiyan Soori Ki Tadleees	377	260
168	Sufiyan Soori aur Yahya al Qattan	379	261
169	Sufiyan Soori	36 ²²³¹ , 48, 134, 216, 227, 229, 288, 354, 397, 399, 506, 542, 554	00, 38, 95, 151, 157, 158, 198, 242, 273, 276, 341, 365, 374
170	Sulaiman bin Harb	335	232
171	Sulaiman bin Yasaar <small>رضي الله عنه</small>	549	371
172	Sawar bin Ammaara	338	233

²²³¹ T: Sufiyan Soori is not mentioned on Page 36 (Urdu PDF)

173	Sawar bin Musa'ab	44	35
174	Suyuti	544	366
175	Shafai aur Tadlees	474	322
176	Shah Rafiuddin	36	30
177	Shah Waliullah aur Raful Yadain	237	163
178	Sha'aba a'an Qataadah?	541	364-365
179	Shuaib bin al Laith	330	229
180	Shaqeeq bin Ibrahim	43, 289	34, 199
181	Shahar bin Hoshab	296	206
182	Tahir ul Qadri	221	154
183	Tahawi	53	40
184	A'aram	121, 434	154, 299
185	Ayesha <small>رضی اللہ عنہا</small>	550	371
186	Ibaad bin az Zubair	154, 403	110, 278
187	Ibaad bin Ibaad al Khawaas	338, 339	233, 234
188	Abbas al A'ala bin Abd al A'ala	93	66
189	Abd al A'ala bin Mashar	175	126
190	Abdul Hameed Azhar	13, 199	15, 142
191	Abdul Hameed bin Jafar	170 ²²³² , 249, 250, 268, 295	000, 171, 171, 185, 205
192	Abdur Rahman bin Abi az Zanaad	115-116, 213, 224	82, 149, 115
193	Abdur Rahman bin Abi Laila	217	151
194	Abdur Rahman bin Ahmad al A'arj	338	233-234
195	Abdur Rahman bin Saabit bin Sauban	491	332
196	Abdur Rahman bin Qasim	285	169
197	Abdur Rahman bin Quraish	327	227
198	Abdur Rahman bin Mahdi	85	59
199	Abdu Rahman bin yahya Moa'allami	384	264
200	Abdur Razzaq bin Hammam	397	273
201	Abdur Rasheed Ansari	41, 58	33, 43
202	Abdul Qadeer Deobandi	543	365
203	Abdullah bin Idrees	48, 142	38, 99
204	Abdullah bin Az Zubair <small>رضی اللہ عنہ</small>	192, 437	138, 301
205	Abdullah bin al A'alaa bin Zabar	175	126
206	Abdullah bin al Qasim	196	140
207	Abdullah bin al Mubarak	130	92

²²³² T: Name of Abdul Hameed bin Jafar is not mentioned on
Page 170 (Urdu PDF)

208	Abdullah bin Zaid al Jamri	96, 388	68, 268
209	Abdullah bin Sherwiya	118	84
210	Abdullah bin Saaleh	109, 266	79, 183
211	Abdullah bin Abbas ؓ	192, 549	139, 370
212	Abdullah bin Abdur Rahman as Saad	486, 492	329, 330 ²²³³
213	Abdullah bin Umar ؓ	547, 553	369, 374
214	Abdullah bin A'aun	86	60
215	Abdullah bin Lahiya	184, 192, 309, 369	133, 138, 215, 254
216	Abdullah bin Muhammad bin Yaqoob	43	34
217	Abdullah bin Masood ؓ aur Tark	165	120
218	Abdullah bin Masood ؓ ke shagird	354	243
219	Abdullah bin Masood ؓ	545, 553	243, 373
220	Abdullah bin Ma'aj	337	233
221	Abdullah bin Wahab	200	142
222	Abdullah bin Habeera	184	133
223	Abdullah bin Yazeed	184	133
224	Abdullah Damaanwi	31	27
225	Abdul Malik bin Abi Sulaiman	162	117
226	Abdul Malik bin Shuaib	330	229
227	Abdul Mannan Noorpuri	58	43
228	Abdullah bin Amir	175	126
229	Usman bin al Hakam al Juzami	35, 330	29, 229
230	Usman bin Sawaadah	406, 207	280, 146
231	Usman bin Muhammad bin Khasheesh	406	280
232	Usman bin Muhammad	206	145
233	Iraqi	480	326
234	Asmah bin Muhammad	327	227
235	A'ataaf bin Khalid	109	79
236	A'ataa ullah Haneef	13	15
237	A'ataa bin Abi Rabaah	335, 437	232, 301
238	A'ataa bin as Saaeb	287, 404	197, 279
239	Ali bin Muhammad al Madaaeni	269	185
240	Ali Muhammad Haqqani	290	201
241	Ali ؓ aur Tark	165	119
242	Ali ؓ	550, 552	371, 373
243	Umar bin Bayan	410	410

²²³³ T: in Footnotes

244	Umar bin Abdul Aziz	176	127
245	Umar <small>رضي الله عنه</small>	547, 552	369, 373
246	Imran bin abi A'ataa	522	352
247	Umro bin al Muhajir	175	126
248	Umro bin Khalid	552	373
249	Isa bin Abdullah bin Malik	111, 266, 273	80, 183, 188
250	Ghulam Mustafa Noori	207	148
251	Faisal Khan Barailwi	377	260
252	Faisal Khan Ke 5 Jhoot	397	274
253	Faisal Khan	410	283
254	Faiz ur Rahman Soori	13	15
255	Qataada	102, 190, 540, 542	73, 137, 365, 365
256	Qais bin Sa'ad	335	232
257	Kasaani	304	212
258	Kaseer bin Abdullah	294, 407	204, 281
259	Kalbi	404	279
260	Laith bin Sa'ad	330	229
261	Malik bin al Huwairis <small>رضي الله عنه</small>	189, 549	137, 371
262	Maalik bin Anas aur Raful Yadain	319	221
263	Mamoon bin Ahmad	154	110
264	Mujeeb ur Rahman Baloch	343	237
265	Mahaaris bin Dasaar	307	214
266	Muhibullah Shah	13	15
267	Muhammad Ayyub Saabir	58, 194	43, 139
268	Muhammad bin Abaan bin Saaleh	173, 308, 405, 554	280, 215, 280, 374
269	Muhammad bin Abi Laila	44, 150, 291, 299	35, 106, 202, 208
270	Muhammad bin Ahmad bin A'asemah	293, 338	203, 233
271	Muhammad bin Ishaq bin Khuzaima	201	143
272	Muhammad bin Ishaq bin Yasaar	44-45, 263, 360	35, 181, 249
273	Muhammad bin Ishaq?	296	206
274	Muhammad bin Ismail	121, 432, 440	85, 289, 303
275	Muhammad bin al Hasan ash Shaibani	172, 318, 352	124, 220, 241
276	Muhammad bin al Farj	387	267
277	Muhammad bin al Fadhal as Sadoosi	121, 443 ²²³⁴	86
278	Muhammad bin Jabir	48, 151, 152, 218, 231, 304, 401, 437	38, 107, 107, 152, 152, 212, 277, 301

²²³⁴ T: Name of Muhammad bin al fadhal as Sadoosi is not mentioned on Page 443 (Urdu PDF)

279	Muhammad bin Haris al Qerwaani	206	145
280	Muhammad bin Saaeb al Kalbi	238, 242	164, 166
281	Muhammad bin Saham	202	144
282	Muhammad bin Saleh bin Haani	162	117
283	Muhammad bin Abdur Rahman bin Abi Laila	44, 88-90, 218, 402, 403	35, 61-62, 152, 278, 279
284	Muhammad bin Abdullah al Haakim	161	117
285	Muhammad bin Abdullah as Safaar	120, 430	85, 297
286	Muhammad bin Abdullah bin Nameer	150	106
287	Muhammad bin Okaasha	154	110
288	Muhammad bin Umro bin A'ataa	109, 252, 273	78, 173, 188
289	Muhammad bin Umar Waqedi	257	176
290	Muhammad bin Ghalib	87	60
291	Muhammad bin Marwan as Sadee	238, 239	164, 164
292	Muhammad bin Musa'ab al Qarqasani	333	230
293	Muhammad bin Moawiya	101	73
294	Muhammad bin Nasar al Maroozi	57	42
295	Muhammad bin Yahya az Zehli	105, 268	75, 184
296	Muhammad bin Yaqoob bin Yusuf	162	117
297	Muhammad bin Yusuf al Bekindi	175	126
298	Muhammad Hussain Salafi	193	139
299	Muhammad Gondalwi	57, 272	43, 187
300	Muhammad Wali Darwesh	296	206
301	Mahmood bin Ishaq al Khuzaai	55, 524	42, 354
302	Mahmood bin Aadam	387 ²²³⁵	
303	Mahmood Salafi	58	43
304	Muslim bin Saalim	354	242
305	Mushrih bin Ha-a'aan	182	132
306	Ma'allami	384	264
307	Mughaltaai	87, 417	60, 287
308	Mughaira bin Muqsim	468, 554	319, 375
309	Makhool	32, 491	28, 332
310	Musa bin Abdullah bin Yazeed	257	117
311	Mohlab bin Abi Safrah	260	179
312	Maimoon Makki	192, 309, 442	138, 215, 304
313	Nasir bin Muhammad al Fahad	486	329

²²³⁵ T: Name of Mahmood bin Adam not mentioned on page (Urdu PDF)

314	Naafe bin Mahmood	47	37
315	Nasar bin Baab	193	139
316	Nasar bin Imran	522	352
317	Nazar bin Shameel	119, 357	84, 245
318	Nazar bin Kaseer	192	139
319	Waqedi	257	176
320	Waael bin Hajar <small>والهجر</small>	102, 190, 209, 549	74, 74, 147, 370
321	Wakee bin al Jaraah	29	25
322	Waliullah Dehelwi	32	28
323	Waleed bin Muslim	32, 33	28, 28
324	Hisham bin Sa'ad	367	253
325	Hisham bin Ammaar	387	267
326	Hasheem bin Basheer	381, 395	262, 273
327	Haitham bin A'adee	40, 113, 256-257	32, 80, 176
328	Haithami aur Sarfaraz Safdar	184 ²²³⁶	133
329	Yahya bin Abi Umro	337	233
330	Yahya bin Ayyub al Ghaafqi	34 ²²³⁷ , 271, 330	28, 187, 229
331	Yahya bin Muyeen	229	159
332	Yazeed bin Ibrahim	335	232
333	Yazeed bin Abi Ziyaad	145, 217, 229, 290, 402, 542, 543	103, 151, 158, 200, 278, 365, 366
334	Yameeni	53-54	40-41

²²³⁶ T: The correct page number is 185 (Urdu PDF)

²²³⁷ The correct page number is 33 (Urdu PDF)